

Messenger and Visitor.

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Remember! the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing.

After sixty years of observation, Dr. J. M. Pendleton says: "I never knew a pious dancer! I have known professors of religion to dance, but not one of them has been distinguished for spirituality or piety." Who ever has?

Bishop Huntington, of the Central New York Episcopal Diocese, complains that the Sunday newspaper "has become, more and more, the record of frolics, jollities, games, excursions, pyrotechnics, masked processions, to say nothing of abominable sensualities."

This is not strange. The clubs for whom the Sunday newspapers were published at first, were composed of those who had no reverence for sacred things. Such things as are mentioned above must be in the bill of fare of the paper which caters to their taste.

The prevalent disbelief in a possible lost eternity has robbed the pulpit of half its power of appeal. Hell is no longer to be feared. The soul is no longer lost. Why, then, worry? In my judgment, this is the most powerful dissuasive of the times. It does more to empty the church than all other influences. There is no longer authority in the law, for there is, popularly, no longer penalty. Ministers who have so dishonored the Bible ought not to be surprised if the world accords them no more authority than to the editorial.

It is more than doubtful whether the "disbelief in a possible lost eternity" is really so prevalent as many suppose. So far as this disbelief exists, however, it ever has, and ever will act as a moral paralysis.

The following are the statistics of the membership of the Methodist church of the Maritime Provinces according to the minutes of 1884.

Nova Scotia,	10,511
New Brunswick and P. E. I.,	8,541

The Presbytery of New York, at its recent meeting, arranged a scheme of work embracing all its churches and chapels, which are to become successively centres of special efforts designed to quicken the religious activities of the Christian people themselves, but especially to bring the outside masses under the influence of the means of grace. The times are ripe for such a comprehensive movement. This is apparent from two facts—that there is great need of it, and great desire for it.

So says the New York Evangelist. It is evident that the Presbyteries of New York are thoroughly united. There are no jealousies apparently to prevent co-operation. Why could there not be something like this among our churches, especially in the cities. Why could not our churches in the country districts also unite to have special services in one after the other? Why should there not be such services in desolate places where there are no pastors? Could not pastors and earnest laymen go forth two by two to this kind of work? Who can doubt but that the results would be excellent? What say you, brethren?

HENRY W. SHAW ("Josh Billings") is dead. We believe his demise may well be noticed by every Christian journal in the land. He made the world richer in proverbial wisdom. The garb in which he dressed his sayings was with a purpose. He told a friend that "he thought out his proverbs in the best English language he could command, spending hours on one, sometimes, and then translating them into ungrammatical forms and bad spelling, for the people will not take wisdom as well." His great power of humor was never prostituted to the service of evil and unreligion. It was ever on the side of morality and virtue, and he ever defends and upholds religion as best he can. While he has helped to divert people from their troubles, and has sent merry gleams into many lives, he has done his part as an educator, and we believe made the world better as well as brighter.

WHAT A POWER the MESSENGER AND VISITOR would become if all our pastors and capable brethren should be on the watch to gather up bits of interest for its columns. How eagerly the church news is scanned each week by thousands of eyes! It is full of cheering intelligence, what a stimulus it gives to the discouraged, what a rebuke to the careless, and how it makes possible for church to act and react upon church, and so the fire of zeal to be spread abroad. What a bond it also becomes, as the churches grow interested in, and sympathize and pray for each other. We all need an utter inspiration and as broad a range of interest as we can get. Brethren, help one another, and the great cause in which we are all so deeply concerned, is sending on to us, all of interest that is happening in your churches or communities. Let the paper be the great bond of our Baptist family, around which we gather to look into each other's faces, make each other's acquaintances, and share each other's joys and sorrows.

The scattered inhabitants of the Labrador shore have had another added to the frequent miseries of the past. A terrible tempest has swept along the coast, wrecking over seventy vessels, and destroying over 300 lives. The people of this ill-fated country have been suffering from famine through the failure of the fishing, and now 300 of the bread winners are swept into a watery grave. Help must come to them or the direst consequences will follow. It is to be hoped that the hand of government and of philanthropic aid may be reached out at once.

