

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JULY 13, 1887.

NO. 29.

—A CONTRAST.—One hundred years ago, the Presbyterians of Kentucky had as equal number of churches with the Baptists. They had, also, the control of the state institution of learning, and used all the power this gave them to the advantage of their own denomination. It seemed as if they must outstrip our people. Now, however, the Baptists outnumber them ten to one. State patronage does not help, but hinder a denomination, when it seeks to be a spiritual power. Patronage of this kind destroys self-reliance, leads to secularism of the church, and works evil continually. The Presbyterians of Nova Scotia would, we believe, have been stronger than they are, had they cut Dalhousie loose from all complications with the provincial government.

—THINK OF IT.—When Adoniram Judson returned from Burmah and was looking at Madison University, New York, he said to a friend, "If I had a thousand dollars, do you know what I would do with it?" "Yes, you would give it to foreign missions." The noble missionary replied, "I would give it to a Christian college like that. Placing such colleges and filling them with religious students, is raising seed-corn for the world." This remark of Dr. Judson shows how far-sighted he was. He was not so absorbed in his own work that he could see the full importance of nothing else. It is noteworthy that his remark was made of a literary university of our body. Is there any one of our readers who thinks that Acadia College has small claim upon their support? Let him weigh this pregnant saying of our great missionary, and he will feel inclined to help in the raising of "seed-corn for the world."

—DR. HOWARD CHESBY, AGAIN.—This gentleman, as our readers are aware, is opposed to prohibition. He has poured out the vials of his righteous indignation in the *Evangelist* upon the delinquency of the temperance committee of the Presbyterian Assembly. He sought to get a high license bill passed at Albany, by the legislature of New York. He succeeded; but the measure was vetoed by the governor. Now he is advocating the opening of the saloons from 12 till 2 on the Sabbath day, for the sale of draught beer. It seems strange that a minister of the gospel in a great city like New York, could entertain this idea. Let the saloons be open to sell beer, and under cover of this permission, liquors of all kinds will be obtained. Besides, why should he have the freedom of two hours of the Lord's day?

—PRESBYTERIANS NORTH AND SOUTH.—These two bodies were divided on the question of slavery, in the past. It was hoped that the old division lines were becoming obliterated, now that slavery is a dead issue. So negotiations have been in progress, for some time, between the two divisions of the Presbyterian body. When the question of union was brought to a point, it was found that the southern section was opposed, unless the Presbyterians of the north should go back on their past action. Some of the leaders declared that slavery was of God. All this has caused greater alienation than existed prior to the attempt at union. This is always the case. The nearer view obtained, when brought close together, if it does not attract more closely, will repel to greater distance. Union should not often be attempted, unless it is pretty sure of success.

—GOOD.—In the discussion following the reading of the circular letter of the W. N. B. Association, reference was made to the bad habit of inattention while the benediction was being pronounced. This often destroys the good impression of a whole service. Bro. Gates suggested, as a remedy, the practice followed in Germain St., St. John. It is that the congregation be seated, after the last hymn, and receive the benediction with bowed heads. We can heartily commend this way of closing the service. It is reverent, and helps end the hour of worship, quietly and solemnly. Try it, brethren in the ministry, and you will never want to turn to the old way, in which there is a reaching for hats and coats, and much rustle and din to dissipate the serious impression of the service.

—THE CONGREGATIONALISTS OF THE UNITED STATES.—A few days ago, six students of Andover were examined at Somerville, Mass., for a license to preach. A Baptist minister who was present, gave an account of the views elicited from these young men who have had the benefit of instruction from Prof. Smythe and his associates. Their views of inspiration were very confused. The biblical writers were inspired only as all good men are. They held to the idea of a second probation. In their personal experience, they did not seem to have had any conviction of sin, repentance, sense of pardon. They attached all importance to christian nurture and did not see mention of regeneration. Well says the Baptist minister who christened these boys, said: "By this drift Congregational-

ism will surely lose its grip as a popular creed; one calculated to reach the masses and uplift them; for they are conscious of sin as a mighty force and fact. The religion that evades this dark factor in the world's conscious needs, cannot continue to exert a regenerating influence." All departures from scriptural doctrines gradually cure themselves; for the truth of the Bible alone can supply the felt needs of the soul, and nothing else can maintain its hold long.

—THE SALOON AGAIN.—We learn from the *Voice* that three professors of the State University of Iowa have been summarily dismissed because they have taken an active part in the struggle for prohibition. The saloon interest controls, largely, the political rings, and these, to conciliate the liquor men, have taken away from these tried and experienced instructors their positions, although the alumni, almost to a man, protested. This shows the beauty of state institutions, where all has to bend to the interest of party politics. It is also another indication that the liquor men are determined to crush all who oppose their traffic. President Bacon and Prof. Olive of the State University of Wisconsin, have been displaced, it is supposed, for the same reason.

