

The Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME I.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, MAY 26, 1886.

NO. 21

Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy to go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

TROUBLE IN THE ARMY.—There is said to be a rebellion in the Salvation Army. General Booth has "court martialled" two prominent leaders, Commissioner Colbridge and Col. Day, and they threaten to organize another army. A circular has been issued, calling a monster meeting to denounce Booth's "un-Christian assumption." He will probably be called to give an account of his disposition of the enormous funds which have been flowing into him, and which he has appropriated according to his own arbitrary will. As he has all the property of the Army in his own name, there is no way to wrest that from his hands, even though it should appear that he has misappropriated any of the immense sum gathered up from all parts of the world. It is not strange that this threatened disruption has come, it is strange it did not come sooner. The submission of so many to the arbitrary fiat of one irresponsible man cannot last, in this age when people are growing so rapidly in intelligence.

DISCIPLES' BELIEF.—The *Religious Herald*, Richmond, has opened its columns to some communications by a Bro. Bagley on the doctrines of the Disciples. The object is to find out just what they do believe, and then be in a position to know whether there is hope of union between them and our denomination. It having been hinted by Rev. Mr. Bagley that the Disciples had abandoned the extreme views of Alex. Campbell, the *American Christian Review* responds in the following emphatic way:

The position of the Disciples is this: It is impossible to offer sinners salvation without baptism. No man under the preaching of the gospel can be saved without immersion.

This, as the *Religious Herald* says, will set at rest all movement for union, if it represents correctly the Disciples' view. How is it with the few Disciples in the Maritime Provinces? Do they hold this view? Should not our people note this statement of the leading Disciple authority?

SOUTHERN BAPTIST CONVENTION.—The statistics of the Southern Baptists are as follows:—589 District Associations, 8,129 ordained ministers and 14,488 churches. There have been added to the churches by baptism during the year 66,527. The total white membership now numbers 1,039,600. There are 8,088 colored Baptist churches in the South, with a membership of 899,540. There are now in the United States 28,953 Baptist churches, with a total membership of 3,125,227.

The statistics of the various missions of this convention are, Italian, baptized during the year 24, present membership 289.
African, baptized 18, membership 125, pupils 230, contribution \$230.
Chinese, baptized 17, membership 547, contributions \$600.
Mexican, baptized 87, members 270 churches 25.
Brazilian, baptized 23, membership 168, contributions \$485.

The Home Mission work is being pressed with great vigor, as the following summary will show.

WORK DONE.	
Number of missionaries.....	255
Churches and stations supplied.....	643
Weeks of labor.....	9,899
Sermons and addresses.....	27,263
Prayer-meetings.....	5,238
Baptisms.....	3,812
Received by letter.....	2,344
Total additions.....	6,156
Sunday schools reported.....	328
Teachers and pupils.....	12,531
Religious visits.....	33,154
Churches constituted.....	70
Meeting-houses built.....	49
Pages of tracts distributed.....	268,615

The Baptist Review for the current quarter is one of the best which has yet appeared. It contains six articles, besides the Editorial, Homiletic and Review departments. We commend the following passages from Dr. Nordell's article on the Preacher as an Interpreter to the attention of all.

men, for above all things in the world man needs truth.

Our old friend, Rev. Malcom McGregor, discusses Rom. viii: 29, 30, and does it well. Dr. MacArthur, gives some valuable hints to pastors on the organization of a church for work. He recommends the appointment of an advisory committee to assist the pastor, and to prepare business for the meetings of the church. Dr. Geo. B. Stevens treats of the Pauline Theology of the Law, in a very able manner. He claims that Paul, in the use of the term "law," always had the Mosaic Law in mind, either directly or more remotely. The immediate historical aim of the law to restrain sin, not to increase it. This was the only purpose of the law known to Jews. The law increases the consciousness of sin, and is the occasion of increasing the violence of sinful desire through Christ. He states his view as to the relation of the law to believers in the following sentence:

If we have rightly interpreted, thus far, the Pauline doctrine of the law, it follows as an inevitable consequence that Mosaic law does not retain under Christianity the same prescriptive moral authority which belonged to it before. It is completed in the gospel. All its elements of permanence are taken from Christianity which is complete in itself and does not need to be supplemented from any previous incomplete stage of revelation.

We are not prepared to accept this last statement without modification; the article is a suggestive one, however.

