

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL IV.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 18, 1888.

NO 3

**—INFORMATION WANTED.**—We have received a remittance from Mr. Unacke and one from A. vonp with no name. Will the senders please write us. We have also received a remittance from C. S. McKee, Hastings, and F. J. Larkin, Greenwich Hill. Will these brethren kindly give us the county in which they reside, as there are several post offices of the same name.

**—AGENT FOR MARGARETVILLE.**—Mr. H. M. Harris is our agent for Margaretville and vicinity, Adirondack Co., N. S. He will be pleased to receive and forward money from old and new subscribers.

**—2000 SERMONS.**—Mr. Spurgeon has just returned from his visit at Meaton. The Sabbath after he came back from London, he preached the 2000th sermon which has been published. It is said that no man has ever preached so many sermons which have gone to press as Mr. Spurgeon. No one has ever preached so many that have been so widely read. It is doubtful whether any man has produced sermons of a more uniformly higher grade, in all that pertains to popular effectiveness and solid merit. No man living to day has reached so many as Mr. Spurgeon, or made a more wholesome impression on the masses. Whatever may be the result of his present stand as to the Baptist Union, one thing is sure, Christendom has reason to thank God for the gift of such a man to this generation. May he be spared to publish his 3000th. Neither is this too much to hope; for he is still comparatively young.

And just here let us add a word. The so-called liberal preachers stigmatize Mr. Spurgeon's preaching as narrow and belonging to a past age. They also assert, although not in immediate connection, that this kind of preaching is unequalled to the present age, which has outgrown it. And yet, while the most of these gentlemen preach to little little handful of admirers, the ablest and best of them have but few readers for their published sermons, called with great care from their best efforts, Spurgeon's sermons, sent forth from week to week, go all over Christendom, and are read with eager avidity by countless thousands. This does not appear as though his preaching made a narrow appeal to human hearts, or as if the age had outgrown his religion for the old, strong Calvinistic preaching of which he is the leading exponent.

**—DEACON WIFE'S SISTER.**—The Presbyterian and presbyteries are considering the question of the doing away with the rule prohibiting marriage with a deacon's wife's sister. The General Assembly has remitted the matter to the presbyteries for their judgment. That of St. John has decided in favor of the abolition of the rule, by a majority vote.

**—TOTAL OF BAPTIST CHURCH MEMBERS.**—The following from the *Baptist* will be interesting to our readers:—

Throughout the continent of Europe, we have but 3,492 churches, 2,505 pastors or missionaries, and 370,923 members; in Asia, 922 churches, 366 pastors, and 55,166 members; in all Africa, only 75 churches, 69 ministers, or missionaries, and 2,362 members. In America, however, there is more encouragement; we have there 32,823 churches, 19,068 pastors, and a membership of 2,972,564. Canada adds 894 churches, 563 pastors, and 88,000 members; and India 806,249, and 61,541 respectively. Coming to grand totals, and comparing them with those of 1883, when a similar summary was last compiled, we get 37,478 churches, 22,150 pastors, and 3,329,542 members, representing an added 6,182 churches, 2,262 pastors or missionaries, and about 500,000 church members. Incidentally, we note that 263 ministerial and resignations are recorded.

It is to be noted that when the strict communion practice prevails the Baptist growth is many fold more rapid. The following remarks which the *Baptist* (London) adds to the above are suggestive in this direction. Of course this applies only to England.

Moralizing is hardly necessary. Baptists do not get numerical justice by the mere counting of names on their church rolls. Congregationalism continues to absorb no small proportion of those who hold our views, a number indeed which is reasonable to assume to be of our own countenance by that portion of our Opponents who are members of our own churches. The great lesson we have to learn is to carefully instruct the rising generation in our distinctive principles. Roman Catholics are quick witted enough to see the importance of his point. The strain of faithfulness, as it ever did, against such a rival, and as it ever will, is the family as well as the patriot will alone ensure the triumph of the truth for which we, denominationally, contend; and as that truth is so closely associated with the advance of the Kingdom of God, it will not perhaps be inappropriate if the attention should be placed among the topics for the Christmas Festival.

