

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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The Baptists of Australia have just completed the raising of a Jubilee Fund of \$250,000. Half of this amount was offered by an unknown donor on condition that the whole sum be raised. The Baptists of New York now number 122,142. Last year there was a gain of seven churches, eight pastors, 1,501 members, and an increase in church property of \$1,500,000. A writer in the *Domestic Churchman*, a believer in Apostolic succession, baptismal regeneration, &c.; says that *Disenters* are mere parasites of Rome. Oh! Russia wishes to have a finger in the African pie. On the pretence that the Abyssinians desire a closer connection with the Greek church, an expedition consisting of 40 priests and 60 monks, to be followed by 2,000 young men, is being sent to Abyssinia. The sum of \$2,400,000 has been granted for this object. Avowedly it is for missionary purposes, no doubt really it is for political ends. The *Voice*, the able organ of the Third Party in the United States, has made a great blunder. It published an attack on Dr. Cuyler, quoting, in proof of its charges, an address, years ago, by a Theodore Cuyler. It appears this Theodore was a Democratic lawyer, and not Dr. Cuyler at all. Alas, Alas! One of our religious exchanges has an advertisement urging its patrons to read a Sunday newspaper. Surely it must have been inserted through oversight. The ratio of male to female members in the Congregationalist denomination in the United States during the last twenty-five years, has been 1 to 2.01. Joseph Cook is giving his fourteenth course of lectures at Tremont Temple. It is no small tribute to his varied powers that the audiences are larger than last year. Fröde, the historian, in his latest work, "The English in the West Indies," declares it as his opinion that there is no more difference in original capacity between the white and the colored races than between a white and black horse. Damascus, the city of Abram and Saul, has a tramway, and Nazareth a telegraph station! Also for the venerable and aged associations of these historic places. When Dr. Morrison was on his way to China, forty years ago, the captain of the steamer asked him, with a sneer, "Do you think you can make an impression on the 400,000,000 of Chinese?" "No," he replied, "but God can." Now there are 50,000 Chinese converts.

To the charge of Senator East, that "the nigger will steal," F. C. Long, one of the "niggers," makes the reply: "In these modern days, after centuries of practice, the 'nigger' steals a chicken, the white man steals a horse; the 'nigger' steals a ham, the white man steals a hog; the 'nigger' steals a dollar, the white man a bank; the 'nigger' steals a cross, the white man a railroad; the 'nigger' steals a constable's office, the white man steals the presidency of the United States." The mother church of the Baptist churches in Germany—that of Alton, Hamburg—has received a gift of \$25,000 from one recently deceased in South Africa, whom Father Ingwersoll is said to have prayed at the funeral of Miss Pak; but his prayer was to "Mother Nature." The report does not tell us how "Mother Nature" heard and answered. No, and Sister Newrow said for duty on March 2nd. The missionary who took charge of his field was obliged to leave. Father is still causing trouble, and, worst of all, a great disgrace has fallen upon the mission. So Bro. and Sister Newrow have to hasten back to meet the emergency. May God's presence and power go with them. We forgot to mention last week that Bro. Churchill's letter, which is finished this week, was handed as by the Secretary of the Foreign Mission Board. We are sure all who read it will be interested. The executors of the late G. J. Dimock, of Newport, N. S., have estimated that \$100 will be paid to the Board of Foreign Missions and \$100 to the Board of Home Missions from the residue of his estate. Let our people remember our work during their lives and in their wills, if they have means left to devote to the Lord. The Euclid Avenue Church, Cleveland, have soon called a successor to Dr. Dowling, who slipped into open communion and out of the denomination. Dr. Crandall, of New York, is the church's choice. John D. Rockefeller, the wealthiest Baptist in the world, probably, is a member of this church.

To Annotate.—Our system are authorized to accept \$1.50 for the *Messenger* and *Visitor* after the end of the 30 days from the expiration of the old subscription, in every case in which they think a sufficient reason for the delay of payment can be given. Let all interested make a note of this.

ACCIDENT.—We received word, just too late for last week's issue, of a serious accident to Dr. Sawyer. On Saturday, February 8th, he fell on the ice and broke his left arm between the elbow and shoulder. The break is a simple one, and no serious trouble is anticipated. At best, however, an accident of the kind is apt to be painful, and a great trial to patience. The respected president of Acadia will have the sympathy of multitudes.

