

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 27, 1889.

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Dr. Robinson, of New York, says: "I know of my own information that one congregation once spent \$18,000 in less than a year on editorials and paragraphs to make the metropolitan world understand that their pastor was a second Spurgeon." Yes, and would not lost their money. Men cannot long be kept boosted up by newspaper pulls or sensational methods. They can thus be sent up like rockets; but unless they possess extraordinary powers—they will come down like a stick. Mrs. Harrison, wife of the President-elect, has moral nerves. She defies fashion, and refuses to wear the immodest décolleté dresses which are the rage at Washington. All honorees here:—The American Baptist Year Book for 1889 has just appeared. It reports 32,000 churches, 21,420 ordained ministers, 2,997,794 members, 134,563 baptisms during the year, and a net gain in membership of 80,479. Near Knoxville, Ky., a Methodist minister began to search the New Testament for proof of sprinkling; his people also joined in the search. The outcome is that he and almost all his church have been immersed and organized into a Baptist church. When did a Baptist church ever become a Pseudo-Baptist because of a vain search for immersion in the New Testament? Would some of our Pseudo-Baptist exchanges tell us the reason for this?—The Emperor of China has thirty physicians and surgeons in his household. He will probably die young. The Episcopalians of the United States made a proposition some time since, to outsiders to unite with them on the basis of the "Historic Episcopate" and the "Nicene Creed." The Baptists of New Jersey returned, and propose uniting by "the return of all Christian communions to the principles of unity exemplified by the undivided catholic church as constituted by our Lord and His inspired Apostles." What more could Baptists desire, what less could they ask?—To build their meeting house, our brethren in Canada made a great sacrifice; and now they are receiving a great blessing. A. F. B. in news from churches. This is according to the law of Christ's Kingdom. Let others treat very greatly surprised to hear that a brother who is not now a minister of our denomination, has been spreading abroad a report that he confounded or silenced us, in a conversation on the instantaneous and entire sanctification question, coming down to St. John from the Convention at Moncton, several years ago. Evidently, the experience of entire sanctification does not help the memory. Many brethren were listening to this conversation, and they know that this version of the affair is anything but correct. Indeed the brother, as he left, said to our selves, "I have been beaten every time; but I am of the same belief still." It is said the influence of the Catholic church is so paramount in Quebec that the government is not sure of any measure becoming law unless it gives the assurance that it has received the sanction of Cardinal Taschereau. The work of the Lord is progressing favorably in many of the churches of Boston and vicinity, the reports at the last ministers' meeting mention a large number baptised. There are about eighty of the Baptist students at Woodstock and Toronto having the ministry in view. The largeness of the number speaks well for the spiritual tone of the churches of our Western brethren, and affords a bright prospect of future growth. The Independent calls attention to the inconsistency of Rome in refusing to bury a follower of Dr. McGlynn in consecrated ground, while, in the case of the Archdeacon Rudolph, one of the most illustrious of men, she broke her own rule to refuse the rites of the church to suicides on the substance that she fact of suicide proved mental aberration, which relieved him of responsibility for his act. If this was so in Rudolph's case, why not in all; and if in all why the rule? But it makes all the difference in the world, whether the offender is a common person or one whose family it is necessary to placate. There is a Chinese Church in Portland, Oregon. It is composed of 80 members. Last year these contributed \$800 for home expenses and about an equal sum to send the Gospel to their countrymen at home, and they did this out of their earnings as day laborers. Shall we have to import some Chinese converts to teach us beneficence? There is trouble in the Church Missionary Society, and no wonder. It costs \$225,000 of its income of \$1,110,000 to run it; but 75 cents of each dollar goes to help the heathen. Canada can sum up a drink bill of over \$90,000,000 annually; and all that is given by all denominations, for Home and Foreign Missions, only amounts to \$500,000.

—RUBEN.—We exceedingly regret the publication of a note from Acadia Mines, in our issue of the 11th. We did not know it was intended to be private, and sent it to the compositors without thought. There are also annoying typographical errors, as "mines" for "Mines," and \$4.00 for \$400, and DeBut for Debut. We can only ask pardon for the oversight, and be careful not to repeat the blunder.