**—COLLEGE AND THE UNIVERSITY.**—A correspondent of the Independent has been investigating the decline of theological students in light of the colleges and universities of the United States. The following shows the comparative percentage of theological students in the decade from 1830-40, and in that from 1870-80:

	1830-40	1870-80
Harvard	12	1.2
Princeton	22	18.0
Yale	31	8.0
Bowdoin	32	3.6
Bates	36	20.0
Williams	30	17.8
Wesleyan	41	36.3
Amherst	54	24.2

This means that there has been a decline of almost exactly one-half in the proportion of theological students in attendance at these eight great colleges of the United States during the last fifty years. Of course it must be remembered that there is a larger proportion of others than those belonging to the learned professions pursuing a course of higher education than fifty years ago, still these statistics are alarming enough. It will be seen that the decline is greatest in colleges not under denominational and pronouncedly Christian control. We are glad to believe that there has been little decline in the proportion of theological students at Acadia. If this is so, we must, as in the past, seek to make the controlling sentiment there one of devoted and self-denying piety. If Acadia had been mixed up with a state institution, would she have had her present record in this regard?

**—RITUALISM OR ARTIFICE.**—The Baptist and Methodist papers in the United States often give sharp hits. The *Central Christian Advocate* (Methodist) gets off the following:

There is no more ludicrous illustration of the actual result of the arguments in favor of immersion than the advertisement of "Rubber Baptismal Pants" which appears in the Baptist journals. It is a fine commingling of ritualism and artifice, in which the element of fairplay is entirely wanting.

Whereupon a correspondent of the *Journal and Messenger* writes:

We are unable to see where the element of fairplay is "entirely wanting," except when said "rubber baptismal pants" are borrowed by godless brethren, as they often are, for a fine commingling of ritualism and artifice.

And the editor adds:

When a Methodist minister baptizes one who will not otherwise unite with his church, is it ritualism or artifice? or is it a combination of the two by one who dares to do, in the name of God, what he does not believe that God has commanded? He might also have asked whether the "element of fairplay" were not "entirely wanting" in action of this kind.

**—DR. LINCOLN'S SUCCESSION.**—The authorities of Newton Theological Seminary have chosen Dr. J. B. Thomas, who has recently resigned charge of the First Church, Brooklyn, to the chair of Church History, made vacant by the lamented death of Dr. Herman Lincoln. The choice is regarded as one of the best that could be made. Dr. Thomas has proved himself exceptionally able, as well as most conservative in his views. He has not yet signified his acceptance.

**—NOT SO FREE.**—The government of the United States is by no means as free as it is ours, or that of Great Britain even, in some respects. The Speaker of the House of Congress has the controlling of all special committees. Every bill, before it reaches the House, is referred to one or other of these committees, and, unless they report it to the House, it cannot come up for consideration. By selecting his committees with a view to the bills to come before them, the Speaker can prevent the most of the bills objectionable to himself being considered by Congress, although the majority of the members favor them. Thus the President can veto any act of Congress, and while he has more than a third of its members to support him, his veto will stand almost; two-thirds of the representatives of the people. With the Speaker of the House preventing the passage of bills desired by the majority, and the President overturning the acts that are passed, it can be seen that the will of the people may often go begging, even in the United States.

**—BRITISH BENEVOLENCE.**—The contributions to missions from the British Isles were less in 1886 than in 1885 by about \$160,000. The total amount in 1886 was nearly \$6,000,000. Of this the Established church gave \$2,400,000. The Non-conformists, including the Irish and Scotch Presbyterians, gave \$2,600,000. The balance was given by joint societies, presumably chiefly Non-conformist. The Catholics gave only about \$43,000. From this it will be seen that the Establishment, although having Non-conformists to help them support their clergy at home, and embracing all the wealthy nobility of the realm, has given less to missions than those who have all their home expenses and a part of those of the Established church to pay. This all shows that the voluntary principle will lead to the most liberal giving, while dependence upon state help for home expenses will dry up benevolence to all good objects.

In Jehovah Vos Orate.  
TRANSLATION BY REV. W. S. MCKENZIE.

The following Latin hymn, based on the one hundredth psalm, is the work of Rev. Dr. S. T. Rand. The translation is an attempt to reproduce, not the exact meaning of each line and word, but the thought couched in the original, with as close conformity to the Latin structure as the demands of English versification will permit. The most faithful and literal version possible in English verse of any Latin hymn is always, and of necessity, more of a translation than a translation. Dr. Rand has more than once intimated to me that in translating a Latin hymn into an English hymn, I should allow myself a larger liberty with the original text—a liberty unnecessary and unwarranted in a prose rendering of Latin verse.

