

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLI.

VOL. V., No. 15.

SAINT JOHN, N. B., WEDNESDAY, APRIL 10, 1889.

Printed by G. W. DAY, Prince Wm. St.

The North Avenue Baptist church, Cambridge, adopted the weekly offering system about one year ago. Result: increase of contributions about 25 per cent. with expectation of larger increase. To follow Scripture instructions is best from a business as well as from a religious standpoint. And yet many of our churches won't try the weekly offering though Scriptural and proved to be most successful in thousands of test cases!

The Congregationalist Year Book for Massachusetts reports a membership of 100,292, or nearly one quarter of the total membership for the United States. Their churches report 65,644 families, but only 1,227 infants sprinkled, or less than one to each fifty families. The Congregationalists of Massachusetts are Pedobaptists in little more than name. In Liverpool, with a population of 600,000, there are sittings in the churches for only 60,000, and not more than two thirds of these are occupied at any one time. What to do with the unchurched masses is even a more serious question, in the large cities of Great Britain, than in those of the United States.

A Romish paper having declared that the Episcopal church is not the church of the poor, the *Churchman* replies that its church is not the church of poverty; because it helps its adherents to become well to do, while the Romish church helps to make and keep its adherents poor. This is a home thrust. John Bright cannot be interred in Westminster Abbey, because he had not received the rite of baptism in the Established church. Fearful disability. There is a wonderful work of grace in progress in the Baptist churches in Richmond. In every church there is also a committee appointed to get the *Religious Herald*, the Virginia Baptist paper into every family, as members of families are brought in. The Baptists of Richmond are wide awake. They equal the strength of all other denominations combined. Might it not be well to adopt this among other of their methods. Not one of the seventy students at Newton see to be so. When shall we be able to say that not one of our ministers in the Maritime Provinces uses the noisome weed? There were 21 cases of suicide in connection with the gambling halls at Monte Carlo during January and February. Like the rum traffic, there is money in it, and what matters the death of a lot of people? The winnings in February alone are said to have amounted to \$750,000. The C. P. Railway has prohibited the sale of liquors in all stations along its line. Good. Why should it be thought strange that President Harrison should continue to have family devotions, now that he has the highest position in the nation? Must a man give up his religion when he attains a high position in politics? Many seem to think so. The Chicago Standard thinks this winter the most remarkable for general revival interest, in the West, of any in its knowledge. Our readers will be gladdened by the report of the last Foreign Mission Board meeting. May God bless Bro. Higgins, and may his offer to go as a missionary to the Telugus, stir the hearts of our people to greater interest and enthusiasm in this great work. Read Bro. Churchill's letter. The Gospel has not lost its power in heathen lands. Let us pray that there be a great breaking away from heathenism, and that right speedily. How about your church, reader and pastor? Has the arm of the Lord yet been made bare? If not, why not? Why should the work cease where God has been showing his saving power? Don't be satisfied with small results, while God is able and willing to secure greater. Labor, pray, trust, expect.

—THE WEAVER OF THE CHURCH OF ROME IN QUEBEC.—The following statement by Rev. J. R. Black, concerning the wealth of the Romish church in Quebec, may well surprise our readers: Her wealth is estimated roundly at \$80,000,000. In addition to this sum capitalised, there is a large yearly revenue of not less than \$3,000,000. The sources of income are 200,000 farms under cultivation, giving a total yield of 31,200,000 bushels, whose value is \$18,000,000, and upon which the church title is \$10,000,000; taxes on families not possessing land, \$200,000; pew rents, fees for marriages, baptisms, funerals and masses, \$1,000,000; voluntary gifts, legacies, income from land owned by the church, \$1,000,000; taxes for the maintenance and construction of ecclesiastical edifices, \$2,000,000. The above items do not include the wealth of the numerous ecclesiastical orders, and it is known that some of these are very rich. The Sulpicians own some of the most valuable business property in Montreal, and their wealth exceeds that of any corporation on the continent. And yet Rome is not satisfied; but wants \$400,000 more, and as much more as she can grab in the future.

—BY THEIR FRUITS.—Prof. Starbuck, in the *Evangelist*, calls the attention of Dr. Dix and High Churchmen generally to a new way to test whether the line of apostolic succession has been broken, in the case of their bishops. It is assumed that the privilege of communicating the Holy Spirit is confined to the Episcopal line in this succession. Very well, then those who have received the gift of the Spirit through ordination by the bishops who are the successors of the apostles, will have more of the Spirit's power in their ministry than will others not so endowed by ordination by those in the line of succession. If the High Churchmen are therefore right in their claim, their ministry among the masses will be accompanied by more spiritual results. This is a fair test, we should say, of the claim of our High Church friends to be in the line of apostolic succession, while the dissenting denominations are schismatics. If the test were applied, it would settle either the truth of the doctrine or the special claim of High Churchmen, or both, in short order.

