

# Messenger and Visitor.

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VOLUME LI.

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THE CHRISTIAN VISITOR,  
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JUNE 15, 1887.

NO 24.

—DON'T LIKE THEM.—The *Christian Inquirer*, one of our leading papers in the South, does not take any stock in the Salvation Army, as can be seen from what it quotes below for a negro paper, and the criticism subjoined:

The Salvation Army (white) composed of men and women parade through the streets of our cities, blowing horns, beating drums, tambourines, etc. The women as well as men use these instruments. Were they colored, this would be called heathen worship, but as they are white people, it goes for God's service.

So says our esteemed brother of the *Georgia Baptist*, a Negro paper published in Augusta, Ga. We beg to assure him that the heathen practices of the Salvation Army do not go for God's service with us. It is said that the Army reaches a great many people who could not otherwise be reached. This is true, and we regret it. It is a pity that such an unwholesome influence should reach anybody.

—MAKING THE EXCEPTION THE RULE.—How often people get in a middle because they make an exceptional case the rule. This is often done in connection with Philip and the Eunuch. Because Philip baptized him on his own responsibility, some ministers take liberty to baptize on their own responsibility, when the circumstances are altogether different. Below is an instance related at the anniversary at Minneapolis, and taken from an exchange.

Dr. Lorimer told an excellent story of a converted man to whom the minister said: "Have you joined the church?" "No; the dying thief did not join the church, and he went to heaven." "Have you talked to your neighbors?" "No; the dying thief did not talk to his neighbors, and he went to heaven." "Have you given anything to missions?" "No; the dying thief did not give anything to missions, and he went to heaven." "Well, my friend, seems to me the difference was that he was a dying thief, and you are a living thief."

—BLASPHEMY.—A certain C. B. Reynolds left the ministry of the Seventh Day Adventists some time ago because he had become a free thinker. After various experiences, he finally was indicted for blasphemy because of a pamphlet he had published on blasphemy and the Bible. The notorious Robert G. Ingersoll under took to defend this brother beloved. He made one of his most eloquent appeals to the jury to decide for free speech—to rail against God—and with the result that Reynolds was convicted, and Ingersoll paid his fine and left in disgust. He declares those who made the law against blasphemy in New Jersey "were the biggest boobies of the past," and it is endorsed by the religious doctores of the present. If men were without souls and immortality, as Ingersoll supposes, they would be much nearer boobies and donkeys. Ingersoll denies he has given up "fighting God." He has only been resting.

—SUCCESSFUL CANADIAN.—When we were pastor of the church in Woodstock, Ontario, a young student for the ministry by the name of D. P. McPherson, attended the Baptist college there. Subsequently he took a course in theology at the Chicago Theological School and settled at Ottawa, in Illinois. Feeling the need of further literary training he resigned his charge and went to Edinburgh to attend the University there. He soon attracted the attention of the Baptist church in Glasgow, and received a call to the pastorate. He has been laboring there for several years, with great acceptance to this strong church. The word has now come that he has received a unanimous call to succeed H. Stewart Brown at Myrtle street, Liverpool. This is one of the strongest churches of our faith in Great Britain. The fact that he has been thought worthy to succeed such a man as H. S. Brown, shows the place he has won as a preacher and pastor. Our young men are winning fine positions of influence and usefulness abroad. Many at home are no less able.

—METHODIST DECLINE.—We learn from an exchange that there has been a decrease in membership in Great Britain in both the Wesleyan and Primitive Methodist bodies. This will be regretted by all who know the grand work done by Methodism in the past history of England. Probably it is due to temporary causes, and that there, as in America, there will be steady progress.

—THE SAME DIFFICULTY.—One of the meetings of the Publication Society was thinly attended, and robbed of much of its interest and power, because a Woman's Missionary Society meeting at the same hour drew away a large number. Dr. Bitting, one of the secretaries of the Publication Society, uttered an earnest protest against this division of interest.