ORIGINAL.  
In Jehovah vos orate,  
Et gaudete, et cantate,  
Omnis terram habitantes.  
Lauda dominum, servite,  
Et cum gaudis trinitate,  
Coram illum triphantem.  
Nostrem Deum est Creator  
Dominum et Salvatorem.  
Deus pater, Auctor verbum:  
Fecit nos, et nos nativum,  
Regni, tunc, et repetitum,  
Omnis perditus ad Herum.  
Bjati portus et trote;  
Olaris laudibus adite;  
Illam dominum clamantes:  
Illam bonum, semper verum,  
Fidelium unquam Herum,  
In eternum adorantes.

TRANSLATION.  
Come, praise the Lord, in Him rejoice,  
Lift up in song your heart and voice,  
Let all the earth its tribute bring:  
With gladness shout, and serve the Lord,  
With holy dance your joy record,  
Before His face exulting sing.  
Our God, whose word all being gave,  
Who reigns o'er all, and came to save,  
We will extol ad God alone:  
He made us, and He is our stay;  
He guards and guides; and when we stray  
He seeks His sheep, and saves His own.  
O crowd His gates with joyful lays,  
And all His courts with sounding praise,  
Proclaim the Lord your only King:  
His grace and truth, so firm and sure,  
His faithfulness, which shall endure  
Through endless ages, we will sing.

Stray shots from Halifax, etc.

1887 has been a year of more than usual prosperity for the coast city of Halifax. Trade and commerce have been fair, the price of fish good, building operations very extensive, and consequent constant and remunerative employment for our artisans, a handsome profit for sugar refiners, cotton mills, and other manufacturing industries. Between \$750,000 and \$1,000,000 have been expended in building colleges, schools, city hall, sailors' home, and private residences, and in repairs. The cotton factory declared a dividend for the first time, I believe, and the sugar refinery realized some \$200,000 profit on the year's operations.

The production of our coal mines in Nova Scotia has reached an enormous development. During 1887 1,524,000 tons were shipped. This exceeds last year's production by 150,000 tons.

There is, however, one very sad feature of the past year's records. Large numbers of our fishermen go to Gloucester, Providence, and other American seaports to engage in their calling on board American baskers and fishing vessels.

former are virtually floating coffins to our fishermen. The dangers of bank fishing are great enough when carried on in strong vessels, and under prudent captains and owners; but this danger is increased twofold—aye, a hundred fold—when the business is pursued in unworthy and fully insured vessels, under captains and owners reckless of life and greedy of gain. When will our sturdy fishermen cease to run unnecessary risk and yearly imperil their lives in this American fishing business? This yearly sacrifice is peopling our shores with widows and orphans, bringing distress and poverty to tens of thousands, and depopulating our coast. Something should be done, for the evil is tremendous. The facts and figures of the case should be laid before our fishermen. They should be warned and exhorted by pastors and others. The county and provincial papers should awaken our people. Some are doing nobly.

Seventh day adventists in Halifax are having a hard time. Two members of this sect have been fined for performing servile labor on Sunday. They claim that their Saturday is the Sabbath—the day of rest—and observe it, and labor at their ordinary avocations on Sunday. The case has been appealed from the stipendiary's decision to the Supreme Court.

Considerable attention has been given to religious controversy in the secular press. Canon Brock, president of Kings College (Episcopalian), delivered a sermon in this city on infant baptism and baptismal regeneration, severely assailing the Baptists (though by discourtesy he called them Ane-baptists). Rev. E. J. Grant and Dr. E. M. Saunders have replied. Baptists took the fullest investigation of their doctrines and practices, and undoubtedly the present discussion will tend to advance the truth. This man-invented ordinance, or rite, or ceremony, of infant baptism (rather sprinkling), and its parent, baptismal regeneration, stand as mighty giants in the path of the progress of the truth as it is in Jesus, and the spread of the Redeemer's cause on earth. When this doctrine and its child are swept back to their original source—the church of Rome—then will Christianity take such rapid strides as never before, and the nation of outstanding errors be accomplished.

