

# Messenger and Visitor.

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NO. 5.

**—EXTENSION OF TIME.**—As the storm has made the roads well nigh impassable, and many of our subscribers have been unable to send in their renewal of subscription in January, we will accept the reduced rate up to Feb. 14th. This will give all time to avail themselves of the \$1.50 per annum offer.

**—MISSISSAUGA APPLE TREE.**—Des. Jacob Kempe, of Kempe, Queens Co., N. S., has an apple tree whose fruit he always devotes to missions. Some years ago he devoted the first lamb of his flock to this object, and when he gave up sheep raising, he selected one of the best of his apple trees. Now that he has put his farm out of his hand, he has, by special agreement, made provision that the income from this tree shall go to missions each year, as long as it may live and produce. We publish this, hoping the example may lead others to devote a portion of the increase of their farms and flocks to the Lord.

**—CONTRIBUTOR.**—We clip the following from an exchange:

"Bishop Cox says he knows a man in western New York who puts five cents in the offering on Sundays in the free church which he attends, but pays \$200 a season for an opera-box, and the *Living Church* matches him with a millionaire as his acquaintance who subscribes a dollar a Sunday toward the expenses of his church, but stops payment during his winter excursions in the South, in which he spends thousands of dollars upon himself and family."

This reminds us of a case told us by the treasurer of a church in the Maritime Provinces. A member subscribed \$4 to support of the pastor, a very small amount, considering the property possessed. The member was too ill to attend preaching for about six months, and was very exacting of the pastor all this time, expecting a visit once a week. When the treasurer called for the subscription, only \$2 was given him, on the plea that no pay was to be given for the sermons during the six months that illness prevented attendance at worship.

These are illustrations of the ingratitude with which people give to the Lord's work, compared with the free way in which money is expended on themselves, in almost all churches. We can scarcely believe, if it were fully realized that what is given to support the Lord's work is really given to him, that contributions would range so small. Brethren, is not what we give to the Lord's work given to him, and is it not the most blessed service? If these lines are caught by the eye of those who are capable they give little or nothing with what they might contribute, don't you think it over in the light of our dear Lord's love and claim, and we are sure you will be glad to give more for his blessed sake.

**—RISE TOO GREAT.**—As soon as the Supreme Court of the United States affirmed the constitutionality of state prohibitory laws, the insurance companies of the East instructed their agents in prohibitory States to cancel all policies on breweries. They felt the temptation to burn the buildings for the sake of the insurance was too great to justify them in continuing the policies on any terms. Perhaps they felt that the men who engage in the brewing business cannot be trusted.

**—OUR LORD OR CHRISTIAN WITNESS?**—Which?—The *Christian Witness*, the organ of the entire sanctification people, has been grappling with the question whether a man professing entire sanctification should ask for forgiveness of sins. This is the reply:

"It may be proper to offer such a prayer in public where there is a pronounced aversion, using the phrase, 'forgive us our sins'; and there is a sense in which we may personally use such a prayer in private, meaning by it, 'forgive my mistakes and weaknesses and shortcomings'; but at the same time, an entirely sanctified person lives by faith on the Son of God; every moment the blood cleanseth; and there is no condemnation. Such a one cannot ask forgiveness for conscious transgression of God's law, for there is no such transgression. The proper language of an entirely sanctified person is not 'Father, forgive us,' but 'Jesus, thy blood cleanseth.'"

It will be seen from this that these people have got beyond the Lord's Prayer altogether. Had any of the apostles been as good as they, our Lord would never have told them to pray, 'forgive us our sins.' To what lengths of impious pretension will men not go!

**—TEMPERANCE IN CALIFORNIA.**—Our dear Bro. W. H. Robinson writes:

"Riverdale has lately passed a prohibition ordinance, forbidding the sale of liquor within the city limits. On the first day of January, 1888, the last and only saloon in this town of five or six thousand was closed. Last year there was but one saloon remaining under the pressure of a high license; but now the citizens of Riverdale have wiped off even that stain, and they are left up clean hands. Passing a prohibition ordinance is the way in which a prohibitionist and a temperance man should show his love for his fellow-men in California is very wrong. But in this state the temperance people must 'beard the lion in his den,' and the fight, we fear, will be long and fierce; for

last year there were no less than five million gallons of wine manufactured. The wine grape growers cry out when you legislate against wine, 'You are striking at the roots of one of the principal industries of our state.'"

**—ACKNOWLEDGMENTS.**—To the multitudes who have sent us cheering words with their subscriptions, we tender our heartiest thanks. So far as we have experience, the subscribers of the *Messenger and Visitor* are most considerate. There has been very little of the complaining and fault-finding which tries the soul of so many editors. The fact they receive the paper, as it is, with so much favor, instead of lessening our effort to make it better, will not make us more determined to add to its interest and value.