—STANLEY.—It appears that Stanley has pressed the "Henry Reed," the steamer belonging to the American Baptist Mission on the Congo, into the service of his relief expedition, notwithstanding the refusal of the leaders of the mission to give her up to this warlike purpose. It is conjectured that the "Peace," the steamer of the English Baptist mission, has been impressed into the service in the same way. It is feared that the use of these steamers for this purpose may make it less easy to use them for the peaceful purpose for which they were intended, as the natives will associate them with this warlike use made of them.

—INTERESTING MEETING.—On Thursday evening, June 30th, there was an interesting service in the First Baptist church, Yarmouth. The meeting was called to hear addresses on the subject of the union of the Baptist denominations. There were present a goodly number of the members of the Baptist and Free Baptist churches of the county. After addresses by Dr. Bill, Rev. Messrs. Knolin and West, Free Baptists, and Bro. E. F. Adams, the following resolution was moved by Bro. I. E. Bill, junior, seconded by Bro. Knolin, and carried by a rising vote:

"Resolved, that in the opinion of this meeting the proposed union of the Baptist bodies of the Maritime Provinces, is highly desirable, and if consummated, would be for the glory of God, and the advancement of his cause."

Rev. Mr. Crowell, Free Baptist pastor in Yarmouth, who is heartily in favor of union, was absent taking a vacation.

Circular Letter—Western N. B. Association.

Our sub-jet will base itself upon I Cor. 14:40, "Let all things be done decently and in order." Leaving for others the application of the principle contained in this text to the church's work, we will consider its bearings upon the church's worship in the light of modern facts, known to us all.

DIGNITY AND ORDER SHOULD CHARACTERIZE THE CHURCH'S WORSHIP OF GOD THROUGHOUT.

To worship and serve God is the grandest of all human possibilities. Nothing so strict or actively employs the whole soul as that worship of God which is in Spirit and in truth. Yet with all the ecstasy into which a true worshiper may pass—with all the fervor and sublimity of thought and affection with which he may become inspired—everything done or said in worship should accord with decency and order.

All His works and words attest that Jehovah is the God of order and propriety. So prominent is this first mentioned feature that a world-wide proverb has it "Order is heaven's first law." Mark the revelation of Himself given us in Jesus Christ. Wherein the whole round of that matchless life and its labors was an unceasing thing said or an irregular thing done? Everything seemed to fall into the lines of a pre-arranged plan "in the fulness of time." And one but praiseworthy could even imagine an unbecoming thing about the "Friend of Sinners." Nevertheless there never was a life so filled with flaming love and fiery zeal for the Father's glory as was Christ's. And in everything He is our pattern. What is true worship of God but the telling forth from hearts divinely illumined what those hearts have discovered in the God-head? If then in all our searching after and knowledge of God we discover in Him only that which accords with decency and order, how can we—why should we if we could—allow our worship to be rendered in an indecent or disorderly manner? If slovenliness, vulgarity and irregularity have no counterparts in God nor in His Heaven, then it is vain that they should not be tolerated by His

children, nor allowed existence where they sit together in heavenly places in Christ Jesus.

The most casual observer, however, cannot fail to notice that even in this most favored age these things are painfully present with nearly all our churches when assembled for worship.

What means that indecent gathering of gawkers and gabblers around our church doors just previous to the hour of worship? Christians and even church officers sometimes compose the crowd. The opening act of worship is often greatly marred by these persons, who make it the signal for a rush for seats. When Christians come to the house of worship they should enter it as soon as possible, and reverently await the commencement of public worship. How blessed it is to have the atmosphere for the church worship perfumed with private prayer and fervent expectancy! Everyone in his place and ready in the beauty of holiness to worship God before the announced minute for commencement arrives, will give a church a decent and orderly Christian worship. Should a decent and orderly Christian happen to be late in coming to meeting, he will be sure to enter and take a seat as unobtrusively as possible. Alas for the habitual late-comers to our meetings! How much they do towards impairing the worship of God they perhaps little think or care. Too many of them have grown so brazen-faced they can no longer blush for their sin; but boldly stride the aisles as though they rather gloried in it. When the attempt is made to sing God's praises, all too often do we find a large number of those present flagrantly disobeying the divine precept "Let all the people praise Thee." It is because these bad melodies are employed to wing the sentiments of praise, or because the oft-repeated stanza has lost its grip upon us, or because the ill-famed melody is drawn through in a slovenly, ill-timed manner?