Some of the CAROLIN papers are objecting to the appointment of Dr. Curry as U. S. Minister to Spain, because Dr. C. is a Baptist minister, and Spain a Catholic country. The Independent replies, "But it is not Spain that is to be represented by Dr. Curry at Madrid." The reply is neat and effective.

One of our most prudent and successful business men takes exception to Bro. Wetherby's article on "Suretyship." He thinks a refusal to become a surety for those who are in temporary straits selfish, and, it may be, cruel, and instances cases where a little help of this kind has been blessed, not only to the temporal but also the eternal good of those who have received it. We believe there is truth in both the article and the criticism. It is well for all to be very careful how they become surety for others. There is danger lest a practice of rash speculation be thus encouraged. On the other hand, there are undoubtedly cases where such a hand of help should be reached out to a worthy man who is in temporary trouble through circumstances over which he may have had no control.

CHARLES PEOPLE and scoffers even expect Christians to be better than others. Indeed, the idea they have of a real Christian life is so light that a man must be very good in life and worthy in character to escape the keen edge of their criticism. But why this expectation on their part, that a consistent Christian life should possess such supreme excellence? Do they not, in this way, pay a high but unconscious tribute to the Christian religion? They do not expect very much from a professed Buddhist, or infidel, or Deist. The only reason for this is that they admit in their hearts, the claim of Christianity to be the religion which is highest and best. It only remains for Christians to live well, to stop the mouths of all gossamers, and compel all to set our holy religion upon the principles of transcendent superiority where she belongs. What a grand testimony the most careless people and scoffers even, give to the excellence of the Christian religion.

THE MORAVIANS have even been held up to Christians who are not doing their duty in contributing to Foreign Missions as the most brilliant example of consecration and self denial in giving to spread the gospel. Those who have not been informed on the subject, will read the following statement from the Religious Herald with deep regret. It is a shame that all denominations do not do more for the evangelization of the world; but the Moravians cannot make us blush—at least with shame for ourselves.

The large amount of money they spend for Foreign Missions does not come from contributions, and is no proof of their benevolence. By far the greater part of the money is the profit on the sale of beer. The Moravian church owns large breweries in Europe, and they manufacture some favorite brands of beer, which are in great demand and bring good prices. It is intoxicating beer, however, like any other lager beer. Indeed, the name of the church is on the bottles, and people inquire for "church beer." The profits on the sale of beer keep their Foreign Mission treasury supplied. It is a humiliating fact that any religious body will raise money in any such way, and we would not parade the fact, but that we are heartily tired of having the Moravians held up as an example to Baptists in Foreign Mission work. We are confident that the good brethren who do this have not taken the trouble to inform themselves concerning the facts. The Moravians may be benevolent, but their mission work is no proof of it, and they are not fit example for Baptists.

A GOOD EXAMPLE.—A dear brother in Carleton Co., N. B., sends a dollar and desires us to forward him the worth of it in copies of the MESSENGER AND VISITOR for free distribution. He is sure he is doing the best service to his Master in spending a little money and considerable time to add to the number of its readers, and hopes that others may be stimulated to aid in its circulation. We only wish many more would engage in this work, as we are sure your paper would be a blessing to all our people and their families. Should a few in each community use their influence to get all to take the MESSENGER AND VISITOR your list might be well nigh doubled. Who will follow the good example set by this brother? Does not our Saviour desire this work done? Now is the time to secure new subscribers. Who will help?