Drs. Dobbs and Wilkinson take opposite sides of the Sabbath question. The former argues that the Lord's day "is essentially and peculiarly an institution of the gospel dispensation." The latter argues from Christ's words "the Sabbath was made for man" re-asserts for perpetuity the fourth commandment of the decalogue. This preserves the Sabbath for us; and what is of essential importance, preserves it as a religious institution—that is, as an article of human obedience to God.

In the editorial note on the question, there is a sentence which contains much of the pith of the whole matter: "If the Sabbath is an institution demanded for man's highest development, is it conceivable that God left the world in ignorance of it—including even his chosen people—until he met Moses on the Mount? We would avoid eisegesis, but is it eisegesis to see in the declaration of Jesus that 'The Sabbath was made for man' something more than would have been conveyed by the words 'The Sabbath was made for the Jews.'"

We cannot refer to the departments.

BAPTIST CONGREGATIONAL UNIONS OF GREAT BRITAIN.—These bodies meet at the same time this year, and both in London. They are to have a union session, which some regard as the first step toward organic union of the denominations. Open communion makes this less improbable than where the strict practice prevails; still we believe no such union very near at hand. It is significant, however, that the Rev. E. White the president of the Congregational Union is a Baptist, who has, with his church, formed the union of which he is now president. This illustrates one of the tendencies of open communion. It makes so little of baptism that it may well be ruled out as having any bearing on the question of denominational connection.

ONE WAY.—There is an increase in the number of infants baptized among the Congregationalists of the U. S. The *Pittsburg Teacher* gives the reason, in the following words: "No doubt this increase is mainly due to the growing custom of presenting Bibles by the church to its baptized children on Children's day." It is significant that it is not even supposed the increase to be due to any increase of faith in the scripturalness of infant baptism. No doubt a larger premium would induce a still greater increase of baptisms; it is good to get the present, and the child will not be harmed, it is supposed.

CELESTIAL MISSION.—A Senor Diaz was baptized a year or two ago by Bro. R. B. Montgomery, our Brooklyn correspondent. He is a Cuban, and his soul was filled with a desire to do good to his people. He has been laboring in Havana and vicinity for some time and wonderful success has attended his work. A Baptist church has been formed, and four hundred profess conversion. The results of his efforts are all the more remarkable, because mission work had been attempted by brethren of various denominations; in this priest ridden land, and had failed and been abandoned.

AMUSEMENT EXERCISES.—The evening entertainment at Wolfville promises well; the Rev. D. A. Steele is to be one of the speakers; the Rev. B. W. Lockhart of Suffolk Conn. is to read the original poem; Miss Wallace of the Seminary is to give a reading; the Haydn Club of Halifax, which is to supply the music, consists of fourteen instruments, and enjoys a reputation as being among our highest class musical organizations.

The Baptist Annuity Association.

I am exceedingly anxious that our ministers of Nova Scotia and P. E. Island should become one with the New Brunswick brethren in the management and enrolment of this Association. This they can do by raising an amount equal to the Bradshaw fund. We want to raise the capital stock as soon as possible to \$100,000. If Nova Scotia and P. E. Island will raise \$10,000, then we can have one association for the Maritime Provinces, and upon proper conditions can place it under the guidance of our Convention.

For many long years I have seen and deeply felt the necessity for such an institution; but not until I called upon Jacob Bradshaw, as I believe under divine direction, for \$10,000 to lay the corner stone, could we see the way open to found such an association. When he said in response to my application, "put me down for \$10,000," there was a rift in the cloud and the sun light came streaming down. It was one of the happiest moments of my life.

My object was to combine a small annuity of the ministers with a life beneficiary fund. The former would give a legal claim and the latter would make that claim very valuable. Without a large beneficiary fund, if ministers insure, it would be better to go the usual insurance societies of to-day.

The \$10,000, as the case now stands, is a great boon to the ministry of New Brunswick; but I want my brethren of the other Provinces interested in convention to enjoy equal benefits with us. There are brethren and sisters in Nova Scotia who are just as able individually to give \$10,000 to this fund as is Deacon Bradshaw, and if the case were properly placed before them my impression is they would cheerfully give. This would make a great commencement.

All Christian denominations in the world, of any note, make provision for their infirm ministers and for those dependent upon them for support. This provision comes in to supplement inadequate salaries. The Baptists of these Provinces have been doing something in this line; but on such a limited scale as to bring the blush to one's cheek whenever he thinks of it.