Then "Sing unto the Lord a new song skillfully with a loud noise." All should make melody in their hearts unto the Lord at the time of praise, and all who can should use their tongues in sacred song as well. Some of our grand old Zion-songs would sound new if rendered as once they were in our sanctuaries by well-tuned hearts and voices long since in heaven. Not everyone really prays when the leader says "Let us pray." This is thought by some to be the time to disapper who is in the meeting, to re-arrange articles of dress, lay plans for pleasure, business, &c., &c.

Too often does the servant of God raise his bowed head from prayer to find, as he looks into the congregation before him, that only one here and another there have been pleading together with him at the throne of grace. Why don't all the people say "Amen" at the end of a petition, if they believe it a proper one? God's people used to do this. The Revelator states that they do it in heaven. Have we grown so very modest we deem it an indecent thing to "Amen" a true prayer? Are we so indifferent to order in worship that when it comes time for prayer we drop out of line and hand the whole matter over to the pastor, giving it no thought or care ourselves? Does the pastor sometimes so far forget the office of true prayer as to make it the occasion to strike at somebody over God's shoulders, or to ventilate personal wrongs? What is it that sometimes makes our church prayers indecent and disorderly? Whatever it is, it certainly is a hindrance to the usefulness and growth of our churches. One of the most important parts of public worship is the reading of God's Word. Mumbling, mispronunciation, and senseless reading, in idle ridicule instead of reverence, and marks a disgrace out of what should be a holy delight. The Word of God should be read "distinctly" and "so as to give the sense." This will necessitate careful preparation beforehand on the part of the reader.

Someone has truly said that "Good reading is good exercise!"

As for the sermon, when it springs from the word of God's grace, and a human soul blessed by and blessed with it, and obtains a clear intelligible delivery, it is sure to be in order. But should slang, vulgarity, or unbalanced jest find place in it, it can never be termed decent.

Should we cease worshipping when the collection boxes are taken in hand? Many of us do. Ought the choir to try and smoothe over this indecent disorder with an anthem or otherwise. One thing at a time and that done well is decent and in order, nothing else is. Never should we be more thoughtful and earnest than when honoring the Lord with our substance. Let every one of you upon the first day of the week, as you come up to church to worship, bring an offering to the Lord proportionate to the prosperity he has given you. Then shall the worship of God go on uninterrupted, and all the indecent and disorderly modern methods of raising money for religious purposes would no

longer have the slightest pretext even for an existence, for the church's treasury would be amply filled and always ready to meet the righteous claims upon her benevolence.

The rush for the door, and the attention given to the dress, before the amen of the benediction has been clearly pronounced, and the conversation immediately thereafter clearly indicate the lack of whole-hearted, reverent, orderly worship among us.

O that our church's worship might be such that at its close every saint could sing with Watts:

"My willing soul would stay
In such a frame as this,
Till called to rise and near away,
To overleaving bliss."

Permit me before closing this letter to write a few words on the relation of the ordinances Christ has established in his church to the subject in hand. If all things in the church are to be done decently and in order, then certainly the ordinances should be so administered. When thus served nothing can be more deeply impressive than baptism and the Lord's supper. Any indecencies here seem almost criminal. Yet not always has baptism been decently administered among us, nor the Lord's table becomingly spread. Some of us would feel disgraced if our own tables were furnished with common bottles or broken glass-ware. If such furnishings were unavoidable we believe it would be as acceptable with God as would burnished gold. But why should the Lord's table be furnished more poorly than our own? Is this decent?

There is a sublime order to the ordinances which they who love the praise of men more than the praise of God too often feel inclined to disregard. The first symbolizes the beginning of a new life, the last the means by which that life is nourished. The Great Head of the church gave us baptism first and the Supper last. The apostles invariably delivered them to the church in this order. So that by their logical relations, by our Lord's own doing, and by apostolic example, the order of the ordinances is established beyond controversy. When we break this order we not only destroy their force and meaning but we become of all Christians the most disorderly. When we violate our order we set a higher esteem on our wisdom than on His who says, "Let everything be done decently and in order." Brethren, we must ever stand solidly by an inviolable observance of the order of the ordinances. No matter if our reward from men, even Christians, be hard names and dishonest prejudices. The Master can take care of such treatment. He is responsible for their order, we are responsible for its observance. Let us never presume to usurp His place.

May the Holy Spirit ever quicken and enlighten us, that through his grace we may render acceptable worship in our churches unto the blessed God.