WONG CHIN FOO, a Chinese lawyer and editor of New York, writes an article in the Christian Advocate, which puts the family relationship as recognized in China, in a very favorable contrast to that as recog-

nized in the United States. He says that in China father and mother are tied to the children, both sharing in the care. It is not uncommon to see the greatest lord of the realm playing on all fours, or rolling over on the grass with his little ones. This conduct does not impair dignity, but gives a higher place in public esteem. Up to full manhood the child shares in the business and property of the parent, and after that time, the father in like manner shares in those of his sons. As a result there are no poor houses in China, while none become very rich, few become very poor. Wong Chin Foo makes out a very good case why, in some particulars, we should copy from his countrymen. He does not mention the dark side of Chinese life, or only incidentally.

Results of Recent Biblical Researches.

In this day of general and of special scientific research, no subject of investigation has had larger prominence, the world over, than the Bible. Biblical research has been carried on alike by friends and foes of the Bible. It has included the keenest examination of the book itself—its origin, its sources, its structure, its composition—and it has taken a questioning account of all its contents, its statements, direct and implied, in the realms of the doctrine of ethics, of chronology, of history, of geography, of ethnology, and of every branch of natural history. Its aids have been drawn from the fields of criticism, of philosophy, and of archaeological discovery. While, in fact, the sun of scientific research has been at the zenith, the Bible has been in the focus of that sunlight. What is the outcome of all this Biblical research so far?

The Bible has a higher place to-day than ever before in the estimation of the scholars of the world. Whatever changes have come in its popular interpretations and understandings through the progress of modern scientific investigation, the Bible itself stands out—in the light of such research—in its simplicity, in its fulness, in its accuracy, in its spirituality, as marvelously unique in the world's literature, to a degree never before recognized by the foremost thinkers and by the closest observers among the children of men everywhere. To show the truth of this confident declaration, it may be well to look at a few of the most prominent results of later Biblical research.

A form of Biblical research—of research which involves an examination into the claims of the Bible on the belief of the scholar as the revelation of God—which has grown up in the last twenty years or so, is the science of comparative religion; a comparative study of the great religions of the world. This study has brought into fresh examination the sacred books of Parseeism, of Brahmanism, of Buddhism, of Confucianism, of Taoism, of Mohammedanism, and of Rabbinism, also the recovered vestiges of the religious records of the ancient peoples of Egypt, of Assyria, of Chaldea, and of Babylon, of Syria, of Phoenicia, of Ethiopia, and of the pre-historic dwellers in the two continents of America. It has shown that there is a measure of good in all of these religions, and that in some there is a large measure of good. Unlooked-for treasures in ethical teachings have been disclosed in the pages of these sacred writings. But no one of these religions has been found to have in its nature or scope any fair claim to universality—a fitness for all peoples and for every age; nor is any one of these sacred books shown to exhibit a reasonable degree of completeness in a system of pure and of self-consistent morality, to say nothing of other elements of inferiority. In short, the Bible and the religion of the Bible have gained immeasurably through the disclosures of the science of comparative religion.

"I make no secret," says Professor Max Muller, who is, in a sense, the very originator of the science of comparative religion, "I make no secret, that true Christianity seems to me to become more exalted, the more we appreciate the despised religions of the world." Professor Francois Lenormant, who gave a life-time to the study of the ancient peoples of the East, and of their religious writings, myths and traditions, is even more explicit in his recognition of the wonderful pre-eminence of the Bible in such a comparison. He believes that the earlier chapters of Genesis give the substance of "a tradition (or a revelation, it may have been) the origin of which, is lost in the night of the remotest ages, and which all the great nations of Western Asia possessed in common, with some variations." "It is the same narrative," he says; "and yet one would be blind not to perceive that the significance has become altogether different. What formerly expressed naturalistic conceptions of a singular grossness, here becomes the garb of moral truths, the most exalted and most purely spiritual nature. Between the Bible and the sacred books of Chaldea, Egypt and the East, there is all the distance of one of the most tremendous revolutions, which have ever been effected in human beliefs. Herein

consists the miracle. Others may seek to explain this by the simple, natural progress of the conscience of humanity; for myself, I do not hesitate to find in it, the effect of a supernatural intervention of Divine Providence; and bow before the God who inspired the Law and the Prophets."