But why do we make this claim? We make it as a matter of simple justice. Let me explain. Who from the days of the fathers have led the people on the highest plane in the enjoyment of social, civil and religious freedom? Baptist ministers. Who have been among the chief advocates for free education for all classes without respect to creed or wealth? Baptist ministers. Who conducted their people to found institutions of learning of the highest type for the benefit of all the people? Baptist ministers. Who have led the way in the great temperance reform which has contributed so largely to the moral elevation of the people? Baptist ministers. Who have been instrumental in the conversion of thousands of immortal souls from sin to worship, and of studding all sections of these Provinces with gospel churches to shine as so many stars in the firmament of God? Baptist ministers. Who have led these churches to all the country with the influence of Sunday schools and missionary effort? Baptist ministers. What has been the financial reward? Simply a living for themselves and those dependent upon them upon the basis of a most rigid economy.

Are these the men, who, when sickness or the infirmities of age come upon them, that are to look to the alms house or to the cold-hearted charity of the world for support? or who when the sweat of death is upon their brow are to feel the cold iron grip deep into their souls because of a loved widow and orphan son to be left without any provision for their support?

My brethren in the ministry, with a heart glowing with love to you, and with earnest desire for the welfare of all be dearer to you, I beseech you let this matter be prayerfully considered at the approaching Association. As Dr. Saunders was the man who suggested to me the idea of raising the \$10,000 in N. S., it seems to me if he were appointed the agent for all the Associations to do this work that it would be done. Nothing but the pressure of work in my field has prevented me from appealing in person to wealthy friends in Nova Scotia on this subject. Go to these friendly workers some day in the name of the Lord of hosts, and they will not refuse.

The brethren must pardon the freedom I have taken in placing this important subject before them. With best wishes for all.

I am as ever, in love,
I. E. BELL.
P. S. Let no one imagine by the above statement that I fall to appreciate the labors of my ministering brethren of this denomination. They have done a noble work for God and humanity; but I am dealing with a question having special reference to the Baptist brotherhood and therefore my remarks apply especially to them.
I. E. B.

The Ultimate Test.

Many substances which appear solid are vaporized and made to vanish under the oxyhydrogen blow-pipe. Their solidity can not abide so severe a test. Dying also is a test which makes many things that had a solid look flash out of sight. Nothing but indestructible fact can hold together and keep shape under it. Whatever can survive that intense trial must be reality. Our question is, whether the religion of Christ, which invites our reliance, endures that final test. It may seem to some that the death-bed of a delicate girl untrained, imaginative, excited, immature, is not the best place for conclusive experiment. It is just as easy to call other witnesses and carry the inquiry to different scenes, simply sampling from uncounted thousands.

John Selgen was one of the strongest and most illustrious lawyers who ever adorned the English bar. This great jurist, when his last case had been argued and he was done with the judgments of earthly courts, called to his bedside Archbishop Usher, and said: "I have surveyed most of the learning that is among the sons of men yet at this moment I can recall nothing of it on which to rest my soul, save one from the sacred Scriptures, which rises much on my mind. It is this: 'The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and Our Saviour, Jesus Christ, who gave himself for us.' On this alone the clear, strong mind, trained to judge of truth and fact, rests and relies.

William Shakespeare, whose mighty wings bore him to such a height that all subjects known to human thought lay visible in outline magnitude, relationship, under his view wrote with the last strength of his hand these words: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Michel Angelo Buonarroti, painter, sculptor, architect, and poet, the most masterful and nearly universal genius Italy ever produced, wrote in his old age:
"Well nigh the voyage now is overpast,
And my frail bark, through troubled seas and rude,
Draws near that common haven where, at last,
Of every action, he is evil or good,
Must die account be rendered. Well I know
How vain will then appear the favored Art,
Sole idol long and monarch of my heart;
For all is vain that man desires below.
And now remorseful thoughts my soul alarm,
That which must come and that beyond the grave,
Picture and sculpture lose their feeble charm,
And to that help Divine I turn for aid,
Who from the Cross extends his arms to save."

Thus strong minds from all realms of learning and high endeavor drop every thing else as they approach eternity and turn to Christ alone; while they who have spent their thoughts, life long, on things divine, only at the last make their affirmations more firm and simple. Friends country Archibald Alexander in his final hours about some of the views he had maintained through life, and he replies, "My theology is reduced to this, 'Jesus Christ came into the world to save sinners, of whom I am chief.'" White haired Bishop Whipple says: "As the grave draws near my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost."