—NOVEL READING.—Rev. J. C. Allen, in the *Christian Inquirer*, gives some suggestive statistics showing the extent of the novel reading habit. In 22 of the principal libraries of the United States, the average of novels read is over 75 per cent. of the whole reading done in them. As only the better class of novels is put on the shelves of these libraries, and no account is here taken of the rubbishy going the rounds through circulating libraries, etc., it can be seen that the reading done by the people of the United States—the young people especially—is chiefly of fiction. May this not be one of the reasons why divorce is so frequent? The young get false notions of life, and when the romance of it settles down into ordinary prose, there are disappointments and alienations. The effect of so much reading of this kind must be bad, every way; for, when the taste for this light reading is formed, very little of a higher kind will be chosen.

—CHANGEABLE SCIENCE.—A generation ago, Cuvier, the greatest scientific light, declared that the races of men were so diverse as to preclude the idea of a common origin from a single pair. So the Bible was overthrown by science. In this generation, Darwin taught not only that all men have a common origin, but that all living beings have been evolved from the lowest form of life. This, of course, overthrew the Scripture account again, and it also overthrew the previous overthrow, the science of Cuvier had given the Bible. Now, scientists of the highest mark are declaring that Darwin's theory of evolution by natural selection must be abandoned. It demands as its starting point, spontaneous generation, which has been given up, and is contradicted by other hard facts. Prof. Mivart does not refrain from calling a series of brilliant articles he is finishing in the *Forum*, "Darwin's Brilliant Fallacies." The moral is, be careful how you accept scientific theories. The Bible has outlived scores of them, and will outlive scores more. The man who adapts his theology to these new theories will have his labor for his pains, and win more chagrin than fame in the end.

—YEAR BOOK OF ONTARIO, QUEBEC, MANITOBA AND NORTHWEST.—The Year Book of our brethren of the west has been rather late in reaching us. It contains a clear and concise history of the action and work of the denomination during the year. The results of work in the churches, so far as additions by baptism are concerned, have been cheering, 2,639 having thus professed faith in Christ. The present membership in the churches represented by the Year Book is 34,029. Seventeen churches have been organized during the year.

The contributions have also been large. The sum totals, so far as it has been possible to gather them, are as follows: Pastoral support, \$132,730; current expenses, \$38,297; building and repairing, \$66,940; Home Missions, \$13,647; Foreign Missions, \$12,218; education, \$3,080; other objects, \$16,349—a grand total of \$283,176, or an average of over \$8 per member.

There are 23,549 scholars on the roll of the Sunday-schools, and of these 1,050 have united with churches during the year. The work in Manitoba and the Northwest has made great progress during the year. For the year ending April 1st, '88, 65 were added to the churches by baptism, while the students, during the summer, were blessed to add 103 more. Seven new churches were organized, two new church edifices built, others begun, and other valuable results achieved. There is a suggestive table, showing where the pastors who were over the

churches of Ontario, Quebec and Manitoba in 1881 are in 1888. There were 175 all told then. Of these 62—over one-third—are now pastors in the United States. Only 70 remain in the active work of our ministry in Canada. During the last conventional year, 16 pastors and students have gone over the border, enticed by inducements from our American cousins. How to retain pastors for their churches seems a graver question with our brethren in the west than even for us. Last year there was a loss by death or removal of 25 and a gain of only 14.

Boston Letter.

A SYMPOSIUM BY LAYMEN, BEFORE BAPTIST MINISTERS' CONFERENCE.

I. HOW TO GET A PASTOR.

1. *How Not to get a Pastor.*—Wait until the present pastor is either dead or gone from the field before seeking another. Do not ask for ministerial recommendation, for they too often savor of political wire-pulling. Avoid a man who declares he was fore-ordained to minister from that pulpit; or the man whose first question is, How much do you pay? Avoid candidating as "the abomination of desolation," and sure burden of discord among the people. Do not jump at the son of thunder, for maybe the church needs a son of consolation.