—WHY IS IT?—From 1876 to 1885 there have been 1,650,138 added by baptism to the Baptist churches in the United States. During the same time there have been lost to these churches 385,980 by excommunication and errors. The largeness of the number seems to show that there must be too little

loyalty and affection, they will continue to pray that life and health may be granted to Your Majesty, and that the nation may long be favored by the reign of a Sovereign so esteemed and revered.

Signed on behalf of the Convention,  
BRENTON H. EATON, President.  
E. M. KIRSTEAD, Secretary.  
Dated at Halifax, Nova Scotia, May, 1887.

### Sunday Railway Traffic.

The Saint Thomas Ministerial Association has sent to the clergy of all denominations throughout Canada, a printed circular on the subject of Sunday Railway Traffic, and also copies of petitions to be signed by voters and presented to the Dominion Senate and House of Commons. The circular contains the following recommendations:

(1) That ministers of all denominations should preach upon the subject. (2) That it should be brought forward and resolutions passed in relation to it, at all Ministerial Associations and denominational Conferences, Conventions, Synods and Assemblies. (3) That petitions for the necessary Act of Parliament to be passed by the Dominion Legislature be prepared, circulated and signed throughout the entire Dominion. (4) That two petitions be prepared for each branch of the Legislature, one to be signed only by voters; and another to be signed only by adults of both sexes. (5) That in every case these petitions, be entrusted to a competent and properly constituted committee in each locality. (6) That persons be employed to canvass for signatures to these petitions, every settlement and village, and every ward in each town and city. (7) That these petitions be presented to the Dominion Legislature by members of parliament of both political parties.

Letters already received from some of those to whom these papers have been addressed, justify the belief that the movement we have initiated will have enough of the sympathy and support of the Christian public to insure its ultimate success. Inquiries have been made to which our Association has requested me to reply in a communication to be published in both the secular and religious papers of the Dominion. In the performance of that duty, I wish to say that we think the present session of the Dominion Parliament is so far advanced that it would not be wise to send in the petitions this year. We would therefore recommend that every effort be made, as early as possible, to obtain signatures to both sets of petitions, those of voters and those of other adults, and that the petitions be presented to the Dominion Parliament at the commencement of the session of 1888. We would also suggest that in order to keep this movement free from party politics, wherever possible, the petitions should be presented through members belonging to different political parties. With reference to the course of action we are now taking, and the results we anticipate, it is desirable that there should be a clear and general understanding. We are preparing them to send to the next session of the Dominion Parliament from eight to ten thousand petitions, signed by a large majority of the voters and adults of the entire Dominion, and furnishing convincing evidence to every member of the House of Commons that he must sustain the prayer of the petitioners or lose the favor of his constituents. Two objections may be anticipated. First, that the Dominion Parliament has not jurisdiction in the matter. This is a fallacy. Whatever a parliament has the power to create, it has the power to control. Our railways have all been legislated into existence by acts of either the Provincial or Federal Parliaments; and now all power in relation to them is settled in the latter body, which is as absolute in Canada as the Imperial Parliament is in Great Britain. Further, all Sunday railway traffic in Ontario and the Maritime Provinces, if not in Quebec, is in violation of statute law, and surely the legislature has a right to insist upon the Government's enforcing a law already upon the statute book. The second objection is, that the Senate will probably show more deference in connection with this matter to the wishes of the railway magnates, than it will to public opinion. It is not certain, however, that the great capitalists who control the chief railways on this continent would object to a general and simultaneous cessation of Sunday railway traffic. But if so, it would be very unwise for the Senate to disregard that account such an expression of public opinion as we intend to elicit. There is already a public sentiment in opposition to the continued existence of the Senate. As yet that sentiment is entertained chiefly by a class of politicians and some prohibitionists: It would be a serious matter to add to it the conviction of the religious public, of all denominations, that the Senate was the sole obstacle that prevented the removal from our land of the curse and shame of

there, Quakers are there, Catholics are there, Campbellites are there, Episcopallians are there. That there should be now and then a Baptist among those unsaved millions ought not to be considered calamitous, and that still other denominations will soon be represented in that land seems more than probable; for the enterprising Armenians are coming to this country in increasing numbers every year, some for commercial purposes, some for educational and professional training, and some with the avowed object of studying our civilization and our religion.