**—ENGLAND AND WALES.**—During the year 1886 there were 366,590 more births than deaths in England and Wales. The marriages reached but 14.1 to the 1000, the lowest rate since registration began. The decline of illiteracy can be seen in the fact that ten years ago 163 men per 1000 signed the register by mark; the number has now sunk to 96 per 1000.

**—TIBU TIB.**—It will be remembered that Stanley, when he started on his expedition to relieve Emin Bey, left Tibu Tib, a noted Arab slave trader, in charge of Stanley Falls, his base of operations and supplies. It was known to be a risky experiment, but it was thought the Arab would curb his slave hunting propensities in consideration of the honor of the appointment. Dr. Sims, however, writes that the confidence has been misplaced. He says:

"In December, 1884, in the company of Rev. George Grenfell, of the Baptist Missionary Society, I made a voyage to Stanley Falls and became acquainted with the slave trade in most of its horrid features. In that month I found Tibu Tib established in the small island immediately above the falls, occupied in building his headquarters, and farther down the river his chief lieutenant, with another one whose name I cannot now remember, raiding the country on both sides of the river, as far as the mouth of the Aruwimi. All this Tibu was doing under the guise of trade in ivory. His complete force amounted to about one thousand men; the net result seemed to be, as far as I could judge, about twenty towns burned, 40,000 homeless refugees, and very few captives."

**—COURTESY STRIPPED.**—From a statement in the *Wilmington* we learn that the twenty-seven principal Presbyterian colleges of the United States have a total number of students of 2327; of church members, 1668 (more than two thirds against "nearly two thirds" last year); credible conversions, 167 (against 127 last year); students for the ministry, 359 (against 348 last year). This is a fine showing.

**—CHILDREN AT CHURCH.**—We have referred before to the duty of parents to take their children to church. It is of such vast importance that it should be kept before the minds of the people continually. Children who neglect the house of worship until they are able to do for themselves to go or stay away, will do the latter in most cases. Children who have formed the habit of church attendance while under parental control, will, for the most part, continue to attend. These early associations will be like bands of brass, binding them to the house of God ever after. Neither will the purpose be served if the children attend Sabbath school. Unless they attend other church services, they will be liable to graduate out of the Sabbath school and be lost to gospel influences. It is a poor exchange, if children are sent to Sabbath school instead of to preaching and social church services and not to both. And yet, we fear, many Christian parents are very careless about this vital matter. When it is considered that few are saved unless in connection with church services, parents should be aroused, by the vital importance of this matter, to train up their children in the way they should go, in reference to attendance at church. Will parents not give heed?

**—SPECIAL ATTENTION.**—We call very special attention to Dr. Day's statement in another column. May the Lord open all hearts in response. Do not forget to read the few words at the close of the acknowledgments of Jubilee offering. Does the Master not want a response from very many?

**—CONNECTION.**—The name of the brother ordained at Belyea's Cove, Jan. 18th, was John D. Wetmore, not John Whitman, as published in the *Messenger and Visitor* of last week. We are very sorry the mistake occurred.

Will some brother who can send to Baptist Book Room a copy of *Messenger and Visitor*, date as follows: January 7th and 14th; April 8th, all 1888.

Geo. A. McDERMOTT,  
BAPTIST BOOK ROOM,  
100 N. 3rd St.,  
PHILADELPHIA, PA.

## Connecticut Correspondence.

(Continued.)

It looks as though denominational lines were breaking down among the evangelists; and such is the truth, I suggest. Some of us behold the drift of things in astonishment, and say, "To what extent will this movement go." For instance, Baptists are for the most part close communion in theory, but open in practice, if close communion be defined by the faith and practice of the fathers. So I heard some ministers of our faith say in Conference a few days ago. We prefer the new and later definition, or explanation, of close communion, and so save the term to ourselves, rather than to confess that we are open. For the scriptures do not seem to approve of open communion, as the Methodists practice it. So many questions are being raised now to the individual conscience as an entirely personal matter, and so much of conduct is governed by convenience. The Baptist maiden marries a pedobaptist gentleman, and passes over into church fellowship with him, and vice versa. What is this; is it as Tenney says?—

"A beam in darkness; let it grow."