DOCTRINAL PREACHING.—Dr. Broadus thinks that doctrinal preaching is by no means as common as it ought to be. In his recent lectures at Yale, as one means of giving freshness to preaching, he makes this recommendation: By studying systematic theology, Doctrinal preaching would be a very novel thing in some pulpits. The age is bound to return to it before long. Profound reflection on the meaning and relations of Biblical teachings, deep thoughts about common things, are always acceptable to the people.

BAPTIST GROWTH IN THE UNITED STATES.—From a correspondent in the *Watchman*, we learn that the increase of churches in the principal denominations of the United States during last year was: Regular Baptists..... 1,339 Methodists..... 956 Lutherans..... 410 Episcopalians..... 242 Presbyterians..... 189 Congregationalists..... 127 It will be seen that our own denomination has had the largest increase. While we rejoice in the progress of all, we hope our own denomination will maintain the loyalty, piety, liberality, and devotion which will make it possible for God to grant it the greatest blessing and success consistently with His own glory.

UNION.—Not long since, no little surprise was created by the action of the Episcopal Church in passing resolutions looking toward the union or amalgamation of all Protestant bodies. One of the most earnest advocates of a union of this kind was Mr. Langtry, a leading Episcopalian clergyman of Ontario. This gentleman has just furnished a statement of what he holds to be the belief of his denomination, as well as his own, for the *Toronto Globe*. In this he avows his adherence to the Romish ideas of Apostolic Succession, Baptismal Regeneration, such a change in the elements at the Lord's Supper that they are no longer bread and wine after their consecration, and priestly confession and absolution. He declares all these doctrines are taught by the Prayer Book. Be this as it may, other Protestant denominations do not find their faith on the Prayer Book, but on the Bible, and the idea of organic union on the basis of such a standard of belief or of such a creed would be regarded as little short of absurd. Episcopalians and Romanists will sooner unite forces than Episcopalians and other Protestants on a basis of this kind.

GREATER GROWTH.—A writer in the *Watchman* has been examining statistics to determine the question whether large or comparatively small churches have the greater proportionate growth. He finds the result of his enquiries very favorable to the latter. In Southern New York the six largest churches had last year a gain of only four per cent, while that of the six smallest reached up to fifteen per cent. In the two Boston communities the churches numbering less than 200 in membership had a considerably larger growth than those over this number; and the giving was greater per member, likewise, although the larger churches have a greater number proportionally of the wealthy men. There is nothing surprising in this. The smaller churches, when able to maintain a pastor, have their energies more taxed than the larger ones, and this tends to earnestness and strength of Christian character. In the large churches, unless they undertake much outside work, there is not enough work to bring a healthful pressure upon all to do it. The result is spiritual sloth and its lamentable consequences. Besides, the larger churches cannot have the same careful pastoral oversight as can the smaller, where there are fewer to look after. It is only as large churches organize thoroughly and undertake mission work, that they can have the stimulus needed to make them prosper. When this is done, they are a grand power.

PROHIBITION IN KANSAS.—A section of the report of the stockholders' committee of the Farmers' Loan and Trust Company of Kansas is attracting a good deal of attention. It is from an organization of a purely business character, and is not obvious to the suspicion of striving to make out a case for prohibition, to which religious papers and societies are liable. It treats of the economic side of the

question only. The following is from its statement of facts, as summarized by an exchange:

"In Leavenworth County the saloons were closed in March, 1887, and commitments to the penitentiary sank from 36 in 1886 to 13 in 1887, and 5 during the first half of 1888; in Atchison County the saloons were closed in 1886, and sentences to the penitentiary decreased from 23 in 1885 to 13 in 1886, to 6 in 1887, and but 1 during the first half of 1888. The penitentiary has 104 less inmates than a year ago, and the jails of the State are practically empty." The committee finds that pauperism has decreased and the new regime is rapidly and manifestly as crime, and coincides with an expression of assurance that the advance in moral and material interests under this aggressive temperance movement has added, and will continue to add, largely to the value of lands and the security of investments. If these judgments and conclusions were published by a religious or temperance organization it might be said that being made by interested parties, they must be taken with considerable allowance. But these investigations have been conducted by the agents of a business corporation, and the report is made in the interest of secular business.

This same report mentions another pregnant fact, that in Georgia "the negroes acquired almost as much land in a single year when the saloons were closed as they had done in twenty years when the saloons were open."

Sam Jones.