It seems manifest therefore to your committee, that as God opened Barmah to the Baptists by converting Judson to Baptist views on shipboard, and as God opened Germany to the Baptists by converting Ockenin to German, and as God opened the Scandinavian countries to the Baptists by converting Wiberg in Sweden, so the same God has opened these Bible lands to the Baptists by converting a group of Armenians in Turkey from Pede-Baptist to Baptist views. And we trust that the day is not distant when our Congregational brethren shall take this view of the subject, and no longer deplore the presence of Baptists in Turkey, but shall rejoice in welcoming them as fellow-workers in the truth in the conquest of these millions in the land of the apostles, to the obedience and service of our Lord Jesus Christ.

### Good Things Said at Minneapolis.

The next best thing to being in *propria persona* at the great gathering, is to have a readable report. A kind friend has sent me files of the *Minneapolis Tribune*, containing verbatim reports of all said and done at the anniversaries in that fast growing city of the West. The thousand delegates from distances thousands of miles apart, were of one heart and one soul, and had all things common for the time being. Here is what Dr. Broadus says upon the very idea, in his sermon upon "The Paramount Importance of the Bible."

"All my life I have heard people saying that the early Christians were communists. It made no great difference as a mere opinion on a speculative question. But now-a-days communism is approaching us as a practical matter, and we need to re-investigate the scripture on the subject. And we at once find that the early Christians were not communists. The truth is found in the words of Peter to Ananias. 'While it remained, was it not all thine own? And after it was sold, was it not in thine own power?' How could he have said that if he had been a communist? The language necessarily involves private ownership on the part of Ananias. The fault found was with his lying. It is a case, not of communism, but of extraordinary liberality. Take the circumstances. Many from Galilee and from foreign countries were tarrying for several years at Jerusalem, waiting till Providence scattered them by persecution, and they would have no means of support. Multitudes of the poor in Jerusalem were habitually supported by contributions from foreign Jews; and their share in these was cut off when they became Christians. This extraordinary demand was met by an extraordinary generosity. What a string of Greek imperfect tenses you find used in the record, if they would say that the disciples would sell their goods to serve the poor as needed. They were not communists at all. The world has gone on generally believing otherwise until the present generation, when it is high time for us to learn the truth."

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"It is no part of the wish of Baptists to build on other men's foundations. And in considering this whole subject let it be remembered: 'First, That Baptists from abroad sent no missionary to Turkey to begin with, but that the Baptist movement in that land was spontaneous, springing from the open Bible in the hands of Pede-Baptist converts. 'Second, That the Armenians of Turkey have from time immemorial been immersionists. 'Third, That having had sprinkling introduced among them by Pede-Baptist missionaries from America, it is not strange that there should have been a reaction. 'Fourth, That for this reaction and protest against one of the chief errors of Romanism, viz.: the sprinkling of unconverted infants and calling it baptism, the New Testament is alone responsible. 'Fifth, That if the American board of commissioners would avoid such reactions as this they must needs adopt the policy of Roman Catholics and not allow their converts to search the Scriptures. 'Sixth, That all who are unrepentant to such reactions are unrepentant to God's book. 'Seventh, That God's dear children in Turkey who have become Baptists have as clear a right to live in their native land and teach the Gospel there as anybody; and he who dares to do them wrong goes to war with Jesus Christ. 'Eighth, That if Baptists in America choose to send their supplies to their struggling Baptist brethren in Turkey, we find nothing in the Bible which leads us to think that God will be displeased with them for so doing. 'Ninth, That we are thankful to the American Baptist Publication Society for consenting, when other ways were closed, to be a channel for the transmission of said supplies. This is the way it was when God opened Germany; this is the way it was in Sweden. 'Tenth, That should said channel be closed—your committee, by no means anticipate our belief is that other channels would soon be opened between individual churches, or even individual contributors and our brethren in Turkey, for it has always been found impossible to tie up the consciences of Baptists by the votes of organizations, where, as in this case, liberty to preach the gospel of the Son of God is at stake. 'Eleventh, That there are about 20,000,000 of people in Turkey; and that our Congregational friends do not claim in their published reports to have brought savarilly to Christ more than one-hundredth part of 1,000,000, which leaves 19,990,000 still unevangelized. 'Twelfth, That the denominational lines in Turkey are already broken. The

church must never bid for gold or position by admitting the unregenerate. The church must be like Tennyson's Iron Duke, 'Who never sold the truth to serve the hour, Or paltered with eternal God for power.' And I must cut out one more extract from the same address.

