

Messenger and Visitor.

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Successive Words.—*Words and Phrases*, edited by the Pentecost, has a sharp criticism of the state of affairs of the Congregational churches of New England. In Mass., 160 of these churches report no conversions last year, and 90 more but one or two each. This suggests the remark, "We do not suppose that the pastors of some of these churches are sinners that sinners should have an opportunity of repenting and being converted in the next world." But may it not be the belief that there is a probation after death, has much to do with the dearth of conversions?

The "Disciples" and the "Maritime Provinces."—A few weeks ago we made a little innocent "joking" about the "Disciples" of P. E. Island, in it were the following expressions:

On the Island the "Disciples" have a larger following than in any other place in the Dominion. They are their own churches here largely to themselves in Baptist churches in the past. . . . It is a pity they could not give up the idea that a man is not saved until faith has been supplemented by baptism, and join with us in the belief that baptism is an act of obedience for one already saved.

The Christian, a little monthly sheet for the "Disciples" of the Maritime Provinces, takes us to task for these statements. It declares our first erroneous, because

According to the census of 1881, New Brunswick had twice as many as P. E. I., Nova Scotia three times, and should the number found on the Island be multiplied by 25, there would be a balance in favor of Ontario.

But our contemporary forgets that New Brunswick has three times, and Nova Scotia four times the population of P. E. Island. Our remark is true of the Maritime Provinces, but it does not hold of Ontario, where the "Disciples" are a little more numerous, in proportion to population, than on the Island. We are glad to be corrected in this latter case.

Here is a paper:

If our existence on the Island is due, not to the truthfulness of our position, nor the zeal of the brethren, but largely to dissensions in Baptist churches, how are we to account for our existence in other places, and that in larger numbers?

We would gently remind our contemporary that the "Disciples" might be helped more by dissension among other denominations, in other places than on the Island. We would also suggest that, if the larger numbers of this body in other places is not to be explained in this way, there are other reasons than the force of truth to account for denominational progress. Peco-baptist denominations are pretty strong in many places, as are also the Catholics. The Methodists, even, are strong in Utah. Must their strength be attributed to the force of the truth they hold, when their strength is not to be accounted for by dissensions in other bodies? There may, also, be real for opinions that are not according to truth. We shall refer to the remainder of the "Christian" references again.

Ministerialism.—We made the following statement in an editorial note in the Messenger and Visitor of Dec. 1st: "A Christian paper in a family is second to no other agency in shaping the ideas, the characters, and the eternal destinies of its members." A respected brother takes exception to this; because a Christian paper will not bear comparison with the Holy Spirit, the Bible, the Church, and Christian mothers, as agencies and agents for good. We did not suppose any one could construe our remark in this way. The Christian paper is one among the thousand agencies made effectual by the Holy Spirit, and its influence is entirely due to the use the Spirit makes of the truth of God it contains. It is also but one of the multiplied agencies used by the church. We believe a paper of this kind inferior in influence to a Christian mother in a family, where the mother uses all the influence it is her privilege to wield. In a very large proportion of cases, however, the actual influence of the paper is the greater. So far as our remark was justly obvious to the objection our brother makes, we are sorry. We had no idea it was; but it may have been. With this explanation, we shall hold to our statement.

Year Book of the Free Baptist Churches of New Brunswick.—From the F. C. Baptist Year Book, just published, we gather the following facts: There are 46 ordained ministers, and four licensed to preach by the Conference. There are 151 churches. The 115 of these that report, have a membership of 9665, this being a net increase of 400 during the year. \$236 have been contributed to Home and \$714 to Foreign Missions work, in addition to \$814 given through the Ladies' Aid Societies. There are 97 Sabbath schools in connection with the churches, and a total attendance of 5708.

License.—In the elections just held in British Columbia was carried by a majority of 5,257, in a vote of 37,000. Last year it was carried by a majority of 9,000. The progress of public sentiment is in the right

direction, and it is very rapid. It is to be hoped that Boston may soon wipe out the disgrace which has been cast upon her, by consenting to be ruled by a man like

—H. M. STANLEY.—This intrepid explorer has just paid a visit to the United States. While in New York, he complied with a request to give an address before the Methodist ministers' meeting. He says that the Upper Congo is healthy. In answer to the question on: "What have been the causes that have impeded missionary work in that region?" he says, "largely, on account of dealing with the natives, and because they often go beyond their character as missionaries and become explorers. Scarcely had Mr. Stanley delivered this address, when he was required to hasten back to the Congo." The following from the *Christ. Advocate* explains the reason:—