Francis Riddle Havergal, dying in extreme pain, sends word to absent friends: "Good promises are all true, and the Lord Jesus is a big foundation to rest upon."
Ask anywhere whether the religion of Christ suffices to the end, bears the strain of death, and survives in the dissolution of all earthly things, and it is easy to have distinct and exclusive answer. Even the wilderness will speak. The mountains and the sea and the depths of the earth, will have a voice.

Twenty Welshmen are buried in a coal mine by the Cavingin of a gallery, shutting them off from the shaft. Ten days they remain there before relief digs its way to them, and then only five are alive. Standing in water above their waists, in the dark, fighting grim death with failing strength, the imprisoned miners found their only cheer in singing a simple hymn they had learned in the village church:
"In the deep and mighty waters
There is none to hold my head
But my only Saviour, Jesus,
Who was offered in my stead."
Ask the Alps, and the "monarch of mountains" will speak. In September, 1873, a party of eleven persons perished in the making of Mt. Blanc. On the body of Dr. Deane, of Baltimore, was found a letter in which he had written the follow-

ing: "We have been on Mt. Blanc for two days in a terrible snow storm at the height of fifteen thousand feet. I have no hope of descending. We have no provisions. My feet are already frozen, and I am exhausted. I have only strength to write these words: I die believing in Jesus Christ, with the sweet thought of my family, my friendships, and all. I hope we shall all meet in heaven."

Ask the sea what comfort men may have in dying, and the cliffs of the Welsh coast can tell you that, when a ship was breaking to pieces on the rocks, and poor sailors were clinging to the wreck, from which they dropped one by one the hissing waves, the storm-brought ashore the sound of hoarse voices singing in the frozen rigging—
"Other refuge I have none,
Hangs my helpless soul on Thee."
"Hold on!" said a group of skeptics to one of their number when his days were ending: "I have no objection to holding on, but will you tell me what I am to hold on by?" was the reply which convicted them of idiocy, and made them all dum dogs.

In the solemn shadow where men have keener faculty for knowing reality than in any noontide, no man who had laid hold of Christ ever let go his hold, or cried out that he had nothing to cling to, or confessed, in the mist which dim all earthly things, that the choice made in the daylight of life, with death far off, was a mistake.

Clouds vanish. The sky remains. Across life's evening blow strong winds, which sweep science and philosophy away as vapor; but above shine on the heavenly stars of Christian truth which only brighten with earth's darkening night.

Religion alone suffices for both life and death. Neither in the ultimate test nor any other does it fail.—Dr. W. F. Kelley, in the *Western Christian Advocate*.

Walking With God.

So, then, God bids you come often from the noise and strife and tumult of life, bids you to come even from the grandeur and circumstance of its public religious worship, and shut the door that you may pray to your Father in secret. It is there your truest life is lived. It is there strength comes for the soul and nearness of life. It needs not long for this: not long to gather round you that sweet sense of Fatherhood which shall make the whole day sacred, and your work a service to God. You know how before you start away in the morning to your toil, you have only time perhaps for a loving word or two to your wife, and a hasty kiss for the little ones. But how much love you may put into those few words, and what sweet memory those little kisses leave all the day long. And so a moment or two of solemn speech with God, before the great tide of busy life flows in upon the soul, one short clasp of the Father's hand, one quick glance into his holy, loving eyes, will make the whole day sacred. We need no long prayers to bring us the sweet sense of God's Fatherhood, the hidden secret communion of him who is ever with us. I walk with my friend through a bustling, crowded street, and though I speak no word to him, the close pressure of his hand upon my arm, from time to time, tells me all I want to know. The little child, too, holding my hand through a long summer walk; he looks up into my face now and then. I look down into his, and in that look how much is said; what compact of trust and love, what bright assurance that all is fair and calm and pleasing between us. So a good man walks with God.—Rev. George Dawson.

Religion Never Dormant.

Every attribute of true Christian character is alive. Every spark of real religion is an exercise of the soul in benevolence and purity toward God and heaven. Religion which is not in operation is a repulsive carcass. It is death, decay and poison to the soul. Persons deceived by it, which they mistake for genuine love, that is, disinterested benevolence. They are governed by their feelings. They have no vigorous, stalwart, manly faith. They never venture out upon daring undertakings for God. They appreciate only such things in the church and in the labors of the ministry as excite their emotions. Preaching must make them happy, or it is no preaching. They are what somebody has denominated a kind of "religious epicures." They do not thrive on homely sermons which lay bare the roots of selfishness and expose its secret workings. This is not gospel food to them. They relish only that class of truths which fan their emotions into a flame.

