

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 8, 1888.

NO. 32.

**JUBILEE JOLLIFICATION.**—A brother writes us that an impression is abroad that the Jubilee Fund is to be "all spent at Wolville on the 25th in jollification." It is strange how this idea got abroad. It scarcely need be said that none of the Jubilee or of any other Fund is to be spent in that way. The "Jollification" of Aug. 25 will be a very interesting and inspiring but also a very serious and earnest affair.

**DISMEMBERMENT.**—The last Congress passed an act confiscating all the property of the Mormon church not used for church purposes. The act is being enforced. Recently two farms near Salt Lake, valued at \$150,000, have been handed over to the government receiver. In all, about \$800,000 have been wrested from the Mormon officials after the most strenuous resistance. This is all to go to the school fund of Utah. As the schools are nearly all under Mormon teachers and control, it is feared the confiscation will not answer its purpose, unless the schools are placed under the control of the United States.

**E. P. ROE DEAD.**—This distinguished writer passed away a week ago last evening. Dr. Field, his life-long friend and adviser, speaks of the sad event in last week's *Evangelist*:

"The summons came to him, with only one or two slight preliminaries, on Thursday evening last, while he was engaged in reading from a favorite author to his wife and friends, as was his frequent custom. Laying down the volume of Hawthorne with the remark, 'That pain again! I shall have to stop reading,' he left the room with a smile; and after an hour or more of intense pain from neuralgia of the heart, he died. Into the suffering of that bereaved household, the agony of the wife who had as a child been his playmate from her neighboring Summer home, we do not presume to enter. That whole community wept with them."

**FOR OUR CHURCHES.**—The Convention will soon be here. Held as it is at Wolville, and to be followed by the Jubilee exercises of the College, it will be one of the memorable anniversaries. Our pastors will all desire to be there, and should attend. We are glad that so many of our churches are no longer willing to have their pastor go as their delegate and pay his own expenses, while doing the business of the church. Will not other churches—say, we will say, will not all our churches—follow this good example, and when they appoint their delegates, vote a sum to enable the pastor to go and take his wife with him, if he has one? If this is not done, will not some energetic brother or sister take the matter in hand? An hour or two spent in calling upon members would do it. We are sure contributions would be made gladly.

**STATISTICAL.**—From a statistical summary of the membership and gains of the different denominations in the United States, in the *Independent*, we gather the following:

	1888	1887	1886
	Chs.	Mfn.	Com.
Adventists	1,563	835	100,441
Baptists	45,434	30,998	3,971,685
Christ's Union	1,600	500	129,000
Congregationalists	4,821	4,090	478,789
Episcopalians	700	500	107,968
Friends	675	560	125,000
German Ev. Cal. Ch.	7,992	4,215	987,800
Lutherans	885	605	93,000
Methodists	48,258	38,313	4,699,529
Mormons	94	108	10,966
New Jerusalem	94	101	5,750
Presbyterians	13,057	9,585	1,135,635
Episcopalian	1,765	2,921	445,735
Reformed	2,028	1,949	269,523
Rom. Catholics	6,829	7,266	7,260,000
Unitarians	375	488	20,000
Universalists	730	677	37,807
<b>Grand total</b>	<b>139,013</b>	<b>94,487</b>	<b>19,731,538</b>

	1888	1887	1886
	Chs.	Mfn.	Com.
1 Baptist	4,587	3,180	244,478
2 Methodist	956	820	166,871
3 Lutheran	419	335	64,770
4 Presbyterian	189	156	34,249
5 Congregationalist	127	100	21,285
6 Episcopalian	242	66	20,284
<b>Total</b>	<b>6,494</b>	<b>4,506</b>	<b>774,861</b>

**STANDINGS ACCORDING TO NUMBERS.**  
1 Methodist..... 48,258 38,313 4,699,529  
2 Rom. Catholics. 6,829 7,266 4,067,800  
3 Baptist..... 45,434 30,998 3,971,685  
4 Presbyterian..... 13,057 9,585 1,135,635  
5 Lutheran..... 7,992 4,215 987,800  
6 Congregationalist 4,821 4,090 467,584  
7 Episcopalian..... 4,766 3,921 445,735

It will be noticed that the gain in membership of the various branches making up the Baptist body is greater than that of the branches of any two of the other denominations.

