

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLIX.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 7, 1885.

NO. 40

A large number of our subscribers have not yet paid their subscription for the MESSENGER AND VISITOR for the year 1885. They will do us a great kindness to remit at once. Some are sending the advance subscription of \$1.50 for next year with the \$2.00 for this. How many will send us \$3.50 before the end of next week? Please remit promptly, as we are in need of funds.

A CANTYSSING TOUR of one week has added about 100 new names to our subscription list. In most of the communities we have visited, the most of those not taking the MESSENGER AND VISITOR have subscribed. On two fields our list was tripled in a day. On another, where many papers were already taken, the list was doubled in a day. The best of it is, the new subscribers are of the substantial sort who will continue. What might be done if all would help get the paper in all our families!

A COMMITTEE was appointed at the last meeting of the Ontario Baptist Convention to draft a new constitution for that body. We are glad to see that they propose to make it a purely representative body, composed of delegates from associations and contributing churches.

THERE IS TO BE A Sunday School Convention of the Maritime Provinces in Windsor, beginning October 23rd. It is general, composed of all denominations.

AN EPISCOPAL minister and scholar in North Carolina is quoted by a writer in the *Witness*, as saying recently: "I admit that immersion was practiced by the Ancient Church. If I know anything about Church History, and I think I do, that fact is clearly established."

OF COURSE IT IS. Any tyro in Church History knows that. All do not admit it so readily, however.

WE ARE VERY SORRY that the excellent circular letter of the Eastern Association, prepared by Bro. C. H. Havestock, has miscarried, or has been overlooked, during the time the editor was attending the various associations. We supposed it had appeared in the MESSENGER AND VISITOR until reminded by a friend to the contrary. We cannot, at present, find its whereabouts.

QUITE A BREEZE of excitement has been raised in Boston over the action of the Catholic clergy. Six years ago a law was passed by which all women over twenty could vote for School Boards, by payment of a registration fee of fifty cents. The women of the Temperance Union have taken advantage of this to secure voting power to enforce a law which forbids liquor selling within a certain distance of school buildings. With a view to this over 1000 qualified, and used their power to defeat certain Catholics who were in the run interest. This has been understood by some Catholics to mean a crusade against their denomination, and they have induced over 300 of their women to register for the election this autumn. This has led many Protestant women to do the same, and there is prospect that a large vote of the ladies will be cast. It is to be hoped it may all be annulled against the rum interest.

THE PROGRESS of Nonconformity in Wales is surprising. In 1876 the state of things is represented by the following statistics of adherents:

Church of England.....391,287
Other Churches.....10,960
In 1881 the returns of sittings was:
Church of England.....232,730
Other Churches.....115,107
The Public Worship Census of 1881 secured information as to actual attendances at churches and chapels. And so we obtain, fifty years later than 1801, another test. It is estimated that the attendants number two-thirds of the attendances. This gives us as present at one or more services on Census Sunday, 1881, in Wales, the following:

Church of England.....126,471
Other Churches.....528,357
Not in Nonconformity less prosperous today. In 1881, the date of the last census, the population of Wales was 1,574,000. There is good reason to believe that some 1,100,000 of these are adherents of Nonconformity, leaving 474,000 to be divided between the Church of England and the Roman Catholics, and the non-worshipping.

It is no wonder that Wales is crying out for disestablishment. The wonder is that three-quarters of the people should so long have consented to allow that to be called the state church, and to assist in its support, which is really the church of less than a quarter of the population.

Some two centuries ago a learned English Jesuit wrote a book to prove that the doctrine was written by monks in the middle ages. And when the critics exposed the extravagance of his thesis, he asked, "What was the use getting up to study at five o'clock in the morning if at the age of fifty, he was to think his other men?"
There is a fifth book, but that German scholar has been largely due to the spirit which animated this old Jesuit. A

German scholar who does not put forth an original theory, or discover some new fact, is not ranked first class. The theory most removed from this is commonplace—one which requires the most ingenuity to defend it, gives the greatest scope to originality, and is most acceptable. While much that is very valuable has thus been produced, much fine spun nonsense has also been evolved. With all the thought of ages around us, there are few men who can be original and not be absurd. The wisest men of to-day are those who are willing to be commonplace, if they must be.

IN THE NOTICE of Vassar College last week, please read Dr. Kendrick instead of Dr. Kendrick.

FIVE PEDOBAPTIST pastors in Nashville, Tenn., Presbyterians, Methodists, and Cumberland Presbyterians, have been obliged to resort to immersion, in the ingathering of the converts of the recent revival in that city.—*Index*.