It is all right to be happy, but happiness is not always religion. Happiness is a state of the sensibilities, and is of course involuntary, while religion is benevolence, and therefore powerful action. Every impulse of the religious soul is a bound forward along the lines of holy endeavor. The hour of prayer and meditation is but a season for renewing strength in view of toil and conflict. Hence our hours of self-examination should be devoted to inquiries, not as to how we feel and how happy we are, but as to what end we are living for, and how we can gain best qualification for usefulness. Brother, arise! Resolve on doing something. Throw yourself into the arena, find a place somewhere in the field, and perform a work that shall live. What better are you for living in the world if the world is no better for your living? Your mission may not be a great one, but it is a good one, and goodness is always great enough. Encourage some soul to pray, some heart to believe. Induce your acquaintances to read their Bibles more. Devise schemes of mercy and charity, and enlist others to help you sustain them. Make the social meetings of your church a living power. You will find enough to do if only you first gain the willing mind.—Michigan Advocate.

This, That, and The Other.

—Frances Power Cobbe, who, while professing to be an agnostic, has been engaged in works of charity, readily admits that she finds more sympathy and readier help in her work from the Christians, even the most orthodox as the late Lord Shaftesbury, than from agnostics and doubters. She says, "Now, in my old age, I feel glad when I find my friends treading in the direction of Christianity, and not in that of the dreary desert of agnosticism."

—According to statistics in the *Observer*, the leading denominations in this country have the following numbers: Methodists 4,000,000; Baptists, 3,500,000; Presbyterians, 1,400,000; Lutherans, 911,000; Congregationalists, 418,000; Episcopalians, 405,000.

—Last week, we stopped at Burlington, Iowa. It has been a liquor stronghold, but the saloon-keepers have given up the contest, some going into other business, others moving to States where license prevails." So says the editor of the *Christian Evangelist*, of St. Louis, and yes—some people say, "Prohibition does not prohibit."
—The *Mt. Zionist*.—From Jan. 15, 1885, to Jan. 15, 1886, the *Mt. Zionist* in France received \$29,200, and expended \$70,380. The subscriptions were drawn from the following countries: United States of America, \$25,040; Scotland, \$17,000; England, \$13,040; France, \$12,600; other countries, \$1,600. More than 7,300 meetings have been held in Paris and vicinity, with 377,000 hearers. More than 225,000 tracts have been distributed. According to the figures in Paris those of the out-ports, we have a total of 12,357 meetings, with an attendance of 793,610 hearers, and 400,000 religious publications distributed.

—The statement was made in the House of Commons, in the recent debate on Disestablishment of the Welsh Church, that only an eight of the population are members of the Anglican Church.

—Thirty-five years ago it was the crime not high treason in Italy to possess a Bible. Now Bible Depots are established in every Italian city.

—Twenty-five years ago there was not one professing Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

—That which contents God may well content me. My soul, when thy eyes were full of tears on account of thy sin, and thy heart is disquieted on account of infirmities and imperfection, look thou right away from thyself "to the atonement made, by the utmost ransom paid." The offering of Jesus is perfect and accepted. The righteousness of thy Lord Jesus is without blemish; and thou art "accepted in the beloved."
—Spurgeon.

—There are 1,500 ministerial students in the Baptist institutions of the U. S.

—The Northern Presbyterian Home Mission Board has raised this year nearly \$200,000 more than last year, and thus relieved itself of a very heavy debt.
—May we tell the story of the Telugu Mission once again? If so, we will give the contrast between 1856 and 1886. "Then there was but one station; now there are twenty from Madras to Chichester, and from the sea to Haanmakonda, centres of Christian work and influence. Then there were but two missionaries; now, about fifty. Then there were not ten disciples; now there are 30,000. Then there was but one small school; now there are many stations and village schools, a high school and girls' school, and two theological seminaries (taluk schools). Then there was one small thatched chapel; now there are many commodious, comfortable, and beautiful houses of worship."
—Exchange.
—Hans Market, the famous Austrian painter, was dismissed from the Art School at Vienna at the age of nineteen, as being "utterly devoid of talent," at forty-four his countrymen called him "Master."