And there is similar testimony from scholars who have studied the religion of Egypt, of Persia, of India, of China and of Arabia. Biblical research in the realm of comparative religion, has tended to prove a pre-eminence for the Bible, beyond all that was claimed for it before.

Archaeological research, also, has done much for the confirmation and the elucidation of the Bible record, during the last twenty years. In Egypt the monuments and the mummies of the Pharaohs, the way along from the days of Abraham to the days of Hezekiah, have been unearthed; and the cities where Joseph was in prison and in palace, and where his descendants toiled as bondmen under another dynasty, have made their contributions in the verification and the illustration of the sacred text. On the plains of Shinar, the newly deciphered inscriptions on tablets and cylinders have brought out in historic freshness, the kings of the East, from Chedorlosor to Sennacherib, and to Ashurbanipal, of whom the Bible has so much to tell. By all of these disclosures, from the Nile to the Tigris, not an error is proven in a single Bible statement; while many a Bible declaration, in the line of biography or history, which was before inexplicable, is now made clear.

For centuries, the Bible references to the "Hittites" as a mighty people of the East, were deemed at variance with all the records of contemporaneous history, for no such nation of prominence was told elsewhere. But now the empire of the Hittites is a theme of study among the foremost scholars of the world; and the evidences of its domain, as between and over against Egypt on the one hand, and Assyria on the other, are multiplying with the progress of scientific investigation.

The Hittites had no place in classic history, and, therefore, it was supposed by some that the Bible references could not be true. There was a strong presumption that an important people could scarcely have dropped completely out of history," says Dr. William Wright, in the introduction of his new volume on this theme of investigation. And he adds, confidently: "On this subject we have reached solid ground. We can now confidently appeal from assertion to certainty. In recent years, Egypt and Assyria have been yielding up their secrets to modern research. The veil has begun to lift from off dark continents of history. As soon as the key was found to the hieroglyphics of Egypt and the cuneiforms of Assyria, a mighty Hittite people began to emerge. They appeared chiefly as a nation of warriors on constant conflict with the great monarchies on their borders; but in almost every detail, they corresponded to the Hittites of the Bible. The arguments against the historic accuracy of the Bible, based on its references to the Hittites, are never likely to appear again in English literature. The increasing light from Egypt and Assyria reveals to us, in broad outline and in incidental detail, a series of facts with reference to the Hittites, in perfect harmony with the narrative of the Bible."

Geographical research, including more or less careful surveys, has made newly familiar, the lands of Palestine, of Moab, of Gilead, of Eden, of the Sinaitic Peninsula, and of Lower Egypt; and as a result of this fresh knowledge, added light has been thrown on the homes of the patriarchs, the prophets, and of the apostles; on the region of the exodus and the wanderings; and on the territory of the allied peoples of the children of promise. Hundreds of Biblical localities have been made clear at many a point, and not a single error in the primal text concerning all this realm of Geography, has been proven through this investigation.

The science of ethnology—the origin and distribution of races of men—has made rapid progress during the last quarter of a century. There is much disagreement among scholars concerning the minor details of this science; but all investigation and all discovery so far go to show that in the tenth chapter of Genesis there is an amount of varied and accurate information concerning the early occupation of the world and the primal distribution of the peoples of earth not to be found elsewhere in the world's literature, and which cannot be rationally accounted for without recognition of some omniscient and inflexible oversight of the human race. At the very time of this writing there comes, indeed, an announcement from Prof. de la Corderie, a French scientist, of his discovery, in the ancient Chinese records, of the original settlement of his empire from the valley of the Tigris, according to the claim of the record in Genesis, and contrary to all the outside traditions of the ages. And so the

Bible record stands, and gains, through research in every sphere.