**GOOD RESOLUTION.**—Dr. Lyman Abbott still holds to a resolution formed early in his ministry—that he "would not profess religion for a man after death who had never professed it for himself while living." This is a rule that all ministers may well follow. The practice of speaking nothing but good of the dead is kindly; but to speak of one who gave no evidence of a new heart as though revived, is to encourage false hopes in the living which may lead to their ruin. Better say nothing when there is no assured evidence. It is a sad

fashion for pastors to get in the habit of saying something about the character and prospects of such deceased man or woman whose funeral he is called upon to attend. Unless the deceased was good, he is tempted to give a wrong view of his life, in order not to wound relatives who are present. Better deal with the living and say nothing about the dead, except as their course points a truth for those who are alive.

**PASTORAL VISITING.**—We have known of some of our most excellent and faithful pastors who have been made very uncomfortable by the thoughtlessness of good brethren and sisters. Their fields are very large. There are so many stations that their energies are most severely taxed by the frequency with which they have to preach and in attendance upon other services and in visiting the sick. It is utterly impossible for them to give the preparation they should for the pulpit, meet all these other claims and still visit the members of their flock very often. The wonder is they can call upon their people more than once a year. And yet some of the best people in these churches often unwittingly wound the feelings of their pastors by finding fault because they do not attend call upon them. To make matters worse, they are not satisfied with a pastoral call, but want a visit. While all this is often prompted by the kindness of their hearts, it makes the pastor's heart sore by its tone of implied censure. How much better it would be if brethren would say to the pastor, "we know you have so much to do that you cannot call very often; while we will be glad to see you when you can come, we shall not misunderstand it if you do not call as often as we would wish." Instead of this the pastor is often greeted with, "It's a long time since we saw you," "You are a great stranger, do." Make the pastor feel he has your sympathy. He has burdens on his soul you know not of. Help him bear them. Do not be wasteful to exact as much attention as given to any; but try to aid him more than any one else.

**ANOTHER CASE.**—The rumor that Dr. G. T. Dowling, pastor of the Euclid avenue Baptist church of Cleveland, had adopted open communion sentiments, has been confirmed by a statement from himself in the *Examiner*. His reason for this course is stated in these words: "I have reached this calm decision: that I can no longer, even by my silence, appear to unchurch the vast majority of God's people, because they and I may differ as to the historical administration of an ordinance." He declined making a statement of reasons for holding these views. "I have," he says, "no new light to offer; such a statement of reasons would simply be a reiteration of what, in one form or another, has been said and replied to a thousand times."

This seems rather a strange reason. If he believes only the immersion of believers to be baptism, and baptism necessary to church membership, Baptists are not to blame that Presbyterians reject the true baptism, and are not responsible for the necessary consequence. If he believes the immersion of believers alone to be baptism, but does not think baptism necessary to church membership, then, in this latter belief, he differs from all denominations of Christians who believe in ordinances at all, and he must go his way alone. If, however, he no longer believes that the immersion of believers only is baptism, then he is no longer a Baptist, and it is not Baptist close communion which troubles him. He declares his willingness to leave our body if his present view is considered inconsistent with a place among us, and all the Baptist papers, while regretting that it must be so, will him he had better go, as we are not prepared to give up the strict communion practice. The Pentecosts and two or three others have left us on account of our view of communion; but their course has had no effect upon the steady adherence of the body to the practice under which it has grown to be next to the largest, if not the largest, body in America.

**THE NEW SERIAL.**—The new serial which begins this week is a continuation of Nina Bruce, which our readers found so interesting and helpful. We are sure The Chester Girls will prove no less interesting and profitable.

**THE WITNESS REPLY.**—The Presbyterian Witness replies to our question, "Would the Witness or Presbyterians generally open the Lord's Table to those they de-emphasized?" in his way: "If a Christian is in any of our congregations when the Lord's Supper is being celebrated, he is invited to the Lord's Table. He may be a Baptist, a Methodist, an Episcopalian, a Quaker, a Plymouth Brother; let him accept the invitation, sincerely given in the name of Christ to all who love and follow Christ, and no one will propose questions about Baptism or Communion or any rite. Presbyterians no doubt have their faults and inconsistencies; but in this matter they try to walk in the spirit of the Master, who when He instituted the Supper, spoke of no barriers to shut out His own dear children."

This answer is far from explicit. No one can become a member of either of the denominations mentioned unless on a baptism which the Witness would not accept. Friend Witness, will you not give us an explicit answer? We may add, should the Witness say it would receive the unbaptized to the Supper, we shall not receive its doctrine as authoritative for the Presbyterian body, in view of the following from two of the most representative Presbyterian papers of the United States: "The American Presbyterian: 'Open communion is an absurdity when it means communion with the unbaptized.' " "Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore, or be inconsistent with his own doctrine. Let us not either make an outcry at his close communion, which is but faithful to principle, until we are prepared to be open communicants ourselves from which stupidity, may we be forever preserved." "The Interior: 'We agree with them (Baptists) in saying that unbaptized persons should not partake of the Lord's Supper.' Further testimony to the same effect can be given, if needful."