So many things are given over as matters of church supervision. Do you please, only love our Saviour and try to do well in practical life, and come with us. That is the tendency. The free of the outward life of the people is demanding it, dragging the churches and the ministers along with it. It is something like the rush of colleges for students; and this is probably a part of the same great movement of life among the people. If students receive a recommendation from the masters of preparatory schools to college faculties, they matriculate without examination, or may be. The elective system, coming now into vogue in our Universities, may have something to do with this, for Darwin's doctrine of the "survival of the fittest" is put into practice in the college life. The students who can maintain themselves go on, and receive degrees at the close of the course, but the unworthy are promptly dated by the rigid college court which passes judgment upon their attainments at the close of the course, if not before.

But it cannot be, can it, that these twin pillars of our faith, a regenerate church membership and immersion as baptism, shall be submitted to the personal convictions of any who seek membership with us? Must they not always be left as tests to the Lordship of Christ and the authority of the scriptures? If not, then the Baptist denomination has served out fully its mission. Let it "fall on sleep" when that day comes, and rest with dead issues.

But where is our Connecticut now? Oh, not entirely gone from our thoughts. Baptist number nearly 21,000 of the 622,000 of the state, and have in their churches a good share of the real spiritual life of the state. It has been so for many years. Long ago the New Light Organizationalists fraternized somewhat with Baptists, because our religious life was warmer a great deal than that of the blanketed "standing orders." And that trait of our greater warmth, has continued down the years with us till now. We have many strong men as pastors of our Baptist churches, and many strong churches too. We will not make comparisons for they are "odious" as Principal Grant, once of Halifax, once wrote in reply to a private letter of interesting inquiry, sent from Brown University, to Prof. DeMille, when a new professorship was to be filled. Our ministers are doing excellent work, and honorable among them are two or three from Nova Scotia. The name of one is not mentioned in this connection, but another is Rev. J. R. Hubbard, of Pataam, an excellent preacher and pastor, and who shows a staunch orthodoxy, like unto Dr. Cramp's—ah that mark of blessed memory—whenever occasion requires. Dr. Cramp gave him his first lessons in theology, and they have evidently not been lost on the noble brother. A year ago his pastorate was signalized by a great revival. More than a hundred were baptized in the lapidary of his church. And he himself caught fervor and consecration of the kind that have the head often, and sometimes speaks low because of its years that God is so near. Another Nova Scotia representative is Rev. G. A. Ballentine, pastor at Gosport Heights, a man a little younger, and both hearty and true, who is spoken of greatly in his praise. If you have over there in Nova Scotia, a superfluity of such men, give them an honorable, brotherly "hello" or leave; they can be used here.

And who would believe it? Connecticut has again become largely, and in a true sense, missionary ground. Immigration of foreign peoples has been so great. The German is here, and has brought his beer. He is an excellent citizen, with two principal points of exception: 1. He wants his beer, and the accompanying saloon or beer garden. 2. He wants to make a worldly recreation day out of our Sunday. You can easily infer that he does not want

our religion—will not have, will set come into our churches; but it ever he does, and the grace of God makes him a "new creature," he is a hearty, devoted Christian. The Frenchman is here, and he is the Canada type described graphically by Joseph Cook, he is a zealous in the superstition of Lower Canada. The Irishman is here, breaking a little from Rome, but not much, and when he does break away, he goes into infidelity, set into our evangelical churches. Poles are here, Italians are here, some Bohemians, and all, together, are cities are hodge-podge of different races—men. The Swedes are here, but higher up in morals and religion, they take to religion just as the best Americans do, and are much like ourselves, only they speak a different tongue. Teutonic blood of their sort leans toward God. Connecticut must now be traversed by the missionary, who will go from house to house. The masses of the people have deserted the churches. We must go now into the highways and the hedges of our cities, and into many town districts. The mountain will not come to our church altars, we must go to the mountain.

But I cannot close this letter without a reference to that Biography of Dr. Cramp, prepared by Dr. T. A. Higgins, of Wolville, N. B. I want to look into it so much. O great, good man! beloved and honored, far and wide, wherever known. The last time I saw him was in the Boston Ministers' Meeting. He sat up beside the Chairman. It was a feast of joy to see him. How I would like now to hear him pray and preach! But he is becoming familiar, in these days, with the courts of the Lord's upper house. Are we not really kin to him, and shall we not hear him again? But now would that I could have a few hours' look, at the least, into that "Life" of him by Dr. Higgins. I must owe it some day.

But I bethink me now that I have not yet told you of any of the great services Connecticut has rendered to the national body politic. It is too late, I remember the counsel of haste which Horace gives.

THAS R. WHEELOCK,  
Meriden, Conn., Jan. 14.

## Salvation Army.

A LITTLE FROM MISS DEWOLFE.

My attention has been called by two gentlemen members of the Baptist church in this place to a communication published in the *Messenger and Visitor* of 11th inst., headed "Salvation Army," with the initials "F. D. D." appended.