A quarter of a century ago, the chief opposition to the New Testament records, with the involving of its authority in doctrine, on the one hand, the "mythical" and the "legendary" theories, represented by Strauss and Renan, and their claim that the Gospel story had grown up on a basis of fact, with a superstructure of myth and legend, in accordance with the mental characteristics of the mythopoetic peoples of the East. On the other hand, there was what was known as the modern Tubingen theory, first expounded by Bauer, which explained the Synoptical Gospels, the Epistles, and the Acts, as an outgrowth of ecclesiastical and doctrinal differences between the apostles and their early followers, and which denied the genuineness of John's Gospel. From the European continent these theories spread throughout Great Britain and America; and many cavillers, both scholarly and unscholarly, justified their doubting of the New Testament record on the strength of these claims of a better understanding than blind confidence.

These theories had to be met by critical, rather than by archaeological research, although the latter had its part in their finishing. Both theories have been abandoned by the sceptics, and are now among the fossil errors of the ages. The investigations of eminent critics in Germany, France, England, and the United States were sufficient in their results to overthrow the arguments of the advocates of these sceptical theories, and then there came fresh discoveries of important manuscripts and inscriptions in confirmation of the critical proofs. Not to speak of minor discoveries in Greece, Lydia, and Phrygia, and of such bits of investigation as Mr. James Smith's careful tracking of Paul's voyages and shipwreck, it is sufficient to refer to the unearthing of the commentary of Ephrem the Syrian on Tatian's Diatessaron (a harmony of the four gospels, dating back as far as the middle of the second century—too early for the growth of myths—and a proof of the existence thus early of the fourth Gospel); to the finding of the Teaching of the Twelve Apostles (with its evidences of essential unity in the doctrines and practices of the early Church); and to the discovery of the epiphany of Abercius (a fuller proof of the same unity).

All critical research into the text of the New Testament, and all scientific investigation into the outside evidences of its verity, tend to confirm its historical statements as trustworthy and accurate. The mythical and legendary theories of the Gospel story are now remembered as fancies and follies of another age; and, as Bishop Lightfoot has recently expressed it: "Each fresh discovery is a fresh nail driven into the coffin of Tubingen speculation."

Biblical research is yet, as it were, in its beginning. It has done much in destroying traditional interpretations of the Bible. It has done nothing to shake the Christian believer's permanent confidence in the inspired accuracy of the sacred text. A plain duty of the lover of God and of God's Word is to be grateful for the gains already made through such research, and to watch reverently and fearlessly for the further disclosures of truth through its progress. Even the questionings of the scholarly sceptics are caused to promote the progress of truth; and only he who is lacking in faith will have fear of the result of an investigation thus inaugurated.

Prof. Francis Brown, in a recent admirable work on "Assyriology, its Use and Abuse in Old Testament Study," says of the true attitude of Christian believers toward the scientific questionings concerning the accuracy of the historic statements of the Bible: "The divine origin of the Bible, the more strongly it is believed, will impel us the more forcibly to a complete apprehension of all the facts which have to do with it, and to a more persistent assurance that the Bible will not suffer, but will gain indefinitely and permanently, in the appreciation and faith of men the more freely these reverent (or even irreverent) questions are raised, and the more thoroughly they are settled. . . . No one of these questions endangers the Divine truth. That has its own basis, immovable and sure. And no one of them need endanger our repose upon the Divine truth, or give us anxiety or distress of mind. Peace of heart, security for the truth and in the truth, belong, in God's ordering, to the courageous, reverent, and loyal inquirer, who welcomes all knowledge that God sends him."

Whatever are the further disclosures of Biblical research, God's "testimonies are very sure," and "the Word which he commanded for a thousand generations" will not be found obsolete or antiquated in our day. "The grass withereth, and the flower falleth (in the realm of theories as in the world of nature) but the Word of the Lord abideth forever."—H. Clay Trumbull, D. D., in N. Y. Christian Advocate.

Ordination Services.