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**Circular Letter, 1888.**  
*To the N. B. Eastern Association.*  
DEAR BROTHERS: In presenting to you this annual letter, I have chosen for my subject, "The Great Need for Christian Giving." It is not because this subject has lacked discussion of late, or that I have any special information to impart on this topic, that I have chosen it, but because I believe there is a special need that this Christian grace be cultivated among us, and that particularly at this point of our history as a denomination.

Unless I have incoherently interpreted the signs of the times, the grace of Christian giving must come to the front and receive what it deserves, special attention. Too long has it been kept in the background, and now ten thousand voices cry for it to take the front rank. That it is a Christian's duty to give there can be no doubt. God has chosen in his wisdom to carry on his work through men. When he sent Gideon to meet the hosts of the Midianites that lay along in the valley like grasshoppers or locusts, and a handful of men, he taught Israel two striking lessons. First, that only through God's help could victory be won; and second, that that victory could only come through their obedience to God's word. So Gideon was to go forward and cry, "The sword of the Lord and of Gideon." God is carrying on his work in the world to-day through men. And he who holds to God in strong faith, and hopes as if everything depended upon God, and works as if everything depended upon himself, has caught the true idea of inspiration.

In carrying on the work of the Lord there is absolute need for money. We have missionaries to send to the perishing, ministers to preach at home, seminaries and a college to equip and support, and charitable interests to carry forward, and all need money. In fact the work cannot be done at all without money. The cry God commands us to raise as we go forward is: "The money of the Lord and his people."

We by no means underestimate the value and need of faith, love, sympathy, prayer and hope in doing the Lord's work. All these have their place and are essential to our success. But we emphasize the fact that just as essential as any we need of these is the use of money in maintaining and pushing forward the different interests in which we are engaged as a denomination. The work cannot be done without money, and we ought to thank God for this; because it opens a great door of usefulness to us all. The Bible teaches us that Christian giving is an essential part of Christian service.

O. P. Gifford, of Boston, after preaching a sermon full of comfort and instruction on the power of the religion of Christ to save the lost and ruined soul and to take it to glory, concluded by saying: "We will now give a practical example of our Christianity; the deacons will pass the plates."

Giving is a very important part of Christian service. No better proof of genuine Christianity can be given. In the old dispensation it was a part of the worship. One tenth from all the people was demanded by the Lord. And the third chapter of Malachi shows us how angry God was with his people for robbing him out of his demands. So in the new dispensation, giving was made a part of Christian worship. And when there is no collection taken in a Christian gathering, one essential to Christian worship has been omitted. I am not one of those who hold that under the new dispensation Christians are required to give a tenth. All that a Christian has belongs to the Lord, and he is only God's steward. The amount of what God has given to him that he is to give week by week to the Lord is clearly laid down in the 16th chapter of 1st Corinthians. Here is found the rule for Christian giving: "Upon the first day of the week let every one of you lay by him

in store, as God hath prospered him." That was a higher form of giving practiced by the Christian churches of Macedonia, referred to by Paul in the 8th chapter of 2 Corinthians, than ever was required under the old dispensation: "First they gave their own selves to the Lord, and unto us by the will of God; praying us with much earnestness that we would receive the gift, and take upon us the fellowship of the ministering to the saints." The New Testament makes it plain that God requires of us a portion of what He gives us. The exact amount is to be according to this rule: "As God has prospered him;" so that every Christian must settle this question personally with his God, remembering that his decision will meet him again at the judgment seat of Christ.

Paul, writing his second letter to the Corinthians, speaks of giving as a "grace." After paying a just tribute to those graces possessed by the Corinthians in abundance, he urges the duty of Christian giving. He says: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." And he goes on to show them that it is no mere sentiment he is urging upon them, but says plainly that this giving is "to prove the sincerity of their love," and then immediately refers them to that high pattern of love in Christ which proved itself to be genuine by its giving.

Prayers and sympathies and good wishes are all good in their place, but the Scriptures require more. Christian giving proves the sincerity, the genuineness of our love to God and to one another. A gentleman was once relating to a Quaker a tale of deep distress concerning his neighbor, and concluded by saying: "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor; but didst thou feel in the right place; didst thou feel in his pocket?" The religion of Jesus requires us to feel in our hearts most deeply for the work in which we are engaged as servants of Christ, and to bear upon our hearts those interests dear to Jesus, as the High Priest bore the names of the twelve tribes upon his breast, and as our Intercessor, bears our names upon his heart in heaven; but pure and unadorned feeling before God requires us to feel down deep into our pockets as well.