"Let us voice this inquiry—why there is so large an unconverted element in the churches demanding exclusion?" It is due first, to the tendency to worship members. When a church thinks more of the multiplication than of Christ's regeneration, when there is a desire for members as such, there is peril. The rivalry of churches, the ambition of pastors make a danger. The church door opens to admit a man, to whom Christ has not opened the door of eternal life. The church must be hungry for men. The church that is decorous and exclusive, that does not hunger and thirst for souls must and ought to die. Xavier, restless in his bed at night, was heard saying, "More so! More souls!" Every Baptist church should stretch out its heart and hands until it touch every person in its community. It must not wait for men to come—it must go after them. The church must care for men—more men—because Christ cared for all men.

But the church must be utterly indifferent to numbers. There is something better than numbers. Loyalty to souls and truth and Christ is better. A recipe for a growing church is this—Let there be 100 parts of desire for Christ's glory and the welfare of souls, to one part for adding numbers to the church.

### This, That and the Other.

—Happiness consists not in possessing much, but in being content with what we possess. He who wants but little, always has enough.

—To feel with and for others—what a glorious widening out and enriching of one's life that is! How it increases our joys because of the pleasure that we take in the joys of others! How it renders selfish brooding over our own woes impossible because of the sympathy we must give to the sorrows of others! Not generosity only, not kind-heartedness only, nor courtesy, nor unselfishness, nor keen perception, nor quick-understanding—it is all these, and more than these.

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—Maxim says: "Seek not to isolate yourself; imprison not your souls in sterile contemplation, in solitary prayer, in pretending to a grace which no faith nor realized in works can enable you to deserve. You can only save yourself by saving others. God asks not what have you done for your soul? but what have you done for the brother's soul I gave you? Think of these. Leave your own to God and His law. Labor unwearily for others' good. Such is the holiest prayer."

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—One of our English brethren closed an address on "Baptist Principles," with these words: "Baptist brethren, if your denominational principles be worth nothing, let them go. Do not hold them fearfully, nor teach them furiously. Renounce them utterly, bravely, sternly. But if they be worth much, as fibres in the seamless robe of the truth, then hold them fast, and proclaim them afar; till the beautiful Bride of Christ shall resume her heaven-worn garments, and renewing the vows of her youth, shall be loyal, as of old, to her 'one Lord, one faith, and one baptism.'"—*What to do, and how to do it.*—The remark of the Rev. John Newton, below, deserves to be written on the tablet of every heart. "I see in this world," he observes, "two things—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap and add it to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we all can do, and we should encourage ourselves with the thought that

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—Maxim says: "Seek not to isolate yourself; imprison not your souls in sterile contemplation, in solitary prayer, in pretending to a grace which no faith nor realized in works can enable you to deserve. You can only save yourself by saving others. God asks not what have you done for your soul? but what have you done for the brother's soul I gave you? Think of these. Leave your own to God and His law. Labor unwearily for others' good. Such is the holiest prayer."

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—One of our English brethren closed an address on "Baptist Principles," with these words: "Baptist brethren, if your denominational principles be worth nothing, let them go. Do not hold them fearfully, nor teach them furiously. Renounce them utterly, bravely, sternly. But if they be worth much, as fibres in the seamless robe of the truth, then hold them fast, and proclaim them afar; till the beautiful Bride of Christ shall resume her heaven-worn garments, and renewing the vows of her youth, shall be loyal, as of old, to her 'one Lord, one faith, and one baptism.'"—*What to do, and how to do it.*—The remark of the Rev. John Newton, below, deserves to be written on the tablet of every heart. "I see in this world," he observes, "two things—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap and add it to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do great things, but I will not neglect such little ones as this." These little things are what we all can do, and we should encourage ourselves with the thought that

### Good Things Said at Minneapolis.

The next best thing to being in *propria persona* at the great gathering, is to have a readable report. A kind friend has sent me files of the *Minneapolis Tribune*, containing verbatim reports of all said and done at the anniversaries in that fast growing city of the West. The thousand delegates from distances thousands of miles apart, were of one heart and one soul, and had all things common for the time being. Here is what Dr. Broadus says upon the very idea, in his sermon upon "The Paramount Importance of the Bible."