2. *How to get a Pastor.* Have a small committee of good and trusted men chosen by the church to seek a man by prayer and common sense methods. Let them understand that it is no more lawful to steal another church's pastor, than it is to steal another man's coat. Let them inquire into the man's record as a pastor for the past five or ten years, and as a rule accept a record of earnest toil, a faithful labor for such a term as a clean bill of health, without going into the brother's history for generations back. For to do this with any one, will land all in the sinful stock of Adam. 'Tis safe to believe that a man whose record is clean and honorable in Babylon, will be very likely to succeed in Babylon.

No church should have more than one man at a time under consideration. The verdict should be as nearly as possible that of the whole church, after earnest prayer and earnest effort to do all in harmony with the Divine will.

II. HOW A PASTOR CAN KEEP HIS GRIP ON THE CHURCH.

He must be a man of God—first, midst and last. The Bible must be his chief guide, and the throne of grace his chief source of inspiration.

He must be ready to minister to all, to rejoice with those that rejoice, and weep with those that weep. He must be the friend of rich and poor, prompt in his pastoral duties. In the pulpit he must be alive to the needs of the people and seek to meet those needs out of the divine word. He must be, on time, prompt to open services, remembering that 10:30 means half-past ten, and whether choir or people be present or absent, begin on time. He should avoid ruts both in preaching and in the conduct of public service; avoid the evil of advertising heresies by so-called attacks upon them, for they often do more harm than good. Be a tender, loving, and yet loyal to truth. Be a leader in the prayer meeting, and in the Sunday-school, for by getting a grip upon the children a hold will be had upon the parents which will be hard to loosen.

III. HOW TO KEEP A PASTOR.

Get a pastor that is worth keeping. All are not worth keeping—men, for instance, who are more popes than pastors—more for money-making than soul-saving, who fancy that the people know nothing and that wisdom will die or depart when they leave the place. Three points to be considered in this question:

1. *The financial* (see 1 Cor. 9: 14). He must be paid, and well paid,—upon divine authority,—the laborer is worthy of his hire. He should be provided for as well as the average of his people are—enough to live comfortably and have something to give away as well. At the outset the church should give its pastor a correct statement of its financial condition, and he would be wise if he looked up the records of a doubtful church as to its promptness in these matters.

2. *The social* (see Gal. 6: 6).—How shall the church treat its pastor socially, so that if worth keeping he will stay? He is in a difficult position, and different from any of the members of his church—choose their friends—the pastor must be friend of all, and show but little respect to person. The rich should not expect more attention because of their social position, but be ready to excuse the pastor for the sake of a poorer brother. Do not forget the pastor at Christmas

but treat him as one of a great religious family.

3. *The spiritual* (see Gal. 6: 4, 5).—The pastor must not be expected to show all the spiritual graces, or do all the spiritual work expected of the church—let the church support and help him—not being afraid to encourage him or even praise him for his work's sake. Let the people do their part of the praying and working and helping like true Christians, and then if the pastor does not stay with that church, it may be taken for granted that either God has something for him to do elsewhere, or he is not worth keeping.

The symposium would have been complete if another layman had told how to get rid of a pastor, but probably the committee in charge concluded that enough was known upon that subject already.

The Boston Monday Lectures, by Mr. Joseph Cook, for 1889 closed last Monday. The course has been well attended throughout, though perhaps the subjects treated, viz., "Romanism & the public school," and kindred topics, were not of that nature to make as profound an impression upon the public mind as many which have gone before. The same place and the same lectures will be the order for the spring of 1890.

The Baptist Social Union celebrated the 25th anniversary of its organization on Monday evening last, in Tremont Temple. Over 400 have been baptized into the fellowship of the churches, aided by the committee on Christian work. It is proposed to push the work of the Union more than ever. The total membership is 301. The amount of \$5,364.00 has been spent by the Union in helping needy churches.

Active preparations are being made for the reception and entertainment of delegates to the May meetings to be held in Boston. It being the 75th anniversary of the Missionary Union, a week of more than usual interest is expected.

The friends of prohibition are working hard for the adoption of the Amendment to the Constitution. The vote will be taken on Monday, April 22. It will be a hard fight, and it is useless to forecast results. It is sad to notice the stand which some religious journals are taking in the matter. The *Congregationalist*, for instance, coming out squarely for high license. Our own *Watchman*, however, is true blue, and it will not be its fault if the battle is lost.

Dr. Cha. J. the new pastor of Ruggles street church, is just pressing himself the man for the place. The work is prospering grandly under his ministry. The reports from the several churches are most encouraging, scores are being baptized week by week, and thus the Baptists are proving their rights to the foremost place among the religious bodies of the city, which is accorded them by the leaders of other bodies. The news from the churches in the *Messenger and Visitor* is ever cheering to the hundreds of provincialists in Boston, who to a man are proud of their paper, as well they might be.