This shows that there is no conscientious scruple binding many of our Pedobaptist brethren to sprinkling. Indeed they all acknowledge immersion as baptism. Now Baptists in all good conscience believe immersion only to be baptism. How strange that Pedobaptist brethren complain of us for holding to immersion, on the plea that it prevents a more general union among christians. Why do they not give up sprinkling, and unite upon the baptism which all admit as valid. For them to do this requires no surrender of principle, as our adoption of sprinkling would demand of us. If any are to blame in this matter, clearly, it is not the Baptists.

IN FERTING an account of the rise and progress of our sentiments in Wales, published in the *Lancet*, we were struck by the resemblance between the early history of Baptists there and in the Maritime Provinces. In both cases our denomination grew out of a revival in vital piety, and a reaction from formalism and a merely nominal Christianity. Those who became possessed of spiritual life could not long hold to the efficacy of ordinances, and were prepared to accept the New Testament teaching that none should be long to the visible church except those who were members of the body Christ by personal faith. In the beginning loose communion was practiced, but was soon abandoned, as strict communion was seen to follow from strict baptism. The first Baptist Church was formed by John Myles, at Heston, in 1649. From this time to 1790 there was little growth; but the revival date to this, the Welsh Baptists have grown to be a body of 72,711 strong, and stand as an abiding witness to the truth that staunch loyalty to New Testament teaching is most blessed in the long run. The proportion of Baptists in Wales is greatly in excess of that in England where there is loose communion.

WE HAVE ALL READ of the traditions of the Karens which led them to expect the coming of the white man with his book, and which made it easier to reach them with the gospel. According to a writer in the *last Nineteenth Century*, there are similar ideas abroad among the Thibetans, one of the few peoples to whom the gospel has not yet been preached.
The writer says there are four prophecies among the Thibetans:—(1) That the Thibetan religion will be replaced by another from the East. (2) That after the thirtieth *Tu lei lama* (or spiritual ruler) there would never be another. The present *Tu lei lama* is the thirtieth (some say he is the twelfth), and at his selection there was a strong party against raising another. (3) There is a prophecy among Buddhists, extracted from their Scripture, and much talked about by the Thibetan people, which assigns dates or terms for the duration of several Buddhist sects. According to these dates the Buddhist religion itself should pass away about this time; and it is also said it will be replaced by a religion coming from the south, not east, as in prophecy No. 1. (4) When a certain lake's water, probably the Tangri Nor, or Nuam Tso, runs low and becomes salt, then the Lama power will come to an end. This, in the matter of the water, is said to have already occurred.

THE STATISTICS of the Free Christian Baptist denomination for this year, as given at the Conference at present in session at Sussex, are:

Baptized during the year, 409
Received by letter, 126
Total gain, 535
Decrease from all causes, 188
Net gain, 347
Present membership, 11,604

The statistics of the Sabbath schools so far as reported are:
Schools, 90; kept open during the year, 23; scholars, 4,833; average attendance, 3,816; converted during the year, 92; money raised, \$1,244.75.

ARRIVAL is called to the notice of the meeting of the Senate and Trustees of Toronto Baptist College, which appears in another column.

Letter from Brother Churchill.

It has occurred to me this evening that many of my friends, who have known of my trouble with my teeth this past summer, and of my coming on here for treatment, may desire to know how I am getting on, and as I can reach such through your paper more readily than in any other way, I have started to write you a short note.

I left Halifax Saturday afternoon, Sept. 19th, and reached Boston Monday morning about ten o'clock. The weather was very pleasant. The steamer was completely crowded with passengers, especially the part devoted to the ladies. It took the health officer several hours to examine all on board, which was done on account of the small-pox in Canada. Quite a large number had to be vaccinated before they were allowed to land.

During the few hours I remained in Boston I saw but little—the *tour* I endured did not permit me to go sight seeing. But the little I did see showed me the city had changed much in twelve years, especially the main business portions, which were in ruins from the great fire when I last passed through.

I came on to New York via Fall River and Newport. The steamer was the newest, finest boat on the line—the *Pilgrim*—and crowded as she was with passengers, was an interesting sight indeed. There was a great crowd. Every state-room and berth was occupied and hundreds of mattresses were spread on the decks, and still many had to sit up all night. I had a place on the floor, and good enough, but there was little sleep for me. The pain in my face was simply torture. I came on at once to Philadelphia, reaching the city Tuesday noon. My first object was to get rid of the pain; but I did not succeed as quickly as I desired. Dr. Mears, however, succeeded in getting me into an hospital, and on Friday last performed an operation. He laid open the flesh and then cut down into the jaw, taking out everything almost to the bottom. The young doctor who assisted him said it was a severe operation; but the severe pain was stopped, and I have not had much since, though I have been troubled a good deal with neuralgia. I remained in the hospital a week, during which recovery was very rapid. I shall probably be home here for a couple of weeks to see how the flesh heals and whether the disease in the jaw has been all removed.