—ECCLIASTICAL PRODIGE.—Parson Stevens of Portland, in a sermon published in the *Telegraph* of Feb. 18, uses the expression, "Our dear old church of England, from which all these sects have sprung." For ourselves we decline the honor of such maternity with thanks. The Church of England was formally established in England in 1534, when Henry VIII was placed at the head of the church in the British realm instead of Pope Clement. Modern Baptist churches had arisen in Switzerland, Germany, Bohemia, Moravia, the Tyrol, the Netherlands, etc., before this ecclesiastical revolution occurred in England. The Baptists were already being slaughtered like sheep, Mantz, Blaurock, Hater, Hübmeier and other leaders had already shared the fate of the more common people. Hase, a historian, in notice favorable to the Baptists, says of them: "The energy, the capacity for suffering, the joy in believing, which characterize the Christians of the first centuries of the church, reappeared in the Anabaptists." And why should not this be so? It only shows that Baptists of every century were alike. This is just the point. Baptists claim they were established by the Acts of the Apostles, rather than by act of Parliament. They repudiate any ecclesiastical mother. We care nothing for a line of succession through mere organizations, if we can but trace our doctrinal pedigree back direct to the New Testament.

—WELSH NONCONFORMITY.—The Conservatives and Episcopalians have been leaving no stone unturned to bring the Welsh to their views and faith. All the power of the landlords and of the parsons have been used to this end. Since power, all patronage has gone to Episcopalians, it being deemed that none else were fit for the position of Esquire, etc. Latterly, the Conservative and church journals have been boasting that the work had been well high accomplished. All this has been done to ward off the question of disestablishment for the Principality. However, all these wild statements have been proved fallacious. The new Act giving local government boards to the United Kingdom, has put it in the power of the Welsh to express themselves. The Tories and Churchmen urged them not to make the election of the local boards along party lines; but the Welsh were determined to give the quietus to these erroneous declarations. The elections have just been held. The Tory squires did not venture to offer themselves, in most places, and when they did, were defeated. The result of the election is an overwhelming defeat for the combined Tory and Church forces, 300 Liberals being elected to 171 Conservatives.

—QUESTIONING.—The Congregationalist of Boston, has received so many letters of inquiry on the question of infant baptism that it has felt constrained to give a deliverance upon it. Among other preliminary statements is the following: Nor, once more—we mean to say it with utmost respect—is there any evidence of superiority in the practical working of the Christianity of our Baptist friends, over that of other believers, of a character to warrant their assumption that they only are right, and that every body else is wrong, as to these points wherein they differ from the majority of their evangelical brethren.

To this it may be replied that Baptist doctrine has no leavened other evangelical denominations that the worst effects of the practice of infant baptism no longer appear. As the Congregationalist well knows, the essential idea of infant baptism is to bring infants into the churches to grow up in them as recognized members—in other words to obliterate all organic distinction between the followers of Christ and the children of the devil. Actually, now, the practice of infant baptism has lost nearly all its meaning in evangelical churches, as those thus baptised are not accorded the real membership in the church this rite supposes, until evidence is given of a change of heart. We rejoice in this; but if evangelical bodies carried out the idea of their infant baptism, there would be sufficient evidence of the superiority of Baptist belief. We have only to look at the Papal, Lutheran and Greek church, may we not add, Episcopal church coun-

tries, where infant baptism is carried out more nearly to its logical issue, to see that Baptist doctrine as to ordinances has wrought wonderful good both among Baptists and all evangelical denominations.