The sad drowning of last Saturday cast a gloom over the city. City collector Clarence Hamilton was one of our most popular public officials. On Saturday he went for a skate on the Dartmouth lake, saying to his wife as he left that he would be home early to tea. He never came. A hole in the ice, darkness, and no one near to render assistance, tell why "Be ye also ready." Who knoweth the hour or the day?

St. Andrew's church (Presbyterian) in this community have been greatly pleased in the service of the Lord—far from it, but because we have a keener sense of our own weakness, and a fuller idea of what our services ought to be, a trembling trust hold upon us. Before us lie labor and warfare and watching; while within us are weakness and folly and fickleness. Alas! Master, what should we do if it were not that above us is the eternal throne, and beneath us the everlasting arms?

Watching the controversy closely, I am beginning to think that the subject of baptism will have to be considered sooner or later; for although Mr. Spurgeon makes no reference to it in his articles on the Down Grade, it is frequently referred to in letters and articles on the controversy raised thereon. Four years ago Mr. Spurgeon's hearty indifference with which it was treated by Baptist ministers, and I am of the opinion that that indifference has not decreased, but rather the contrary.

I heartily endorse, Mr. Elliot, what you say in the *Messenger and Visitor* of Nov. 2, 1887. "The denigration has winked at the virtual ignoring of baptism by multitudes, as Pedobaptists and those who have submitted to no supposed form of baptism have been received and retained in the churches. Become indifferent to one part of truth, and the principle which underlies our loyalty to all truth is sapped." I hope shortly to give some of the brethren the benefit of this extract, and particularly the part I have italicized, if the truth of which cannot be too widely known or too well remembered.

Most heartily do I trust and pray, as I believe it will, that the present controversy, which is by no means near its end, may turn out for the furtherance of the gospel, a more thorough searching of the Scriptures, and a fuller declaration of the doctrines of the New Testament. Some are of opinion that it is already having that effect, among others.

The sovereign of England is the last person who should seem, even in exchange of jubilee courtesies, to countenance the Papal religion, which has had already far too much encouragement in this land.

Nor has the Prince of Wales added to his popularity by his so cordially shaking hands and appearing on most friendly terms with the papist Sullivan at a boxing match. "The Prince," says the *Pall Mall Gazette*, "took away the frigid air of solemnity from the acquaintance by saying that 'he felt as if he had known Sullivan many years';" that John L. reciprocated by remarking that 'next to James O'Connell, Albert Edward was the man he had most wanted to see on coming to England.' Then the Prince looked Sullivan over carefully, Sullivan ditto the Prince, and they again shook a shake of mutual satisfaction. O'Connell does not like to say hard things of royalty, but it is a pity that such strong temptations are given to do so.

The Rev. D. Davies, of Brighton, late of Regent Park, preaching at the Tabernacle on Christmas Day, in referring to the incident said that 'the time was coming when the hand that shook the head of a papist, should not sway a scepter; that separate to a throne should rise to the true conception of royalty; if not, then the indignation of an outraged Christian sentiment would thrust them aside.'

Bold language this from a son of Wales, in referring to his Prince, but no holder or stronger than the circumstances call for. Others have spoken in language equally emphatic, and the religious papers have with one accord spoken out, without any circumlocution. It is said that the Queen has written to the Prince about it, but the contents of the said letter "have not yet been made public."

The Down Grade controversy is still to the fore. Tongues and pens are busy. There is a slight lull compared with a short time ago, and the conference between Mr. Spurgeon and the four Ds, who were appointed by the Council of the Union to confer with him, is looked forward to with increasing interest. In a letter to the church and congregation, which was read Dec. 28th, Mr. Spurgeon says: "I have not spoken without due consideration, and therefore I have chosen my ground, and by God's grace I shall maintain it against all comers, in the spirit of love I trust, but assuredly without vacillation." That reminds one of Luther, "Here I am, I cannot do otherwise, &c."

He evidently expects some hard work this year growing out of the controversy, for he says in the *Sword and Trowel* for this month: "To us, at this moment, our uppermost feeling is a shiver at the task that lies before us in another year, not because we take less delight than formerly in the service of the Lord—far from it, but because we have a keener sense of our own weakness, and a fuller idea of what our services ought to be, a trembling trust hold upon us. Before us lie labor and warfare and watching; while within us are weakness and folly and fickleness. Alas! Master, what should we do if it were not that above us is the eternal throne, and beneath us the everlasting arms?"