Extract From a Letter Written by a Lady now in England, to her Father in Canning, Nova Scotia.

"LONDON, June 21.—Jubilee day. And we have seen the Queen. And such an assemblage of kings and queens and princes and princesses, grand dukes and duchesses and all sorts of dignitaries, as never met in England before. London has not been in such a state of excitement since the memory of the oldest inhabitants. For days workmen have been employed in preparing decorations, illuminations and sittings in every available spot along the route of the processions. For two weeks there has been an almost cloudless sky. "a queen's weather," the people call it. The city is thronged with visitors from abroad, in addition to its own millions. Last night the roar never ceased. The people did not begin to mass themselves until ten. And then how they thronged the sidewalks and squares! Policemen and troops lined the route, and had great difficulty in keeping the throngs from breaking through into the street and obstructing the procession. We were very fortunate in having elevated shaded seats in an open shop window very near the carriage as they passed. There were three processions, but of course the interest centred in the third, of which the Queen was the central figure. The crowd had been comparatively indifferent to Indian princes and German dukes; but enthusiasm gradually rose as the Life Guards, Mounted Nobles, and Ladies and Ladies in waiting, that formed the beginning of Her Majesty's procession, came in view; and the English princesses who followed, the Queen's own daughters and daughter-in-law, were greeted with deafening applause. I did not think I cared so much about seeing the Queen, but by the time her cream-colored ponies appeared behind the mounted guard of princes, I found myself fairly tripping with excitement. We had a good square look at her dear old face. It is very well represented by the portraits that we see everywhere. She, like all the others in the procession, rode in an open carriage, so there was nothing to hide her from the

eyes of the people. She looked old and worn, and somewhat as if all the pageantry were rather wearisome to her; and it must be a most trying ordeal to ride through street after street between lines of cheering people. She sat alone on the seat facing the ponia. Opposite her were the Princess of Wales and the Crown Princess of Germany. The Princess of Wales is simply charming, and smiles and bows with inimitable grace. She is said to be the most popular woman in Europe. Her three daughters are beautiful girls. We saw them once before, driving out with their father.

It was not only the Queen and the princess. There was the gorgeous display of attendants, and the splendid Life Guards, every man a giant, and then the throngs of excited but still good-natured people. We are going out this evening to see the illuminations." Con.

Canning, N. S., July 7.

The Sea Against Light.

Sometimes with irritable severity we rail against the Jews, regarding their sins as intolerable and matchless. Watch. Remember the proverb of the mote and the beam. The call they worshipped near the awful Mount was gold, at least; are there not many in our modern society who worship a calf of mud, ribbon bedecked? When people bestow more thought upon dresses or manners or pretty faces or gain or fame or pleasure, than upon the King Eternal, or the relations of the soul to the soul's God, is not their homage given to a calf of mud?

Our obligations are weightier than those of the ancient Jews. Their path lay in the twilight; ours is in the full light. It was dawn then; now it is noon. We are illumined historically. We know all that the Jews knew, and vastly more. Revelations, like multiplying stars, have increased until our sky is ablaze with light. And then we are illumined spiritually. The gift of the Holy Spirit after Christ's ascension was the rising of a full-orbed sun. And He speaks. His voice is heard in the joy of day and the gloom of night. Better is He than the pillar of cloud or of fire. If, therefore, we condemn the riotous festival near Sinai, do we not a thousand times condemn our own heedless play and riot beside Calvary?

Strange, man, with his intelligent nature perceiving that he sustains some relation to God, ought to inquire with keen eagerness for all knowledge respecting this relation. He ought to look into the ancient Book, into Providence, and question ceaselessly the lips of the wise. But does he? Do you? Here is a man who shuns the light, flees from the light, will have nothing to do with light. His reasoning, half-unconscious, takes this form: "If I seek the light, I shall hear God saying constantly, 'Forsoke evil. Die to self. Love my law.' I shall hear echoing perpetually through my soul, 'Repeat, repeat, repeat! In this condition my rest would cease. My eyes would be propped open by terror. Flesh and soul would faint.' And therefore he sits against light. 'Men love darkness rather than light, because their deeds are evil.' At length darkness supervenes. The eyes of the soul look out vacantly. The realities of faith appear formless. Conceptions of God and heaven are distorted. And then begins the eternal sadness." O. C. S. WALLACE.

Missionary Correspondence.

BIMPATAM, INDIA,
4th April, 1887.