—THE LOGIC OF IT.—It is a truism that a sign and the thing signified by it ought to correspond. When there is not this correspondence, the tendency is to change the sign to correspond with the thing represented or to change the meaning of the fact signified to make it agree with the sign. The latter of these tendencies is seen in the case of infant baptism. All Pseudo-Baptists agree that baptism is "the outward and visible sign of an inward and spiritual grace," and this grace is believed to be regeneration. This is all plain enough in the case of adult baptism; but how is baptism to have this significance in the case of an infant, is the knotty question: Romanists and Anglicans have little trouble, even in this case; they cut the Gordian knot by asserting that the baptism first confers the regeneration it signifies. This, however, will not do for Pseudo-Baptists, who decline to accept this worst and most pernicious of all the errors of Rome. It is matter for regret that there seems to be an increasing disposition, on the part of this class of Pseudo-Baptists, to take the ground that infants are born again at birth—at least that this is true of the children of Christian parents. The latest exponent of a modified form of this view is Dr. Shedd, in his recently published work on Systematic Theology, as can be seen from the following extract: Infant baptism does not confer the regenerating Spirit, but it is a sign that either has been or will be conferred, in accordance with the divine promise in the covenant of grace. The actual conferring of the Holy Spirit may be prior to baptism, or in the act itself, or subsequent to it. Hence baptism is the sign and seal of regeneration, either in the past, in the present, or in the future. The infant of the believer, consequently (because of the "covenant" in Gen. 17: 7; Acts 2: 38, 39), obtains the regenerating grace by virtue of his birth and descent from a believer.

How sad it is that good men will permit themselves to be misled in order to hold on to a tradition, that is, rather than cast aside the baptism which requires the perversion! Still, it is matter for joy, that the practice of infant baptism is declining so rapidly. It will take more than the luttres of such unscriptural and dangerous teaching to keep it from falling.

Boston Letter.

THE PEOPLE TO DECIDE IT.

The House of Representatives voted, on the 5th of the month, to submit to the vote of the people the question of a prohibitory amendment to the constitution of the old Bay State. The vote stood 161 for and 69 against the amendment; 160 Republicans and 1 Independent voted yea—the nay vote being made up of 13 Republicans and 5 Democrats.

The first meeting to ratify the above and to open the campaign was held in Tremont Temple, on Monday morning last, and was attended by about 500 ministers and a vast host of temperance workers and friends. The meeting was most enthusiastic, and it was foretold by certain of the speakers who had assumed the role of prophet, that the amendment would be carried by at least 30,000 majority on June the 11th, when it is expected the vote will be cast. May it be so, is the prayer of all who desire to shake themselves free from complicity in the liquor traffic and its attendant evils.

BOSTON SOUTH BAPTIST SUNDAY-SCHOOL ASSOCIATION.

This gathering of Sunday-school workers was held in the Dudley street church on Wednesday last, and was attended by between 900 and 1,000 delegates and friends; 45 schools were represented, with 1,070 classes, 1,335 officers and teachers, 1,097 scholars; total of scholars and teachers 11,431; 373 baptisms and 62 deaths. Amount of collections, \$11,067.30. A marked advance in every respect over the previous year. The printed programme of exercises promised a splendid day, and in every respect fulfilled its promise. Morning session—Topics: "Relation of the Sunday-school to the preaching service," "The teacher and his class," "What to teach (beside lesson); How to teach (methods); When to teach; How to interest; How to hold membership, Chinese work in Sunday-school." Each speaker was given so much time, and the bell touched when it was up, thus no one was tired out; but the interest kept up from first to last. The afternoon and evening session covered ten other topics or branches of Sunday-school work. The convention was the most practical,

interesting and encouraging ever attended by me.

MISSIONARY DAY AT CLARENDON ST. BAPTIST CHURCH.

Advantage was taken of the presence by Rev. H. G. Guinness, in Boston, to arouse a fresh deep interest in Missions everywhere. At 3 o'clock Rev. Dr. Ashmore spoke on "China as a missionary field." From a long experience there he could testify to what the need of China was, also what the Gospel had already done. He showed how the stagnation and insignificance of China as a nation was due to lack of the Gospel. China is the Gibraltar of heathenism, a vast and hard field, yet with much to encourage. He believed that it was slowly but surely emerging from moral and national death to take rank among the great powers of the world. Mr. H. G. Guinness followed in a short address in which he spoke of his deep interest in China, and never so deep as since he had given his beloved daughter to the work there, a year since—(where the treasure is the heart will be). He spoke of Hudson Taylor's wonderful work and success there, as a triumph of faith and prayer.