"All my life I have heard people saying that the early Christians were communists. It made no great difference as a mere opinion on a speculative question. But now-a-days communism is approaching us as a practical matter, and we need to re-investigate the scripture on the subject. And we at once find that the early Christians were not communists. The truth is found in the words of Peter to Ananias. 'While it remained, was it not all thine own? And after it was sold, was it not in thine own power?' How could he have said that if he had been a communist? The language necessarily involves private ownership on the part of Ananias. The fault found was with his lying. It is a case, not of communism, but of extraordinary liberality. Take the circumstances. Many from Galilee and from foreign countries were tarrying for several years at Jerusalem, waiting till Providence scattered them by persecution, and they would have no means of support. Multitudes of the poor in Jerusalem were habitually supported by contributions from foreign Jews; and their share in these was cut off when they became Christians. This extraordinary demand was met by an extraordinary generosity. What a string of Greek imperfect tenses you find used in the record, if they would say that the disciples would sell their goods to serve the poor as needed. They were not communists at all. The world has gone on generally believing otherwise until the present generation, when it is high time for us to learn the truth."

### Refreshing Candor.

The Baptist brethren in the United States have had still another mission forced upon them. This time it is in Turkey. The following contains their statement of the case; and this way of apologizing will perhaps be a lesson to some of us on this side of the line, for we have the same sort of thing here and everywhere. It will suffice for the backbone considerably, I trust, of several people.

"It is no part of the wish of Baptists to build on other men's foundations. And in considering this whole subject let it be remembered: 'First, That Baptists from abroad sent no missionary to Turkey to begin with, but that the Baptist movement in that land was spontaneous, springing from the open Bible in the hands of Pede-Baptist converts. 'Second, That the Armenians of Turkey have from time immemorial been immersionists. 'Third, That having had sprinkling introduced among them by Pede-Baptist missionaries from America, it is not strange that there should have been a reaction. 'Fourth, That for this reaction and protest against one of the chief errors of Romanism, viz.: the sprinkling of unconverted infants and calling it baptism, the New Testament is alone responsible. 'Fifth, That if the American board of commissioners would avoid such reactions as this they must needs adopt the policy of Roman Catholics and not allow their converts to search the Scriptures. 'Sixth, That all who are unrepentant to such reactions are unrepentant to God's book. 'Seventh, That God's dear children in Turkey who have become Baptists have as clear a right to live in their native land and teach the Gospel there as anybody; and he who dares to do them wrong goes to war with Jesus Christ. 'Eighth, That if Baptists in America choose to send their supplies to their struggling Baptist brethren in Turkey, we find nothing in the Bible which leads us to think that God will be displeased with them for so doing. 'Ninth, That we are thankful to the American Baptist Publication Society for consenting, when other ways were closed, to be a channel for the transmission of said supplies. This is the way it was when God opened Germany; this is the way it was in Sweden. 'Tenth, That should said channel be closed—your committee, by no means anticipate our belief is that other channels would soon be opened between individual churches, or even individual contributors and our brethren in Turkey, for it has always been found impossible to tie up the consciences of Baptists by the votes of organizations, where, as in this case, liberty to preach the gospel of the Son of God is at stake. 'Eleventh, That there are about 20,000,000 of people in Turkey; and that our Congregational friends do not claim in their published reports to have brought savarilly to Christ more than one-hundredth part of 1,000,000, which leaves 19,990,000 still unevangelized. 'Twelfth, That the denominational lines in Turkey are already broken. The

### This, That and the Other.

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