Giving goes hand in hand with deep and abiding piety. An ignorance is not the mother of devotion, so stinginess is not the parent of piety. Giving and holy living are suitable companions. They should ever be joined in holy wedlock. God has made them to walk the earth together, and what he has joined in sacred fellowship let not man put asunder. In Christ Jesus our Lord they unite in the highest expression of character. He who was the purest of men gave the most. "Greater love hath no man than this, that a man lay down his life for his friends." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." Behold piety and giving in their highest form in the life of Christ! It was Jesus who said: "It is more blessed to give than to receive." "Freely ye have received, freely give." Thus Christ has taught us in his holy word, both by precept and example, the duty of giving.

And what God is saying to us in Revelation he is saying to us in his providence. He is as surely leading his people by the cloudy pillar to-day as he did in the wilderness of old. And from the cloud he speaks to us. The voice from the cloud is in perfect harmony with that voice from the holy Scriptures. He is leading us forward all the time. And we shall be able to follow him only as we abound in the grace of Christian giving. Nothing seems to me more plainly written upon the pillar of God's leading than this—the necessity of advance in Christian giving.

Missionary fields of great extent have opened up; Macedonia cries entering every Christian community have been heard; men and women of strong faith and earnest zeal, thoroughly equipped for the work, have been despatched. And what have we to give in answer to these divine calls? We have the Christian schools, and I believe we have the men and women of the right mind ready to go, and the Master has opened for us the fields. What lack we yet? We have, I believe, everything but the money laid upon God's altar.

We might be said to abound in everything but this grace of Christian giving. What meaneth the opening of great doors to missionary enterprise? What meaneth this spirit of missionary zeal that has swept over the theological colleges of Canada and the United States, leading hundreds of young men to offer themselves to us, in unimpeachable language bidding us to go forward? And we lack money—money to equip our denominational schools, money to educate and send Christian young men and women to the rescue of

the perishing. Surely God is calling not only to men of wealth who can give just as well as not, but to every Christian who through self-sacrifice can give a dollar, to come forward in this time of great opportunity and of great need and lay their gifts upon God's altar.

It is not because money is scarce that God's treasury is empty. More money could be given than our boards would know what to do with. There is money enough for everything, but for God's cause. Thousands of dollars are spent in luxuries in our own province, where one is given to the Lord.

Joseph Cook, in a recent article published in the *Missionary Review*, says: "The money we give to send the gospel to these (heathen) our yearly contributions to missions will not pay the liquor bills of the United States for three days; will not pay for the spirits drunk in the British Islands during two days. Protestants give ten millions of dollars annually to evangelize the heathen. What is ten millions in comparison to what we could do?"

When we put side by side the amounts hoarded up with those spent for luxuries and liquors, who can say that money is scarce? What should we think of a man who had large store-houses of grain, who would turn from his door in time of famine men, women and children dying of hunger? Men just as heartless are found in our Christian churches. Men, women and children in ignorance, in darkness, and in superstition, starving for the bread of life, are knocking at our doors and pleading in God's name for our help. We have the bread of life, but are too niggardly to send it to these perishing millions.

Joseph Cook states in this article just referred to, that there are three hundred millions of women who hold the Buddhist belief, viz., "that they will re-appear on earth after death as bugs and all manner of vermin, unless, indeed, they are extraordinary good, in which case they will be born again, this time as men." Think of these poor perishing women and of the millions of Africa, and of the millions of other lands who have no hope; and of the one hundred thousand of heathen that are dying daily without the gospel of the Son of God, and all you who believe in the immortality of the soul and in the doctrine that death ends probation, are we doing a little of what we ought to do, and are able to do, to save these perishing brothers and sisters of ours? If we believe that to be happy hereafter we must come into peace and fellowship with God in this world, and that Christ alone whom we love can save us from sin and from its inevitable, invariable consequences then our responsibility towards these unnumbered millions is simply immeasurable. Here are precious souls starving for the bread of life, passing into the presence of God without hope to Christ's atonement by the one hundred thousand a day; and here stand hundreds of consecrated men and women of God, saying, "Send us;" and here are Christians who profess to be redeemed by the precious blood of Christ who spend hundreds and thousands of dollars on themselves, or hoard up their wealth for those who come after them, and give a mere pittance to the Lord. Joseph Cook has a lecture on the Seven Modern Wonders. But the wonder of all modern wonders is the indifference, the right down stinginess, with which Christians regard the necessity of Christian giving to reach the perishing. How can Christians who have wealth at their disposal of compassion while millions are dying and loudly calling for help?