A council met, Oct. 28th, at Port Elgin, Westmorland Co., N. B., to consider the propriety of setting apart to the work of the gospel ministry Bro. John Lewis. Ministers present: D. McKee, D. A. Steel, Geo. F. Miles, Dea. Moses Lowe, W. M. Read, Geo. Christie, Point de Bute Church, where Bro. Lewis labors part of the time; had delegates: Obed Tingley, Jas. Miner and William Tingley. Port Elgin Church was represented by Dea. J. A. Chas. Goodwin, Jas. Strang, Bro. Clifford Capp and Jas. Read.

The council organized by appointing W. M. Read, Moderator, and Joseph Read, Clerk. Letters from Wales read, referring to Bro. Lewis, which were very satisfactory and highly complimentary. Resolution of Port Elgin Church was also presented. As the Bro. has an appointment from the Home Mission Board, the church will supplement, as far as able, their part of his salary. Bro. Lewis gave a relation of the dealings of God with his soul, and call to the ministry, a concise statement of his views of doctrine and practice of the denomination.

He was questioned by a number of the brethren, and answered to the satisfaction of all.

It was moved that they accede to the request to the Port Elgin Church, and ordain Bro. John Lewis as their pastor. Rev. D. A. Steel, preach; Geo. F. Miles, pray; D. McKee, charge to candidate. Hand of welcome, Geo. F. Miles, charge to the Church, Dea. M. Lowe; prayer and benediction, John Lewis. At seven o'clock, the congregation assembled and filled the house, and the above programme was carried out apparently to the satisfaction of all present. It was very pleasing to the brethren to learn that two Deacons had secured a lot of land, in a very eligible place in the village, for church purposes in the future, as all the peoples now worship in a Union House. This is a very important interest on the line of railway from Sackville to Cape Tormentine.

At the request of the Clerk, I send you this very imperfect sketch from memory. Geo. F. Miles.

Amherst, N. S., Nov. 3, 1885.

Jesus, Refuge of My Soul.

Some years ago, at the request of a highly esteemed Baptist chorister, I attempted a translation into Latin of the beautiful hymn commencing—

"Jesus, refuge of my soul."

I published this, and stated in the introduction what I had been told was a touching circumstance that suggested the hymn, viz., that while Mr. Wesley was dressing one day, with his window open, a dove, pursued by a hawk, dashed through the window and lodged on his bosom. My friend, Rev. G. O. Heustis, informed me that this was a mistake, and at my request, kindly furnished the enclosed, allowing me the liberty of publishing it.

SILAS T. RAND.

Hantsport, N. S., Oct. 20.

Dear Bro. Rand.—I herewith send you the interesting incident respecting the writing by Charles Wesley, of the hymn commencing—

"Jesus, lover of my soul."

That incomparable hymn, which Henry Ward Beecher says he would "rather have written than to hold the wealth of the richest man in New York—than to have the fame of all the kings that ever sat on the earth," was first published in 1742. It must, therefore, have originated in the stormy scenes through which the brave and tuncful evangelist passed in the early part of that extraordinary career. There is a tradition that an evening service was interrupted upon the common. The heroic preachers on that occasion were overpowered by a brutal and lawless mob. Missiles flew like hail. They first, after a time of separation, found a place of refuge beneath an adjacent hedge-row. To avoid serious injury, as they knelt in the dust, their hands were clasped over their heads. Night came on, and the darkness enabled them to reach a safer retreat in a spring-house. After waiting for their pursuers to grow weary of the search, they "struck a light with a flint stone." They dusted their soiled garments, quenched their thirst, and bathed their hands and faces in the pure and bubbling water of the spring. Then it was beneath the power of a grand inspiration; "with a bit of which he had hammered into a pencil," that Charles Wesley wrote, "Jesus, lover of my soul." In a time of pressing peril, there was prayer for security—

"Till the storm of life be past."

The fountain gushing plentifully at their feet, and flowing away in a clear stream, would suggest the closing lines:

"Spring though up within my heart,
Rise to all eternity."

Yours sincerely,
G. O. Heustis.