Some idea of the vastness of its population was conveyed to the mind by the fact, that the population of the United States (60 millions) multiplied at least 7 times would not then equal the population of China. It would take nearly 25 years for its people to march quickly past a given point, in single file—standing hand to hand they would girdle the globe 10 times—what a field! what a people! and yet but a very little has been done to win them for Jesus; 1800 years ago Christ died to save the world, and then rose from the dead and told His church to simply publish the fact to every nation, and as yet not half the world has been informed of the fact.

In the evening—"Africa as a missionary field" was the subject—Mr. G. Guinness was introduced by Dr. A. J. Gordon as the founder of the great Congo mission— but repudiated the idea. He claimed that those who had laid down their lives in Africa were the real founders of the work.

A vivid description of the country was given—its vastness and grandeur, its darkness and crime. The climate on the table land of the Congo was for the most part delightful. The Congo Mission is now under the American Baptists, and with much tenderness and power did Mr. Guinness plead for a fuller and deeper consecration, a broader and more business-like contemplation of this and all Mission work, and a practical and speedy application of the only remedy for the healing of what David Livingstone called in speaking of Africa, "The open sore of the world." WATCHMAN. Boston, Feb. 15.

California Correspondence.

I write to renew my subscription for another year for the MESSENGER and VISITOR. I can assure you that it is always a welcome messenger to us, who are so far away from old friends and old fields of service. So long as this weekly visitor comes to our home, we shall be kept in active sympathy with the Master's workers in the far distant East. The words of that good old hymn come into my mind as I write, "Though separated far by faith we meet, around one common Mercy Seat."

I am glad to know that several copies of your paper find their way to Riverside and that they are eagerly read by Scotia's loyal sons and daughters.

One of our Doctors of Divinity got hold of a copy the other day, and he pronounced it a first-class paper in every respect.

When Deacon C. A. Whitman and the writer got together the conversation very frequently either ends or begins with, "Have you read that article in the MESSENGER and VISITOR? Wasn't it good? It has helped me in my Christian life," etc.

I suppose the highest commendation for a paper, as well as for a sermon, is to say of it, that it is helpful and stimulating to the Christian life.

Well, I must not say more good things about the paper, lest your modesty keep you from publishing them.

It is now more than two years since my wife and I came to Riverside. I am thankful to say, that I am now enjoying very good health, and hope ere long, if it is the Master's will, to return to my old work either in this State or in Nova Scotia, as the Lord may direct. I rejoice in the thought that Christ, the Good Shepherd, leads us. We read, "My sheep hear My voice and follow Me," and again, "When He putteth forth His own sheep, He goeth before them and

the sheep follow Him, for they know His voice." How blessed to know, when we are called upon to walk in a seemingly untrodden path—a way that we never trod before—that Jesus is leading, and to hear from time to time His sweet messages of love and hope.

How precious His promises seem when He calls us to pass down and through some deep, dark valley of trial! How tightly then do we grasp that warm loving hand. Ah! those who have been led into some deep sunless gorge, know that the light of His countenance is far more charming than the light of day. But I have digressed; I intended to say a few words about this sunny land, California is a vast and beautiful country in many respects. It has, however, its drawbacks and its disadvantages. The more I see of other lands, the more I am impressed with the solid work of the Maritime Provinces and of the people who live there.

Things as a rule do not grow so fast in N. S. as here; but when they are grown, you have got something substantial. Do we want hardy and strong young men and women, then let them grow amid the frost and snow of January and February as well as among the flowers of June and July. Of course, there is a charm about this climate with its nine or ten months of almost perpetual sunshine, that it is hard for a resident of the fickle climate of the East to resist.