Mr. Henry M. Stanley has been repeatedly summoned to Belgium by King Leopold. The recently reported destruction of the Station Stanley Falls, on the Congo, by a petty Mohammedan chieftain known as Tippu Tibb, has probably brought serious consequences to the scattered little garrison which tries to keep peace in the Congo State. This man has an organized band of outcasts 1,500 strong. He has in various ways proved his untrustworthiness, but Mr. Stanley has thus far found it wise to maintain friendship with him. It is supposed that King Leopold, as some action of the Belgian officers, has suddenly determined to displace the Congo and wipe out the evidence of civilization. Mr. Stanley will probably be compelled to return at once to the Congo Valley and suppress him.

—LITTLE ALICE LAW was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice she could come and sit in her lap, and Alice said:

"I am so glad; I wanted to love you so much, mamma."

"Did you, darling?" she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after awhile of loving her."

"And why?"

"Oh, because she never loves me back!"

"And that is why you love me?"

"That is one why, mamma; but not the first one of the best."

"And what is the first and best?"

"Why, mamma, don't you guess?"—and the blue eyes grew very bright and earnest.

"It's because you loved me when I was too little to love you back; that's why I love you so."—*Watkins.*

This little story touches our hearts; because we remember that one of the greatest reasons we have to love the dear Saviour is because he loved us, not only before we could love him back; but when we returned his love with indifference, ingratitude and sin. Can we ever love him enough?

APPEAL TO PRESBYTERIES.—The *Intelligencer* clips the following from the *Christian Witness* of Boston, the paper of the Higher Life people. It refers to the late action by the Free Baptist Conference, in reference to "intemperate and unchristian conduct, and also, to the recent negotiations for union between the two Baptist bodies in the Maritime Provinces. The *Intelligencer* replies in a dignified and kindly way, urging upon the adherents of the higher life idea among the F. Baptists, to justify themselves, "to correct or repudiate such championship" as the *Witness* gives. This is the extract:

"We do not believe, the authorities of that church, will commit suicide by excluding from church membership the splendid men and women whose only crime is that they love God with all their hearts."—*Intelligencer.*

"In connection with the persistent insistence of the Free Baptists in these two Provinces to get rid of holiness brethren, it is interesting and instructive to note the equal persistent effort of some of the leaders in that denomination to effect a union with their old-time enemies, the Baptists. Here is a large Free Baptist membership, whose only crime is too much love. These must go. Welcome in their places these old antagonists, predestinarianism, and all. What would the fathers of the Free Baptist denomination say to this? It is enough to make them turn over in their graves. That would be a curious state of mind that would turn out one's own brethren, and take in his place a life-long enemy. Not that we object to denominational union; but that we have any sympathy with the Baptist; but we cannot help seeing through such gross dissensions as these.

All we wish to say is that this is an illustration of the suspicion and enviousness no characteristic of the higher life people. It also shows that those who profess the highest attainments in Christianity are not above appeals filed to awaken bitterness and prejudice, were people to pay much attention to them. We hope statements like the above will be taken at their true worth, and allowed to have no weight.

BAPTISTS IN BRITAIN.—The capital of Germany has a population of 1,400,000. It is growing very fast, as is testified by the fact that in 1881, it contained but 624,945. For all these swarming multitudes there are only 61 places of worship of all descriptions, with a seating capacity of 50,000—only enough to hold one in 28 of the people. The Baptist church in Berlin has been much blessed, especially in the last five years, during which time it has

grown from a little over 500 to 1000, and their Sunday schools from an attendance of 350 to 984. Their house of worship, however, will hold but 460. It was our privilege, seven years ago, to attend two services there, and we remember how crowded the audience room then was. They are preparing to build a second house, to cost \$25,000, and have made an appeal to the Baptists of Germany to help them. The German Baptists are poor; but they are doing grandly, according to their means.

DR. NEWMAN'S ARTICLE.—Dr. Newman's article contains what is fitted both to arouse serious enquiry and to stimulate to increased effort. We hope it will be carefully read. Reference has frequently been made, in our columns, to some of the facts mentioned. The drain upon the supply of ministers for our churches is a very grave matter. There seems to be no way to keep our young men for our churches, but by educating them at home. Now that we have one of the best theological institutions located here in the Dominion—an institution also which belongs to us—it does seem unfortunate that so many of our young men go elsewhere to study, and to stay. The support of our ministry is also intimately connected with this question. It is time that this important question, broached by Bro. Coburn, should receive more serious attention. Yes, Acadia needs, and she deserves to have, \$150,000 additional endowment. Would that the example of Mr. McMaster might inspire three or four of our wealthiest men and women to start the movement with \$25,000 apiece.