Boston, March 29. WATCHMAN.

Notes from Riverside.

The years come and go, and so do we. A few months ago it was the writer's happy privilege to be present in Wolfville at the exercise of Acadia's Jubilee. To see the familiar faces of so many of my student friends, and to hear their familiar voices, on the dear old spot awakened memories which words are inadequate to describe. The warm grasp of the hand, the cheering, and in some cases, enthusiastic greeting, almost made us forget for the moment that the joy of our heart was casual, and the next thing in order was to say "good-by." A good time, henceforth to be only in sweet fond memory. Our being the honored guest of the genial Dr. Bars, whose beautiful home is scarcely excelled in the sunny south, and there sharing bed and room with our popular brother, Geo. A. McDonald, were not the least enjoyable features of our Wolfville visit.

A trip down the valley—a passing glance at many dear old rural scenes familiar in boyhood days, short visits with loved kindred and friends of our youth, noting changes sad and solemn, one quiet Sabbath in native Albany, memorable for its holy calm so like the days of yore. Then a hasty return to Ingon River, where business cares prevented our brooding over the thought of changes which cruel time had wrought in our earthly home, although suggested by so many familiar objects.

As the first frosts of winter came, migration seemed in order for us whose blood had been thinned by over two years' sojourn in a semi-tropic climate; and away we hastened to these occidental scenes. Thanks to Him whose omnipotent power protected us in our wanderings, and whose merciful providence permitted us to again enter the precincts of our own domicile and to share in the greetings of loved ones—Home again! with some fourteen pounds more flesh than when we left, even if our pockets were considerably lighter. Let the world wag and we will be satisfied. We are ready to concede to our dear old Scotia home the laurels as a summer resort, but give us Riverside for our winter abode. Then our summer will last all the year. Ever since our return the weather here has been most delightful, really more summer-like than last August was in Nova Scotia. The orange groves are yielding more than an average crop. Just now the grain fields are a beautiful sight. The barley harvest is likely to be abundant.

Look where you may over this beautiful city, signs of progress are apparent, notwithstanding the stringency of the money market. The beautiful Y. M. C. A. building has recently been completed and equipped for usefulness. For this, much praise is due to our esteemed and consecrated Brother W. H. Robinson, whose persistent efforts in the capacity of General Secretary have been the inspiration of this grand enterprise in the interests of our young men. It will be gratifying to his numerous friends in Nova Scotia to know that while our good brother has been doing such a grand work, and gaining the universal esteem of the Christian public, his health has continued to improve. They must not be surprised if they soon hear that Riverside has lost its General Secretary, and some destitute church has gained an efficient pastor.

But my notes are already too numerous. For closing, let me say that we are cheered by the weekly visits of the *Messenger and Visitor*, and particularly rejoiced when it bears the tidings of revivals in our churches, and of precious souls being saved. Your readers in Riverside are proud of this grand home organ; to the writer, its contents sometimes seem like a good substantial meal after partial starvation on exceedingly light diet. The *California Baptist* is as yet only in its infancy. Possibly this Southern climate is not so favorable to sturdy Baptist productions as more Northern latitudes. God prosper your brother editor in your noble work.

C. A. WHITMAN.

The Motto in a Wedding Ring.

[The late Mrs. A. E. Killam, of Moncton, who died on the 26th ult., a short time before her death asked for a scrap book containing the enclosed poetry on the "Motto in a Wedding Ring," and asked her husband to read it to her. She then said to her husband, pointing to the wedding ring on her finger: "Thirty-two years ago you gave me that ring as an emblem of our union till death should part us. Now death is about to part us and I want you when I am dead to take this ring off my finger and keep it till death us join." When the last moment came she placed her hand in his, looked up to him and smiled, and she was gone without a struggle.]

A lover gave the wedding ring,
Into the goldsmith's hand,
"Grave me," he said, "a tender thought
Within this golden band."
The goldsmith gravely,
With careful art,
"Till death us part."
The wedding bells rang gladly out,
The husband said, "O wife,
Together we will share the grief,
The happiness of life
I give to thee,
My hand and heart,
Till death us part."
"Twas she that lifted now his hand,
(O love that this should be),
Then on it placed the golden band
And whispered tenderly,
"Till death us join,
So thou art mine,
And I am thine.