A correspondent of the *Messenger* and *Visitor* is praying that the "how of Sam Jones may abide in strength." If he had read Mr. Jones' harangues closely, or had listened to him for half an hour, I am convinced that he would rather pray that Mr. Jones' bow might be broken and a new one given to him straightway. When the great accounts are all made up, if it does not appear that the balance of achievement in the case of Mr. Jones, and all like him, is on the side of evil, at least, shall be greatly astonished. Mr. Jones has remarkable power over an audience. In one direction he is a genius. If he were less shocking he would be very amusing. But that this man is a hero of the faith, to be classed with Moody or Pentecost, or any other serious evangelist, is not true. In public address he falls far short of the most uproarious laughter over the most solemn and awful subjects. He will so describe the descent of a soul into hell as to fill the house with merriment. It is his habit to fang his broad humor with stunts upon the ministry and the churches. Instead of raising the church of Christ in the estimation of the vulgar and ungodly, he makes it their jest. Right and left he deals out weapons which the godless are glad to use, while they declare, "Mr. Jones is the kind of a preacher I like." Those who are accustomed to take an attitude of contemptuous and carping hostility to the people of God find themselves encouraged rather than rebuked. And I am confident that the abiding good results from his work in any community where he has preached, are almost undecipherable. For my own part I would much rather have the Salvation Army in my neighborhood than Mr. Sam Jones.

Christ was the ideal Reformer and preacher. In sympathy he stooped constantly, but in no other respect. He did not consider it necessary to become like the outcasts of Jewish society in order to win outcasts. He did not adopt the slang of the rough or the ribaldry of the raffish that he might come nearer to them, and so convert them from their waywardness. Nor did he swagger in hope of charming to heaven some swaggers. It was because he made the sinner and the publican feel the exaltedness of his personality, and the holy aspiration of all his life, that he drew them drawn heavenward when he drew them. A man may imitate Jesus in a dignified treatment of men and sacred themes without offending by his complacency or repelling by his coldness. The most complete sympathy with rough sinners may co-exist with exalted speech and serious behavior; and those who play the buffoon in order to win a soul err sadly. Even those whom they stoop to conquer are often repelled by their incongruous attitude. It is the man who commands their complete respect who can lead the publican and sinner to higher things.

O. C. S. WALLACE,
Lawrence, Mass., Feb. 9.

At a dinner recently given to the *Encyclopaedia Britannica* contributors, one of the publishers made the interesting statement that of the 50,000 copies of the new ninth edition that were circulated, no fewer than 40,000 were sent to the United States, 10,000 copies representing the British demand for what the American Minister justly called "the most useful book in the world."

German Correspondence.

Berlin, Germany, Jan. 9, 1889.
On Christmas day services are held morning and evening in all the churches, and there also the *tannenbaum* burns, while the preacher tells of the stars that shone over Bethlehem that night so long ago, when the angels sang, "Glory to God in the highest, peace on earth, goodwill towards men." Whatever may be said of congregations upon other days in the year, at least on Christmas and New Year's days the churches in Berlin were filled to overflowing. In some cases the fine music, and in the *Doms*, or Cathedral, the presence of the Emperor might have formed an attraction, but certainly not more than the human nature, which is much the same here as in America.

During the week following the 25th, frequent services were held in one church or another, some of the most interesting by Sunday-school children. One evening we went to see a tree for the children in the Sunday-school of the German Methodist church. Rather large, for there were two large ones handsomely trimmed and lighted. The children recited several poems, verses from the Bible, sang hymns, and all with a gusto quite inimitable. The little boys made a right-angled bow, the arms of the more frolicsome flying out sideways at the same time, while the girls curtled with a short quick motion that set their braids and curls bobbing again. A few babies here and there tried to add to the entertainment, but were seductively diverted therefrom by being walked up and down the aisles by their mothers and set to playing "bo-peep" with friends in the audience. In another church which we visited the next evening—the church where Scheelemecher used to preach, by the way—the exercises consisted wholly of an address by the minister and Bible passages recited by the children in answer to numerous questions. The moment a question was asked twenty or thirty hands would fly up from different parts of the room, the minister pointed at one of the owners of the hands and an answer was always ready with wonderful quickness and correctness. If the German ideas are in some respects quite different from ours, at least it may be said to their credit that the Bible is studied in the common as well as in the Sunday-schools, with a thoroughness unequalled anywhere. Each child is required to have a thorough mechanical knowledge of the Bible before leaving school. The 26th of December is regarded as only second in importance to the 25th, all the shops being closed on that day as well. In fact, festivities of every kind are kept up until the New Year's Eve, called *Sylvester Abend*, is observed much after the manner of Halloween. The secrets of the Fates are wrested from them by all the devices known to curious mortals, from melting lead to little saucers of half-walnut shells set afloat on the rough ocean of life (a basin of water) with a small burning wax candle in each, I suppose to represent the lamp of life. Everyone is on the watch for the hour of twelve, and precisely as the clock strikes the congratulations begin. In the home each member of the family kisses the others and wishes them happiness for the coming year. Then all sit down to eat *Hannuchen* and drink each other's health in punch. The latter is concocted of rum, hot water, sugar and lemon juice, and the punch-bowl is as much an institution of *Sylvester Abend* as the trees for Christmas. *Hannuchen* are cakes something like our doughnuts, fried in fat, but having a little jelly or preserve in the centre of each.