As you may readily imagine, I have neither much time nor inclination for sight seeing. It has been a very pleasant visit to meet Mr. and Mrs. Chandler, from whom we received so much kindness, and whom we learned to esteem so highly in Barynk twelve years ago. They are living just across the river, in Camden, N. J., and have kindly invited me to spend next week with them. But I have already written too much. G. CHURCHILL.
Philadelphia, Oct. 2.

New England Theology.

I wish to direct the attention of those of a theological turn of mind to the strong article in the *Baptist Review* for July, with the above heading, from the pen of Herman Lincoln, D. D. It is written in purest English, not a Latin, Greek or Hebrew word in it, is in spirit calm, discriminating and analytical, and cannot fail to repay a thorough reading. All of us have much to learn concerning the New England and all other theologies. It is not perhaps best to forward you the extracts I had marked, as the paper as a whole ought to be considered.
The *Review* has several other articles that are really good, and under the new management promises to be worthy of the patronage of the reading men of denomination. In order to know what is the state of the theological world, with its questionings, its criticisms, its discoveries, and the new light lit in upon the Bible by archaeologists and philologists, it seems necessary to take a periodical of this kind. A thoroughly good Baptist quarterly is what we need, and the *Baptist Review* gives promise of being such. D. A. STRENN.
Amherst, Oct. 3, 1885.

To the Members of the Board of Governors and the Senate of Acadia College.

As it was not to be expected that the vacancy caused by the retirement of Dr. Sand, could be filled before the opening of the college, the Faculty have made a temporary assignment of Physiology and Psychology within their present number, and have rearranged the order of some of the studies in the course so that History will be taken in the second session of this year. They have not attempted to make any provision for the specific department of education. It is their opinion that the college may be conducted until Christmas on the plan here indicated without any serious detriment.

As it will be necessary that an addition should be made to the staff of instruction before the opening of the second session, it is probable that the Board of Governors and the Senate will be called together about the first of Nov. to take such action as in the circumstances they may think best. A. W. STARR.
Wolfville, Sept. 25, 1885.

A Letter from Victoria, B. C.

Believing that the numerous readers of the MESSENGER AND VISITOR in the Eastern Provinces are much interested in the work and prosperity of the little Baptist church in this the queen city of the Pacific, and in learning of the advancement and success of the Master's Kingdom, I have thought it well to send you a brief account (Bro. Bars being too ill) of the progress the Baptist church is making, and of the result of special revival meetings held lately under the auspices of the Young Men's Christian Association of this city, by the Rev. A. N. Graves, D. D., of New York. In the early part of July, Dr. Graves arrived here on his way to Alaska on an excursion, and his leaving to remain over the Sabbath he preached for Bro. Bars morning and evening, and in the afternoon conducted services in the Young Men's Christian Association rooms. Deep solemnity prevailed at all the services, it being manifest that the spirit of God was moving on the hearts of sinners. God's people feeling that the time for which they had for many months been earnestly praying had come, made arrangements with him to conduct on his return from Alaska, a series of revival meetings, in the meantime "prayer was made without ceasing unto God" that he would pour out a rich blessing upon the people.

By the earnest and close attention given to the preaching of the word, and the increased attendance at our weekly meetings for prayer, it was apparent that God was preparing the hearts of the sinners for the reception of his word, and leading Christian workers to special consecration, several in the Baptist congregation having professed faith in Jesus their Saviour.

Immediately upon the return of Dr. Graves the revival services were commenced, and continued for three weeks, afternoon and evening, in the first Presbyterian church which was secured by the association for the purpose, and which was crowded each evening.

In a clear, simple, yet forcible manner, the preacher presented the gospel of peace to sinners, urging them to renounce sin, and surrender their hearts to Jesus the only refuge. It was evident the Holy Spirit was in the meetings, many arose and asked Christians to pray that God would have mercy upon them, and in the enquiry meetings a large number professed to have found peace in Jesus. Mrs. Graves who accompanies her husband, held each afternoon a children's meeting which was largely attended and richly blessed. It is estimated that during the meetings not less than 75 persons were hopefully converted to God. After closing his meetings here, Dr. Graves left for New Westminster, where he held a series of meetings similar to those held in this city and which it is stated were largely blessed.