And when death joins, we never more
Shall know an aching heart!
The bride of that better love
Death has not power to part,
The truth will be
For thee and me,
Eternity.
So up the hill and down the hill,
Through fifty changing years,
They shared each other's happiness;
They dried each other's tears.
Alas! Alas!
That death's cold dart
Such love can part.
But one sad day she stood alone
Beside his narrow bed;
She drew the ring from off her hand,
And to the goldsmith said,—
"O man who gravest,
With careful art,
"Till death us part."
Now grave four other words for me,—
"Till death us join." He took
The precious golden band once more,
With solemn wistful look,
And wrought with care,
For love not coin,
"Till death us join."

Items from the Baptist "Missionary Herald."

Our readers will remember that Dr. Carpenter went to Nemuro, Japan, in 1886, at his own charges, to establish a mission on the virgin soil of heathendom. In less than a year, he was removed by death; but his brother and wife came to the aid of Mrs. Carpenter. These remained but a short time, a new government regulation interfering with their work. However, the work has gone on, and a native church of nine members has been formed, under a native pastor, and quite a number of others have removed and united with churches elsewhere.

Rev. J. E. Cummings, in a tour among the Burmese villages in the vicinity of Henthada, had congregations of about 150 in each place, baptized nine and received two more candidates.

Rev. W. Bushell, speaking of the Karens of Manbin, writes: "Our general work never presented such a bright, encouraging outlook as it does to-day. Never have I seen such a showing of dissatisfaction among the heathens; never was the spirit of willingness to listen being displayed as at present, and never during my little day, have the converts been more numerous or promising than they are to-day." He reports 20 baptisms in one village, and a heathen monastery deserted in another, because the chief supporters have all become Christians.

Rev. W. F. Thomas has visited two churches among the Chins which have never before seen a white missionary. They are maintaining a pious work, and were keeping up New Testament discipline. He baptized seven in another Chin church.

A wave of revival seems sweeping over the Telugus. Mr. Chough reports 407 baptized on two fields, while Mr. Powell reports 323 added to the churches on his field during the last three months, and other missionaries speak of revivals. Mr. Kiernan gave an instance of the wonderful work of God, in connection with his work:

In one village, Vengumpalena, three or four miles from Vinukonda, although often visited by the preachers and myself, none have become Christians. After we had talked to them, they would say, "Yes, all you say is true, and we will become Christians" sometimes, but not now," and there the message would end. Lately when on a visit there, I learned that a few really wanted to leave heathenism and become Christians, but that they feared to do so; for the head man of the village was also a guru (priest) of much influence not only in this village, but also in other villages around. I made it my duty to speak to this man very earnestly, especially about his hindering others from becoming Christians. At last, after a long talk, he promised to allow any one who wished in the village to become a Christian; but said emphatically that he would never be a Christian himself, for years ago he had taken vows, and he was bound to keep them till death. All arguments to show him the sin of such vows were of no avail; and after prayer we left the village; but the Spirit remained to convict of sin, and to lead to Jesus.

The next day I was surprised to see the guru and some of the leading men of the village at the mission house. I asked them all to sit down, and then the guru told me that he had no rest nor sleep last night, or since I was there. "I tried to go to sleep," said he, "but a voice roused me up, and seemed to say to me, 'You must become a Christian.' Time and again I was almost asleep, and the same voice woke me up, saying to me the same thing. 'You must become a Christian.' I could not sleep, and got up, and sat thinking the whole night; and when morning came I called all the village together, and told them that from this day I would be a Christian. They were all very glad, and said they would follow my example; and now we have come to tell you that I believe in the Lord Jesus, and want you to come again to our village at once, for we have all decided to follow Jesus. I went to the village as requested; and after preaching, fifty-eight professed faith in Jesus. It was indeed a day of rejoicing. The guru, Dasamella Hefkath, who is nearly eighty years old, at his own expense prepared dinner for me and the whole village."

There are also 150 baptisms reported from four fields in Sweden and Finland. All this does not seem as though much were a failure.

BAPTIST SOCIAL UNION, ST. JOHN. 1890 first entertainment under the auspices of the Baptist Social Union, St. John, was held at their room, Donville Building, on Thursday evening last. The attendance was large, and the exercises much enjoyed. The president, Bro. Jas. A. Eddy, gave a suggestive address on Modern Thought, and was followed by several brethren. The balance of the evening was spent in social converse, and in partaking of a nice luncheon prepared by the ladies. From the interest so far manifested, the prospects are good that the Union will be a great success in promoting general acquaintance and mutual sympathy among the Baptist brethren and sisterhood in St. John, and in various other ways.