O the latest power that lies in the banks and safes of our country! O if men of wealth could only know how much good their money would do if given to the Lord; and how rich in eternal blessedness God would make them for their benevolence, how willingly would they lay their wealth at his feet! So I am persuaded to conclude. Says Dr. Ray Palmer: "He who in the final disposition of his property, when life is drawing toward its close, shall leave his ten or twenty or thirty thousand dollars for the building of temples of the living God for the use of those who are to fill this land in coming years, will be a blessed minister of good to men, and will be helping to elevate and save his country when he himself shall be walking with the redeemed of God and with the Lamb."

In these words of a great man may be found encouragement and inspiration to hoarding up money and failing to give God his portion. They may make amends for past failure by having a part of their wealth in the cause of God in their wills. But it is best to give what Shakespeare was wont to call "munificent donation."

without it they cannot execute their mission. Money is not scarce, except in the Lord's treasury.

Dr. William Spear, in a recent missionary address said: "See how we fling down thousands of millions of dollars for war! How we cover land and sea with thousands of millions of dollars' worth of the agencies of trade! We pour out in every passing year hundreds of millions of dollars for liquid poisons; or for articles craved to pamper the appetite and uselessly adorn the body; or for palatial houses and luxurious chateaus. But oh, how we toil and groan to wring out of some great denomination, numbering hundreds of thousands of assumed followers of Christ, and several millions of adherents and worshippers, possibly one paltry million of dollars a year for any one of its general organs to employ in distributing through the famishing world a few crumbs of the benefits which fall from these people's table, and are swept from about their feet?"

After quoting that beautiful passage (Proverbs 11:26): "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it," he adds most pitifully: "Upon him that withholdeth the bread of life, the true bread from heaven, the bread which giveth life unto the world, the bread which if a man eat he shall live forever, from immortal souls, the curses of the assembled universe, the curses of God forever, the wrath of the Lamb whose agonies and blood of atonement to save have been made ineffectual through his wickedness and sloth, will in the last day be poured without measure. But blessing, glory, riches, honor, the rejoicing of angels, the acceptance by the Judge on the throne, will be the reward of him who has been faithful in this heavenly stewardship."

Dear brethren, shall we withhold the bread of life from the perishing. Every dollar we can possibly give will be blessed of God in feeding the hungry multitudes. A writer has said that for every five dollars we spend on ourselves, we ought to give one dollar to the spread of the gospel. If we could only act upon the truth declared in God's word, that we are stewards of God's bounties, how differently would many of us spend our means. If we have been purchased by the precious blood of Christ, all we are and all we have belong to God.

A man once receiving some money at the hands of a bank officer, noticed depending from one of the bills a little scarlet thread. He tried to pull it out but found that it was woven into the very texture of the note and could not be withdrawn. "Ah! said the banker, you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting." And so Christ has woven the scarlet thread of his blood into every dollar that the Christian casts his own. We are simply God's stewards. He has set his mark upon every dollar he places in our hands. Every dollar we spend foolishly, and unnecessarily, and every dollar we hoard up, bears the scarlet thread; and by that thread tells us of the perishing millions for whom Christ shed his blood; and by that thread reminds us of Christ's command to us to carry the gospel into all the world.

It is estimated that there are in the world 1,500,000,000 souls. Of them 1,000,000,000 have never heard the gospel news. Generations are sinking into hopeless ruin one after another. 100,000 heathen are dying every day; and for the salvation of these the Christian world is giving one-tenth of a cent. Yet evermore ring in our ears those words of responsibility and rebuke: "Go ye into all the world and preach the gospel to every creature." To discharge our duty before God, Christian schools and colleges must be supported, where men and women may be trained for work for Jesus; missionaries on Home and Foreign fields must be kept; individual churches must be supplied with faithful pastors. All of this requires money. To withhold it is a sin against the perishing, to whom we have been sent with the bread of life; is a sin against our own souls; is a sin against our Father, who sent his Son into the world to seek and to save the lost; is a sin against Christ, who suffered and died on Calvary to redeem the whole world.

It does appear to me that the cause of Christ demands our consecrated wealth; and if ever before does most assuredly now. Dear brethren, by the love of Christ for a lost world; by His agony and bloody sweat; by His cross and passion; by His glorious resurrection and ascension; by His Holy Spirit sent into the world; and by our hope of eternal life, let us consecrate to God our bodies, our souls and our means, and let the motive of their holy consecration be the love of Christ. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that you through his poverty might be rich." "For the love of Christ constraineth us."