Outside, in the streets, the scenes are more hilarious. The bells all over the city ring joyfully, windows are opened and merry wishes about, "Prost New Jahr!"—"Happy New Year!" again and again. The cry is taken up by every one who happens to be out, and the clamor ceases not until nearly morning. Even the organ grinders consider it their privilege to add to the general hub-bub, and grind away as if possessed—but not with the spirit which soothes the weary and sleepy citizen. Upon *Unter den Linden*, the principal street of the city, a fast and furious rout of the lower classes takes place late at night, and in the different public halls, balls, masquerades, comic pantomimes, and all sorts of gayety reign supreme.

New Year's Day, the churches are again filled, morning and evening, with large congregations, the shops are closed and everybody wears holiday attire and feasts on holiday food. Cards of congratulations are interchanged among all friends and acquaintances. The tradespeople see to it that the congratulations are not mere form. The baker, the milkman, the postman, the newspaper

messenger, the chimney sweep—all make it their duty to call upon the head of each house, offer the wishes of the season and demand therefor a fee! Sometime fancy cards are sent, and even poetry (?) on colored slips of paper set forth the dependence of the public upon such and such an article and politely requesting a tangible acknowledgment of that dependence. Talk about the low wages paid to working people in the old countries! They gather up enough fees in the course of a year to make accounts balance pretty evenly. The effect of the system upon the spirit of the people themselves may be rather doubtful; but it certainly tends to create a spirit of conscious selfishness in the givers. I heard a German lady express the feeling after this fashion: "I find it characteristic of Americans to think each one of himself before any one else. We Germans think more of giving pleasure to others!" So it goes in the world! It seems to me the good and evil are everywhere pretty well mixed, and that all the plums are not for Jack Homer in his narrow little corner, any more than Christmas pies for every day in the year.

Lower New York as a Mission Field.

New York is a great city, wonderful in its wealth and philanthropy, as well as in its sins and sorrows. In great cities there are great changes constantly taking place. Especially is this so in New York, where tenement houses and colossal warehouses are to-day casting their gloom and shadow in some of the once brightest and fairest home spots of this wonderful little island. The so-called respectable inhabitants are being pushed into the outer circle. Whilst even denser grows the crowd who must live, and even choose to live, where the mental and moral forces are of the most depressing, and often destructive kind. Those whose influence was once most potent in lower New York life, have gone to pleasanter scenes. Thank God, there are, however, not a few who are awakening to the necessity of keeping open the few remaining churches, as centres of evangelistic endeavor. And what a field for active work is New York! Here are Chinese, Japanese, Malays, Portuguese, Bohemians, Italians, French, Poles, Russians, Germans, Swedes—here are Confucians, Mussulmans, Infidels, Brahmins, Buddhists, and those who have no religion. If one wants to preach the Gospel to the heathen, there is no need of going abroad to find him; he is here, and here in profusion. New York is therefore peculiarly adapted to mission work. Surely where men are found in largest numbers is the greatest necessity for a lived and preached Gospel. Only think of it! New York city is adding to its population about 50,000 souls each year. These are not, and cannot be spread over a large area, and the crowded will constantly be more crowded, and unless true Christian precautions are taken, it will mean an increase of crime and misery in lower New York. But there is no "need be" for this, for the Gospel is the power of God unto salvation. It lifts and elevates as no other influence can. It touches the material, as well as the spiritual and best interests of mankind. Hence, we are hopeful for New York's future. There are Christian giants planning, praying, and giving for the uplifting and evangelization of the masses. The prayers and tears of such men and women are mighty, and must avail. They believe in God, and hence are resolved there shall be kept a light burning, a church, a spiritual home to keep and guide the few, even if the crowd be heedless, because of their own spiritual blindness. Who can tell how soon there may be a wonderful opportunity. Let us be ready. The great cities have ever been a focus point for soul winning. There everything good or bad seems to accumulate, and they afford an inexhaustible field for the laborer, who has the cause of true Christianity at heart, and who is desirous of inculcating its divine teachings into the mind of the heathen and the scoffer. In lower New York the house and place of prayer stand like an oasis in the dreary desert. To the poor it is often a happy home; a little enclosed by grace, out of the world's wild wilderness; a fountain of help to purity and holiness, where is found aid to preserve from contamination, and the anticipation of the glories of another world.