The writer (who has not derived his information from Mrs. DeWolfe or me), has got from some source erroneous ideas concerning the reason Miss Gray severed her connection with the Salvation Army.

A pressure of numerous business engagements has prevented me from previously replying to this letter.

It is an unpleasant matter to make personal explanations, and while I know that "F. D. D." would not state anything incorrect if he knew it were so, it would not be right to let incorrect statements become widely circulated through the medium of the influential organ of the important Baptist denomination, without being rectified. Uncontradicted, the statements are taken for granted to be correct by those who read them. In fact, the communication has been supposed, in Salvation Army circles, to have been written or inspired by me. Hence, in the interests of truth, I am obliged to ask you to publish this letter. First, let me correct a couple of statements of the correspondent, one with reference to the number of officers who joined the army at Truro and subsequently left the army. Of my own personal knowledge I knew of only three who became cadets at Truro and subsequently retired into private life, viz., Miss Susie Archibald, Miss Whippy (now Mrs. Peck) and Miss Gray. I have made inquiries, however, and I am informed that the number of officers who thus left, having joined at Truro, is eight, not thirteen as stated by "F. D. D." He is not responsible for this mistake, for the *Morning Herald* of Halifax three months ago, in some editorial remarks about our marriage, made this statement of thirteen officers, being all who had united with the army at Truro, having left it.

The second statement which I desire to correct before entering upon the true reason which led Miss Gray to leave the army, is that "Mrs. DeWolfe has been fully reinstated with the Truro Baptist church." Any one reading this, unacquainted with the fact, would suppose that Miss Gray, upon entering the army, had been dismissed from that church, or had her name erased from the church books. Nothing of the kind occurred. The Truro Baptist church did not erase Miss Gray's name from the church roll of membership, or take any action towards such a step when she entered the army, or at any time while she remained in it. The Baptists at Truro generally, as was the case with the Baptists everywhere who know her, were sorry that

Miss Gray had entered the Salvation Army. They thought that sufficient and suitable religious work could have been provided for her in their church; but they, to their honor and praise be it said, gave her credit for conscientious motives, and she remained a member in good standing of the Truro Baptist church. I may add, in this connection, that on the very day of the publication of this letter, the Rev. J. E. Goubrer, the estimable pastor of the Truro Baptist church, wrote an exceedingly kind and friendly letter to Mrs. DeWolfe, suggesting in it that as she was now permanently located in Windsor, she had better have a letter of dismission from the Truro church to the Windsor church.

Now for the cause of Miss Gray leaving the Salvation Army. It is of course true that she perceived defects in it; but she did not expect perfection in any human organization, and the great opportunities for christian work which she found in the army inclined her to put up with and overlook those defects. But her health gave out. Naturally possessing a good constitution, it could not, however, stand the strain of the constant work and exposure to which, in a most trying climate for a stranger, she was subjected. When she could no longer march, when she could only walk a few yards, and at times could scarcely stand on her feet—seeking the competent medical advice, she was told if she did not cease from work in the army, she would be an invalid for life; then, and then only, did she take a rest, and not for a month after she had returned from Newfoundland to Nova Scotia; when still weak and suffering, and convinced that she would never be sufficiently strong to work in the army again, did she send her resignation as an officer to Commissioner Coombes. And still her health is greatly impaired; and it will take a long time for her to recover it, if she ever does.

It may not be interesting to your numerous readers, now that I am writing about the Salvation Army, to give you, at least to a small extent, the result of my study of that body. I have studied the Salvation Army closely for two years, by frequently attending its meetings in various places, by becoming familiar with its literature, and by personal acquaintance with several of its subordinate officers, and can therefore pass an intelligent, and also, I believe, an impartial judgment upon it. I have no time, and it would take my time of your valuable space, to enter into the subject in all its bearings; but will only refer to (in my opinion) the principal excellences and the principal defects of this army.

The great cause of its success lies, not in the subordinate means employed by it, such as drums, coccintra costumes, and expedients to draw crowds to the bazaars, and an exciting and novel method of conducting religious services; but in the fact that General Booth is the first man in the history of the world who has had the wisdom to employ the services of women on an equality with men (as far as the subordinate officers are concerned) in the public ministry of the gospel.