FATHER MORSE'S SUGGESTION.—Have all our ministers noticed it? Some may not be able to give the \$5.00 on New Year's day to clear off the debt on the Home Mission Board; but many, no doubt, could do so. Let as many as can get at this good example to their churches. Brothers, all of the churches, will you allow the work of the Board to be crippled? Let one or two thousand more say so, in the shape of an enclosure to Bro. Coburn, as Dr. Day suggests?

THE LABELS.—This week we finish the labels for Nova Scotia. When the year alone is mentioned, it means the subscriber has paid to January of that year; when a month is added it means that he has paid to the beginning of that month. Let all our subscribers examine the labels on their papers, to see if the credit is right, and if there be any error, let them write us immediately. Would those kind, that have \$5.00 or \$6.00 on these labels, send us at once, and have the figures changed to \$5.

Expansion of China.

That China is rapidly taking place among the great powers of the world is one of the most patent facts of modern history. It is scarcely half a dozen years since the great Empire was regarded as simply an inert mass, without influence on the politics of the world, and beyond the hope of material improvement. France began operations against it on a scale hardly greater than that outlined for Madagascar, and even England considered the treaty of Tientsin as something to be fulfilled when occasion required. True, the determined resistance offered by the Kung-fu-fu, and the absorption of Kanton, had already indicated its vitality, but both were regarded as mere pressure of bulk, and attracted little attention. But since 1860 the position of China has radically changed, and there is not a statesman in Europe who does not recognize it as a State of the first importance, and who is not desirous of its friendship.

In fact, no other Asiatic State commands anything like its influence and position, and there is hardly a great power in the world whose aims it cannot materially further or retard. It has only to extend its moral support in Tonquin and Annam to overthrow any French ministry, by forcing it to ask for supplies of men and money on a scale which the treasury would be certain to refuse. Indeed, the Peking diplomat is even now exerting this pressure, and in demanding the abrogation of the protectorate over Catholics in China, have France so alternative was defeat or an impracticable war. In Harnan, China could seriously embarrass the British Government, while an alliance with Peking would give England, in case of war with Russia, a point of vantage of scarcely less importance than the control of the Black Sea. India and China united could drive Russia out of Asia by the mere weight of numbers. China alone could, by an invasion of Manchuria, force the Northern power to retreat, or to a protracted war the expense of which would totally bankrupt its treasury. Germany, too, has interests which Peking can materially affect, and even our own country in address of extending its trade with China and of maintaining an influence in that quarter which shall be second to that of no other power. In every European capital the Chinese ambassador is deferred to and honored, as

if the country he represented had already taken rank with the effective great nations of the time. And this great advance of China is permanent and real there is little doubt. The war with France demonstrated its ability to make large bodies of troops and to spend them without feeling it, and a regular force is being organized for the defence of the capital. The navy has been placed on a formidable footing, the forts and artillery strengthened and improved, and a march upon Peking, if not impracticable, would cost an army and expenditure which no nation could well afford. Thus far the advice of General Gordon to move the capital has not been taken, but it may be at any time, and at that event the task of invading it from the coast and the maintaining communications might baffle all European effort. Indeed, it may be doubted whether another war against China could be successful, for while it could not perhaps defeat a first-class power, it could make it to expensive in men and treasure that once will attack without the gravest reason. The Western powers are doubtless ready enough to fight at any time, but they will hesitate to challenge a nation that can lose ten thousand men a week, and to which time and expense count for nothing. Whether, however, the growing power of the Empire will tend ultimately to promote the world's weal, or, of course, only be counteracted. Just now the trend of opinion is that it will, and there seems little doubt that in view of the passive nature of the population, it is well that it is beyond the probability of conquest. But the danger is that with the increase of power, the desire for isolation may disappear, and that aware that the crowding of population is always a menace, they may extend their borders. Against his statements are content to be on the defensive, but the time may come when they will break out, and when there will be a tremendous calamity in the earth. A power like China, armed with modern weapons, and destroying where destruction is the easiest course, if once set in motion could only be stopped by a slaughter which would ruin half mankind.—*Interior.*

Salvation in Georgia.