Mrs. J. MARCH, Cor. Sec. W. B. M. U.,
My Dear Sister—Your last letter, dated Feb. 23rd, came in last mail. Many thanks for your kind words of encouragement. Yes, I should like to spend an hour with you in your good meetings; but it cannot be at present. The work here demands all who are on the field, and many more if they were here. We are greatly encouraged. The people are hearing as they have not heard for some time. Many are looking Zionward, and it seems to me that the blessing is not far distant.

By last mail I sent you a card telling you that the Bramin, who was baptised on Christmas day, had rejoined the Christians. He had been with his people eighty days; during which time they tried to persuade him to abandon his idea of returning to us. But it was a case of true conversion, and though he passed through many trials, he came out bright on the Lord's side. His coming out the last time was a greater trial to him than the first. His baptism took place before any of his friends knew it, and he did not expect them to take him afterwards. A few days ago, when told that the people at home were praying for him, he seemed much pleased, and said: "It was in answer to prayers offered here and in America, that I had strength given me to come out the second time." He has written a letter, to tell you how happy he is, and I shall enclose it in mine.

It is a common report here that the missionaries are compelling every body to be baptised. Some are afraid to have their people work for us. A boy named E. H. who has been here for the last year and a half, has been taken away to another village. He came to me about two weeks ago, and said he wished to join the Christians, but if his relatives knew it they would prevent him. After talking with Mr. Sanford about his intention, it was decided that he be baptised on Sunday, April 3rd. When he went home, he asked his brother to take out his ear jewels, and pay a debt they owed. From this or something further, they suspected his intention, and would not allow him to come again, even to take leave. Next evening his uncle came from another village, and took him away against his will. In this country it is considered a great mistake to go away without taking leave of the person for whom they work. By this act of his relatives, we know how superstitious and fearful they were that one of their number was going to break away from Caste, and unite with the Christians.

For the last six months, after his work was over, he attended the school and was getting along nicely. If he comes back and unites with the Christians he will be a help to me in my work. We are praying for him that he may have the same mind that he had when he left us.

The school is small in number, but interesting. The young lady, who supports Mutty Yellamah, will be glad to hear that she has been baptised. Her father is not a Christian, and did not seem willing that she should be either, although she asked him many times to grant her leave. At last she told Caste that she must follow Jesus, though her parents were opposed. She came out very bright, takes part in the prayer and conference meetings, and promises to be a useful woman.

The days are beginning to be very hot, and we are preparing for the long, trying months to come.

You will soon welcome Mr. and Mrs. Hutchinson to the "home land." They left here last Friday, after paying us a visit of a few days, and are now in Mirza, waiting for the homeward bound steamer. We hear by telegram from Colombo, that Mr. McLaurin is very ill. We do hope and pray that he may reach home safely.

The missionary force on this Telugu mission has been very much weakened by death and sickness, during the past year. Oh! that the Lord would send more laborers into vinyard!

Yours sincerely,
A. C. GRAY.

THE BRAHMIN'S LETTER.
BIMPATAM,
29th March, 1887.

My dear Christian friends—I am glad to inform you all, that I was converted in the month of October, 1886, and was baptised on Christmas day of 1886. But after we returned from the beach where I went with the missionaries to be baptised, my people requested me to go with them to their house to console the females, which after a long time I consented to do. But they never allowed me to go back to and live with them Christians. And they began to hold meetings, in which they said that there is a way in Hindooism to obtain salvation. But I gave them, some questions selected from both religions. The questions selected from the Scriptures will derive answer telling us that Christianity is the true religion and there from Hindoo books give us an answer that there is no Saviour in it. But they answered none of those though they tried to answer the first of them. Viz. "What must I do to be saved?" In the last of the meetings held, I declared that Christianity is the only true religion and Jesus Christ is the only incarnation of God that came to save the people from their sins, and not even one of the ten incarnations (as Hindoo books say), save us. And I also asked them why, if their religion is the only one given by God, they do not go and preach throughout the whole world this news of salvation to their brother people? Then they put an end to their meetings. But I could not at once join the Christians on account of my mother's stay here.

After a fortnight she went off to her village, I became a Christian, but it is not only owing to my faith in the Lord Jesus Christ, but by the prayers of those who prayed for me both here and at home in America. Such is the love of Christ and Christians toward their brethren.

But after I have become a Christian my people made me an image of God, and gave it my name and burnt it. They do the body of a dead man and performed the funeral ceremonies according to their religion. But in the mission house, I have been quite happy rejoicing in Jesus Christ. And now, as you have heard something of me already, I am not going to write any further. I conclude my letter with thanks to those who saved my soul, and I also hope you will make mention of me in your future prayers to God our Father in heaven to give me good faith and strength. I beg to remain, yours ever obediently,
P. KRISHNAMURTHI.