Although the immediate visible results of these special meetings were not so great as was anticipated by the over-zealous, yet it is evident a deeper interest in religious subjects is more generally manifested in all circles, backsliders were reclaimed to God, and Christians have been quickened and encouraged to more zealous effort in laboring for the advancement of the Master's Kingdom. The addition to the Baptist church to date has been 13 by baptisms, 2 by letter, 2 by experience and 1 restored, in addition to this 4 have been received who will with others be baptized shortly. The Presbyterian and Methodist churches have also shared largely in the blessing. The pastors of these three churches actively cooperated with Dr. Graves, but the work was largely done by Bro. Bars; the other two being called away were not able to attend at many of the meetings.

Our fears that our pastor was over-working were fully realized, as the day after the meetings closed he was prostrated by serious illness, and for several days much apprehension was felt and fears entertained that he would not recover, but through the merciful goodness of our loving Father, good nursing, and the best of care he is rapidly recovering, and we trust that with a few months quiet rest, and a short trip south, he will return fully restored and be enabled to resume work among his people, which has since he was laid aside, been carried on by Rev. A. B. Banks of Seattle, General Missionary for this district. The church since its organization has been worshipped in the Temperance Hall, but the brethren feeling the great necessity of having a house of their own, decided a few months ago to arise and build. After some delay in deciding upon places and completing the necessary arrangements, building operations were commenced and work is being pushed forward vigorously. By the last of November we expect to have completed a church building which will be not only an ornament to the city, but will bear testimony to the pluck and zeal and sacrificing liberality of the brethren.

The cost of the building which has a seating capacity of 300,—will not exceed \$3,500 and I am pleased to say when completed it will be nearly if not entirely freed from debt, with the exception of a loan of

\$500 from the American Baptist church edifice society. Under the pastoral care of Bro. Bars, the church has had a year of marked prosperity with largely increased spiritual life, and in the year to come, will, we believe, wield a large influence for good in this city. There are many subjects of interest pertaining to the city and province which I might dwell upon, but feeling that this letter is already much longer than was intended, I will close. C. H. K.

Council at Alma, P. E. I.

A council called by the Baptist people of this place, was held here this day to take into consideration the advisability of forming a church. Delegates were present from the churches at Alberton, Knutsford and Belmont. The following ministerial brethren, were also present, Rev. D. G. McDonald, Gen. Missionary; Rev. Mr. Kinlay and Mr. Phelan, Lic.

The council was organized by choosing Dea. Saml. Simpson of Belmont church, Moderator, and the undersigned sec'y.

On behalf of the brethren of the district Bro. Wm. S. Clark read a statement of the rise and progress of the Baptist cause in the vicinity, and of the necessity of having a church home nearer than Alberton, to which most of the applicants now belonged. After hearing from the delegates of the Alberton church, who expressed themselves willing for the division, as being in the best interests of the Alma people, the council after earnest discussion, resolved unanimously to acquiesce in the wishes of those calling the council and to advise that the new church be formed. After devotional exercises the office bearers were chosen as follows: Deacons, Brethren Wm. Dunbar, Geo. Rider, and Wm. S. Clark; clerk, Wm. S. Clark; treas. Wm. Dunbar.

In the evening public services were held as follows: Opening exercises Bro. Phelan, prayer Dea. Hardy, sermon Bro. Kinlay, deacons to the church, Bro. McDonald. The deacons were then solemnly ordained and the exercises brought to a close.

This little church enters on life with fairly good prospects; many are being brought under conviction and it looks as present as if their numbers would soon be increased. J. P. FREDRICK, Sec'y.
Sept. 25, 1885.

The following from Bro. W. C. Marsters explains itself. The \$15.00 have been sent to Dr. Day. May the Lord put it into the hearts of many to respond!

To the Baptist brethren and sisters of Nova Scotia.

I recently offered to be one of one hundred in the Maritime Provinces to give \$10.00 each, extra, to supply the urgent wants of Home and Foreign Missions. The \$10.00 is enclosed, because my dear old brother Capt. George W. Marsters, no sooner saw my offer than he wrote me that he supplemented it with ten times ten dollars, and I am only afraid that some one will supplement that with ten times one hundred, and prevent us poor fellows from giving anything at all. Thus it is The rich not only monopolize wealth, but if we men of small means do not unite our little as quickly as possible they will monopolize beneficence too, and we shall lose the poor widow's blessing. To prevent this I will be one of five hundred in Nova Scotia to give \$5.00 each for the convention fund's immediate wants. Do be quick, my small purse friends, else some of my 1st, 2nd or 20th cousins will jump right in to monopolize that too. It will be just like them. It was my old father's doctrine that a Christian should never be rich. The world's needs, he thought too great and urgent, and the true Christian heart too full of sympathy to allow it. As to the monopoly of beneficence by the rich, who knows but God is about to overrule this trait of human nature, to haste the flight of the angel in mid heaven with the everlasting good news, I preach to every nation and tongue and tribe and people. W. C. MARSTERS.
Maryland, Sept. 29, 1885.