One of the presiding elders was holding a quarterly conference in Middle Georgia. At the love-feast one thanked God for a Christian mother and a Christian father; another thanked God he was raised in the lap of piety, and directly a young lady, a young man, about twenty-two years old, a Holiness Methodist preacher, just licensed, said:

"I'm sorry I can't give the experience of those who have just taken their seats. I wish I could say that I was raised by a pious mother and a godly father; but it was to the contrary. Two years ago my father was an atheist, my mother an infidel, and my brothers and sister, other than myself, were all infidels and atheists, and I was myself the best I knew how to be. Two years ago I went to a camp-meeting. I happened to go by myself, to have fun, as I usually did. At the first service that night I was standing on the outer edge. All at once every word of the preacher commenced striking fire down in my soul. I stood transfixed. I wanted to be away, but I could not leave. When the preacher invited the penitents I went immediately to the altar and commenced praying. 'God be merciful to me a sinner.' After awhile they dismissed the congregation, and all went to the tents. The preacher came to me and said, 'Come out to the tent and we'll pray with you.' I looked up at the preacher and told him: 'I never knew until an hour ago that there was a God in heaven, and I never expected to leave my knees at this altar till I make him my friend and he promises me heaven.' They sang and prayed with me till one o'clock that night. A little after one, all at once, I felt lifted that I had opened my soul and Christ had come in as my Saviour. I clasped my hands. I said, 'I have made friends with God.' I went out of the tent and laid down and went to sleep. Oh, what a peaceful sleep it was. When I awoke the next morning the bright sun was pouring in upon my face. I thought it was the brightest world I ever looked upon."

"After breakfast I got on my horse and started home and his impression came upon me: 'Your father will never speak to you again. Your mother will despise you. Your brothers and sisters will despise you. Now, what have you done? Oh, how oppressed I was! Before I got home I knelt and said, 'God help me to be faithful. God keep me in this day's work.' I went on in the house. I don't say my everyday clothes and went to work. About ten days after my father and mother and I were cutting timber. We sat on a log I turned to my mother—I hadn't opened my mouth before to say one word and said: 'Brother Tom, I was converted last week at that camp meeting.' Such a look as fell on his face! The big tears were running down his cheeks."

"He said, 'Brother Henry, we've all been watching you since you came back from that camp. Mother says you look and talk like a saint. Sisters say they never saw such a change in a boy in their life. Father says you are the most agreeable and nice about the place. Do you reckon God would do for me what he has done for you?' 'Why, yes, brother Tom. There's a camp meeting begins to-morrow near here. Go there with you. I believe God will do for you just what he has done for me.'"

"We went home. We never opened our mouths to a single one. Next day we put off to that night. The third night after we got home my brother was soundly converted. We went back home. I said, 'Brother Tom, let's put our candles on a candlestick and let it give light to that old dark house. Let's get the Bible down to night and pray, if another will let us.' About bedtime I said, 'Mother, do you care if brother Tom and I read a chapter here or there and here prayer?' Mother commenced to cry, and said: 'Yes, Henry, you came home ten days ago just ago just like an angel, and here comes your brother Tom this evening with the same expression upon his face. You can do anything you please here, God knows in my heart I want just what lights up the countenance of my two boys.'"

"We got down that old Bible. I read and called on brother Tom to pray. He knelt and prayed earnestly for father and mother and children. I heard weeping over there, and my sister crying over here. Brother Tom got hold upon the horns of the altar, and before we got off our knees, my mother, one of my brothers and one of my sisters were converted. We kept praying night and morning until the last member of the family was converted. There sits my old father, now seventy years old—he was the last one to come in. Now he is clothed and in his right mind and on his way to heaven. Precious Saviour, fill us so full of thy presence, that we shall have our homes filled with thy presence, so that others seeing our good works may be constrained to glorify thee and our Father which is in heaven."—*Sam Jones.*

Spasmodic Lives at Home.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old in the man who overcomes an unholiness, sets his foot upon it and stands serene and strong in virtue. Greater than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young martyr and tender who turns from the dear love of woman, and buries deep in his heart the sweet instinct of maternity, to devote himself to the care and support of aged parents or an unfortunate sister, and whose life is a long sacrifice, in many cheerfulfulness and majestic spirit, is a hero of the purest type—the type Charles Lamb. I have known but two such.

The young woman who resolutely stays with father or mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from every day routine, and the perplexing cares of business, with a cheerful smile and a loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheeks that blossom into smiles and even blushes at his coming, something lovelier than the old time spring roses—he is a hero. I think I know one such.