Noble, godly women are devoting their lives successfully in India and other heathen countries to the spread of christianity, sent out by the Baptist and other churches. It becomes a question of importance to these churches, whether they should not avail themselves of the services of consecrated women in the great field of home missions on an equality with men, only under proper restrictions for the preservation of their health. I am well aware that women missionaries in the East employ a chiefly with a view to reach the women of those Eastern lands, who are inaccessible to men missionaries; but the history of this army demonstrates the wonderful power of their women officers for good in this Dominion and in Great Britain, and that they reach the drunkards and depraved masses far more effectually than male officers. Can the churches afford to allow this great instrument for good to remain unemployed by them, in the face of the vices and misery which exist in our Dominion? Some noble, devoted women are now working in the Salvation Army who would never have been in it if the churches had afforded them that opportunity for work for suffering humanity which is to be found in the army, with all its defects.

I cannot dwell on this suggestion; but pass on to notice the principal defect—and it is a great one—of the Salvation Army. That defect is the military discipline established in it, which I believe to be unscriptural.

Arbitrary authority usurped by or granted to Christian, Jew, Turk, or infidel, is extremely liable to be abused.

Yet it is arbitrary power, the general, commissioner, and heads of divisions in the Salvation Army (by whatever special name those heads may be called), exercises over the thousands of subordinate officers, now widely dispersed over the face of the globe, and that arbitrary authority is often

abused by them. The desire for lordship, to rule over others (especially, in very agreeable to the natural heart, but is opposed to the spirit and teachings of christianity. Even the disciples disputed among themselves which should be the greatest—they desired to rule and lord it over others; but Christ rebuked this craving in them, and said, "The kings of the Gentiles exercise lordship over them, and they themselves exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve" (Luke 22: 25, 26). In their army the captains, lieutenants, and cadets are continually drilled by the past promises made by them on entering it, by the discipline in training homes, by the instructions in camps, by the superior officers, by the *War Cry*, in the supreme duty of obedience to those superior officers, such as the general, commissioner, and heads of divisions. Hence an officer—captain, lieutenant, or cadet (by the way, cadets are not considered officers of the army, but they are obliged to obey orders notwithstanding)—when one of these receives an order to farewell from a station, no matter though God has greatly blessed him or her there, though a gracious revival is then going on, that officer will depart with grief and shedding many tears, must, perhaps at a day's notice, or only a few days' (and there have been cases where only a few hours' notice has been given), obey the orders received, and bid good bye to that station and go where ordered, to some other station perhaps a thousand miles or more distant. The individuality of the religious worker in the army is altogether crushed, so far as any choice on his or her part is concerned; in remaining in present station or choice of another one. The officers removed frequently from stations are, of course, instructed, and it is thoroughly drilled into them, that the Lord, speaking through the superior officer, has commanded them to be removed from those stations and to be sent to the new ones!

This idea simply presumes infallibility in the man giving the order. The idea of human infallibility has heretofore never taken any root in Protestantism. It has been deemed to be the exclusive claim of the Pope. The system pursued in the Salvation Army is to have frequent changes of officers. Captains are generally removed from a station in six months, lieutenants in less time, and cadets in still less. When, in consequence of the continual opening of new stations and the killing work, obliging officers to leave, the supply of officers is not equal to making the changes so frequently, an officer may be left a little longer than the periods mentioned at a station, but not much longer. So many officers see on the perpetual more.

CHAS. EDGAR DEWOLFE,  
Windsor, N. S., Jan. 25.  
(Continued on next week.)

## This, That, and The Other.

—Pain is my vessel; when I frown he lifts,  
A hundred times in life a coward dies.  
—Marston.

—Those who begin by diluting the gospel, generally end by adulterating it.

—Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight. —Franklin.

—Life is a quarry, out of which we are to mold and chisel and complete a character. —Goethe.

—Such as begin to knock at God's shut door will never get in. Such will eternally stand without.

—If a man will make his nest below, God will put a thorn in it; and if that will not do, he will set it on fire.

—Some one has said that if christians do not have grace enough to control them, they can hardly have enough to save them.

—I have always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of the mind.—Addison.

—The receipts of the American Board for the first three months of the present year are \$106,811 against \$67,390 for the same period last year. Even Dr. Newman Smyth's church the amount recently sent to the Board was \$50 larger than that contributed a year ago. The contribution in Dr. Mungar's church, also, was larger than in 1886.

—A good story is told concerning the Rev. Mr. Daft, who took intense delight in using the largest words he could command, with endless redundances. Sitting in a room with a lady on whom he was calling, he surprised her with the enquiry, "Madam will you allow me to despatch with the biopacted forceps the superfluous fungus extremity of your nocturnal luminary?" "What did you say, sir?" "Madam, I will repeat for your further illumination my previous interrogatory." He repeated the sentence. "I really don't know what you mean, Mr. Daft." "These, madam, I will proffer without further ceremony to perform the necessary operation." And so saying, he snuffed the candle.