P. S. So sure am I that my offer will be met that I enclose the \$5.00 also to Bro. Goodspeed, and will allow all returns of N. S. to come in. W. C. M.

The Secular Press.

MRS. M. S. ROBINSON.

Mr. Brockway, superintendent of the Elmira Reformatory, and one of the most successful of the prison reformers of this later era, avers that the efforts made for the improvement of the men under his care would be futile if the men were permitted to read the secular papers with their detailed and extended accounts of crime. He avers substantially, that the secular press conduces to the depraving of the morals of the public, and is a powerful educator in all the departments of evil doing. Its influence in keeping alive, fostering, and exciting the criminal tendencies of the inmates of the reformatory

would hopelessly impair and neutralize all the appliances for their moral well-being that are brought to bear on them, during their terms of detention there. A similar assertion is made by the superintendents of the other large penal institutions of this and other countries. At the reformatory we have named, the superintendent and certain assistants edit, for their particular public, a journal from which all details of crimes and of criminal deeds are excluded. In this respect the Elmira probationers are to be felicitated, and may well become the envy of their less fortunate, continually criminally taught countrymen. And it is assuredly matter for regret that decent, law-respecting Christian people should be unable to enjoy a like immunity; that in glancing the daily news they should have thrust upon their attention the deeds and depravities of the vilest of the race. The beneficial effects of immoral reading are invidious, profound, and far-reaching. The compilers and dispensers of criminal news are responsible for quite as much mischief, we apprehend, as are the manufacturers and dispensers of alcoholic liquors, and when the present temperance reform shall have won its way, we can but cherish the hope that the Woman's Christian Union will have the courage to undertake a labor not less colossal than the one that now engages them: the labor of cleansing the Augean stables of the secular press. An Englishman of distinction has described it as "a characterless press," using the mildest possible adjective that could serve before the substantive. The depraving influence of this press upon character in general can not be expressed adequately in any statement of words or figures. Every community of Western Christendom suffers from its polluting influence. Is it impossible for us of this Republic to have a family edition of some one of our great dailies or secular weeklies serve a cleanly issue for respectable people of the *New York Tribune*, *Times*, *Herald*, or *World*? We can not believe that we err in believing that such an edition could not fall of a profit paying patronage from the proponderating class that so greatly need it; especially if its cleansing included the vulgar political asperities that form so odious a feature of secular journalism as at present conducted. Where, outside of the newspaper column, could a man or woman in decent circles call another man or woman a free eater, or a mugwump? What benefit do decent people derive the perusal of this kind of political slang?

Of the news journals known to us we can name but two that are fit for the use of non-political readers, and for citizens who are not saloon politicians: The *New York Weekly Witness*. The others feed the taste and fill the ranks of the pugilist, the libertine, the ruffian. The daily uttered prayer, "Thy kingdom come," will never be realized in our advance sections of Christendom, unless some improvement as we have suggested is made for the respectable, well-inclined, and Christian portion of the society of these sections. Meantime those parents and guardians who are as concerned for the quality of reading, as they are for the quality of milk and of meat that are brought into their homes, might do some preventive good by pasting over with blank paper those parts of the column of the daily or weekly that are filled with the abominations of iniquity, the works of darkness, the records of the kingdom of evil, before the journal is committed to the household for perusal. Were one to follow this covering up of shameful things for a week one would be astonished at the amount of newspaper surface requiring such treatment, and this even with the best of news sheets. In view of the characterless status of the secular press, many good people rely increasingly on the secular news-record of their religious journal—a department that could be enlarged and elaborated with advantage by the editors of these journals, to meet this particular need. In any event, it is better to have a limited knowledge of the doings of the world at large than to fill the head daily with descriptions of frauds, murders, defalcations, robberies, and whatever other things are so slowly and impure. We should beware to sip even of the cup of iniquity. May we reasonably anticipate a time when even the secular journal shall have no fellowship with the unfruitful works of darkness? In that they will proclaim the evening of the millennium.—*Western Christian Advocate*.

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