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**Literary Notes.**

The number of *Littell's Living Age* dated January 7 begins a new volume—the one hundred and seventy-sixth—of that standard weekly magazine. A periodical literature has been growing from year to year in extent and importance, the *Living Age* has gone on increasing in value. The first number of the new year has the following table of contents:—*The Life and Letters of Charles Darwin, Contemporary Review; The Magic Fan, by John Strange Winter, author of "Boodle's Baby" etc., English Illustrated Magazine; Mohammedanism in Africa, Nineteenth Century; Lord Macaulay and Madam D'Ailly, National Review; A Dramatic Effect, Blackwood's Magazine; The Future of the Negro, Spectator; Essay by English Navigators and their Nautical Instruments, St. James's Gazette; New Names for New States, Spectator; Old Silver, St. James's Gazette, with choice poetry and miscellany. This, the first weekly number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of six or four large pages each (or more than 3,000 pages a year) the subscription price (\$5) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.*

The *Pulpit Treasury* for January is a good beginning for the new year. The Baptist are given the first place, in the portrait, as a frontispiece, of R. V. Dr. G. De Witt Bridgman of Madison Avenue Church, New York City. His sermon which follows on "Service the Purpose of the Church," should awaken earnest thought. The sketch of his life and a view of the Church which Dr. Bridgman serves will interest all readers. The *Leading Thoughts of Sermons* are unusually valuable, suggestive and helpful. The *Sunday School Lessons* have Dr. Mendenhall's able expository notes. Dr. Hunter shows how "Giving is the Fruit of a Christian Life." Rev. E. L. Pell shows how interdependent are "Preaching and Hearing." Dr. Bulling gives "Financial Reasons for Prohibition." Rev. W. T. Smith furnishes a valuable article on "Monuments Illustrating the Early Life of Moses."

Yearly, \$2.50. Clergyman, \$3. Single copies 25 cents. K. R. TRACY, 111 West 11th Street, N. Y.

The *Homiletic Review* for January contains strong papers on Progress in Theology, Christian Evidence, How the Pulpit best may counteract the influence of Modern Science, recent Lives of Christ, and Shall women be Licensed to preach? The sermons and other departments are ably sustained. Fank & Wagnall.

*Woman* is the title of a new monthly magazine for women issued by the Women's Publishing Co., New York, at 25 cents a number, or \$2.75 a year. The number for January has a full and inviting table of contents, with a fine portrait of Dinah Mulock Craik forming the frontispiece. The illustrated articles are: "The Astor Library," by Frederick Saunders, the Librarian of that institution; "The Swedish Nihilists," by S. Fredericks; "The Doctor's Eldest Daughter," a story by Margaret Sidney; and "Old Wives' Coals" (a poem). "The Lady of Lyn-dore" is an appreciative sketch of the life of the late Mrs. Craik by Katherine Prynner. George Egbert Symonds gives many helpful hints on Home Decoration; Elsie Dow Cheney discusses "Woman in the Brahmo Somas"; Sarah Belton has charge of "The Table," and gives many timely hints and recipes for dainty dishes. There is a Western story by Patience Stapleton, and a readable article by Lieut. Frederick Schwatka, the Arctic traveler, on "Flowers of the Snow." The following departments are well filled: "Our Society," "What to Wear," "For the Mothers," "Our Daughters," "The Household," "Societies for Christian Work," "Temperance and Woman Suffrage," "About Women," "Events of the Month," "Book Reviews," etc.

The eleven colleges in Missouri under Baptist control report 71 teachers, 1,190 pupils, property valued at \$290,000, and endowments amounting to \$645,000.

"Still, how shall I be kept?" Jesus has Himself answered: "If a man work in the day, he stumbleth not, because he seeth the light of the world." "Walk in the light," "looking unto Jesus," and so shall we be kept by the power of God through faith."—Frances Ridley Havergal.

What a mighty force the Christian Church is in the United States! Statistics show that we have 132,000 churches, 92,000 ministers, and 19,000,000 members; and yet there are those who say that the church has no influence, that it is only a small body. Let the church be a unit on the moral issues of the day, and our country will be saved for God. *Pulpit Treasury*.

The fact that fifteen to twenty-five steamers a month are now arriving at the mouth of the Congo, illustrates the growth of commerce in that region since Stanley showed the importance of the great river.