The wife who bears her part in the burden of life—even though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience and a large charity, and with noble decision bidding them from the world—who makes no complaint and asks no tenderness, who refuses from brooding over shortcomings in sympathy and sentiment, and from seeking pardon "altruistic" who does not build high-tragedy scenarios on the inevitable, nor feel an earthquake in every family jar, who sees her husband united with herself indissolubly and eternally in their children—she the wife in every truth, in the inward as in the outward, is a heroine, though of rather an unobtainable type.—*Orator Occasional.*

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—It is a vital question that Dr. Matthews asks—what is Christian piety and Christian conduct? "Is there any place in any of our religions, where there is a little bit of unrepented white by our knees?"

A Brave Showman.

A showman who boasted that nothing could frighten him, was put to the test by two young men. One of them pretended to be dead, and the other, going to the showman, induced him to sit up with the supposed corpse. The showman was in a hurry with some work he had promised to have completed the next morning, so he took his stick and lantern and commenced working beside the corpse. About twelve o'clock it might a cup of black coffee was brought to him to keep him awake. He drank it, resumed his work. About one o'clock, the coffee having exhilarated him, forgetting that he was in the presence of death, he commenced singing a lively tune, keeping time with his hammer. Suddenly the corpse arose, and exclaimed in a hoarse voice, "When a man is in the presence of death he should not sing." The showman started, then suddenly darted the lantern beam on the head, exclaiming, "When a man is in the presence of death he should not speak." It was the last time they spoke to each other.

This, That, and the Other.

—To the Rambler: Have you ever in your ramblings discovered why a few drops of rain on Sunday morning have such a sedative (let-in-the-house) effect on many people, while on Monday morning the same people can be seen facing a blowing rain? Have you found out why plain, every-day school dresses will keep children drier better than Sunday clothes, and why it is never too windy and stormy to go to school, but often out of the question to attend Sunday school and church? Have you discovered good people who get in church just as the text is announced simply to be entertained and not to join in the worship of God? I am curious to know if the eagle-eyed Rambler has seen such things, and if he has a remedy.—*National Baptist.*

The more we have known of the plagues of our own heart, the more inconceivably wonderful this indwelling of Christ will appear, a more wonderful than that He chose a manger as His royal resting place, for that had never been defiled by sin, and had never harbored His enemy.—*Francis Ridley Havergal.*

—From the reports presented at the May meeting of the English Baptists, it appears that that denomination has now 3654 churches and chapels, with accommodations for 1,187,000 persons; that the church membership is 215,940, an increase of 3470 and the number of Sunday School scholars 472,000, an increase of 4000. In 1821 the church membership was only 42,000. While the population increased 75 per cent., the number of Baptist Church members has increased 600 per cent. Out of 1906 Baptist ministers 1100 are reported to be pledged teetotalers, and of the remainder a large part are practical abstainers.

—What looks more like an onward flow of water than the ocean waves? Perhaps, no unpracticed eye ever saw these waves for the first time, without the impression that an onward flow was also seen. But there is none, or next to none. Now, is not this a fair image of the false excitement springing up under the preaching of sensational evangelists? Do not these excitements only seem to carry a people forward in the Christian life? In both cases, we fear, "the form of the wave is progressive; the water of the wave simply moves up and down and does not advance."

—A personal Jesus accepted salvation; a personal Jesus obeyed in satisfaction; a personal Jesus trusted in perpetual joy; a personal Jesus possessed in our only power. Without him all preaching is empty clamor; without him all church memberships are idle chatter. If we covet a genuine revival of spiritual life and power, let us open our lips, our purses, our hands, and our hearts, to this deepest, grandest, most heaven-born petition, "Come, Lord Jesus!"—*Dr. T. J. Cuyler.*

—A sale of orchids was held for four consecutive days in New York, two weeks ago. Two thousand plants that had been collected by Mrs. Mary J. Morgan were disposed of for \$20,700. They cost \$200,000 originally, and \$100,000 more had been spent in their cultivation. For one plant \$2000 was given.

—The island of Barbados with 166 square miles supports a population of 175,000 or 1,000 persons to the square mile. This was thought to be the most densely populated portion of the earth's surface, but it is now found that the island of Malak, with 50 square miles of surface, contains 148,500 inhabitants, or 1,500 to the square mile. With this ratio the New England States would hold a population of 149,533,000, or the State of New York 70,000,000.

—A minister said of a venerable congressman, "If the Lord was engaged in a controversy with the devil himself, the old man would say, 'Dear brethren, let's split the difference!'"