The editor of the *Christian at Work*, who wrote the above, added the following kind reference to our own special work: "One such rallying spot is the Mariner's Temple, No. 1 Henry street, within a stone's throw of Chatham Square, the centre of one of the darkest districts in this city. Wonders have already been accomplished there by its indefatigable pastor, Rev. J. F. Avery, who, gospel in hand, goes through the cheap lodging

houses and crowded tenements of the neighborhood with the sweet message of Redeeming Love. With increased means at his command, and additional help, this might be made one of the most important and fruitful centres of spiritual life in the metropolis. Here is, indeed, an object for Christians who are wondering what there is that they can do for Christ."

J. F. AVARY.

W. B. M. U.

"Arise, shine; for thy light is come."

Extracts from the Minutes of the Executive Board Meeting, held Feb. 13. There was a full meeting and the presence of the Master was very manifest. After the opening exercises and the reading of the minutes of the last meeting, which were approved, the treasurer's quarterly report was read, showing that \$875 had been paid to the F. M. B., and \$112.12 to the Treasurer of Home Missions.

Letters were read from Mrs. M. W. Williams, President; Mrs. Churchhill, India; Mrs. Sanford, India; Mrs. Archibald, India; Miss Gray, India; Miss Johnston, Dartmouth; Mrs. McMaster, Toronto, and others.

Letters from the missionaries were exceedingly interesting. But we learned with regret that our dear Sister Sanford was not gaining in health as we had hoped. Five persons in Auklatsupang had been baptized and the outlook generally was very encouraging. Their most earnest request is that they may be remembered more and more in the prayers of the Christians at home. They also beg for reinforcements. Who will go? On motion it was decided to ask the Aid Societies to hold the 3rd Wednesday in March as a day of special prayer to Almighty God for His blessing upon the work both at home and abroad.

On motion a sum not exceeding \$50 was granted for free distribution of Missionary intelligence among the Societies. This sum to be expended and distributed according to the best judgment of the three Provincial Secretaries.

Mrs. McMaster, of Toronto, sent very earnest appeal to the sisters of the Maritime Provinces, asking them to put forth some special effort to aid the Grand Ligne Mission. She says: "For over two years we have felt it to be our duty as Baptists to give some assistance to the school for French-Canadians at Grand Ligne, and for the following reasons: 1st. A woman thought the evangelization of the French Catholics a work of sufficient magnitude to bring her from a happy home over the ocean to this new and uncivilized country; and through her self-sacrificing devotion the Feller Institute was established. It seems little, in the light of her heroic efforts, for us now to maintain what she so grandly founded. We can do it without leaving home or encountering any of the hardships of those early years and with scarcely a sacrifice.

2nd. The Catholic question assuming an aspect of greater importance each year in this country. 3rd. The school at Grand Ligne, which is now ours, gives us an important point from which we may hope successfully to attack this monster evil of Catholicism with prospect of some success."

Under the influence of these reasons, our Women's Home Mission Society two years ago voted \$50 to the school, that being the amount required to pay for one pupil for a year. The following year \$150 was granted them for three pupils; and this year the sum is increased to \$250.

At the annual meeting of the Women's Home and Foreign Mission Society, a resolution was passed to raise \$2,000 towards the endowment fund, this to be entirely above and beyond what is now being contributed to missions. The plan is now being worked out to what, we hope, will be a successful issue. It is not confined to circles, as we wish to reach many women who at present are not contributing to missions. The Feller Institute at present accommodates only 60 pupils. It is proposed to enlarge at once, so as to provide double accommodation, for which a sum of \$5,000 will be required. The Baptist women of the Maritime Provinces are requested to lend a hand. My heart is set on Baptist women assuming the responsibility of re-arranging the building. It is to be hoped that the Baptist women who read this appeal will respond most generously.

So far from Mission work among Mohammedans being a forlorn hope, Dr. Bruce, of Persia, says he is acquainted with three Church of England clergymen who were Mohammedans, and one of them has already baptized fifty converts.