This winter thus far has been very delightful. Roses and geraniums were to be seen on New Year's day as beautiful and fresh as though picked from the gardens in June. Only yesterday a lady brought a nice bouquet of roses, etc., to the Y. M. C. A. rooms.

Just here let me say, that the Young Men's Christian Association new building, which cost \$18,000, exclusive of the lot, was formally opened on New Year's day. It is a fine brick structure, rising three stories above the basement. It contains for Association work a large reading room, well furnished parlor or reception room, and auditorium, Secretary's office, gymnasium, bath rooms, etc., besides many rooms for rent.

California is a great State for homeless young men, and the Y. M. C. A. can, as far as possible, throw around such young men, home-like influences.

I have already made my letter long enough; I must stop for the present.

Wish some of my good Nova Scotia friends and you, too, Brother Editor, could take a long step and land in one of our Riverside orange groves and help me eat some of her delicious oranges. They are just in their prime now. This town will likely produce a half million dollars worth of oranges this year.

W. H. ROBINSON.

Riverside, Cal., Jan. 29.

The Canadian Baptist Hymnal.

Since last reported, a number of orders are in for sample copies, and the following churches have adopted and ordered to go forward as soon as second edition arrives: Brookfield, Queens Co.; Kempt, Queens Co.; Walton, Lower Economy, Brookville, Hants Co.; Bass River, Grafton, Kings Co.; Musquodoboit, Summerford, Hants Co.; Port Medway. Places heard from about adopting: Shelburne, Woodstock, N. B.; Greenfield, Nictaux Falls, Lawrence town; Andover, N. B.; Port Hawkesbury, N. S.

A church near by, with a membership of over one hundred, formerly had about 20 Psalms. To-day, it has 63 Hymnals, and waiting for more.

From North, South, East, and West by letter, or column of the press, one idea is expressed, "It's a big hit." "Just hit the mark." "Better than any American hymn book we have seen." "I can surely speak well of it." "Marvel of cheapness." "We are delighted with it." "For typography and general make-up, together with selection, it can't be beaten." "The prices are within the reach of all," etc., etc.

G. A. McDONALD, Sec'y-Treas.

—Bro. W. J. G. believes in children being encouraged to unite with the church. Referring to a sermon recently heard, he says: The pastor's uncle (whose two sons are now in the ministry) stood upon a bench in the old Bowdoin school-house "and told his experience when but eight years of age," and always stood to his profession.

A shepherd's little boy wanted to join the church, but his father said he must be first proved whether he could live a Christian life or not. On a stormy night the sheep were gathered into the fold. The Baptist pastor was passing at the time and said, "Brother, why don't you leave the lambs out in the cold to see whether they can live through it or not." It is needless to say the little lamb was allowed to enter the church fold and lived. We Baptists possibly just go a little too far sometimes in our zeal for a converted church membership, when the young are not expected to come into the

church till mature years. Children learn to love Jesus quite young, and when they thus "believe in Him," they are fit to be baptised and unite with the church (and without a three month's trial in the cold), but not till then.

W. B. M. U.

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

Speaking of the Great Commission, Dr. A. T. Pierson says: "Ten millions of dollars is all the entire church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall, and two others on a suspension bridge, and there is buried in jewelry, gold and silver plate and useless ornamentation, with Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every desolate hamlet and supply every living soul with the Gospel within a score of years. Only let God's fire come down and take possession of our hearts and tongues, and the Gospel will wing its way like the beams of the morning, and illumine the world's darkness!"

India has 21,000,000 wailing widows, and 40,000,000 persecuted Zenana prisoners who can only be reached by our own sex. And the Christian world has sent but one woman to every 1,000,000 to point them to the Lamb of God. Forty million children are still waiting to be taught.

An experience of a lady missionary in India. It must touch all hearts, and show the necessity of missionary medical help. Late on Sunday afternoon I was summoned to attend a Nawab's Mahomedan prince's wife, who had been in a very critical condition for the last four days. After all the native doctors for miles around had tried their skill (not being permitted to see the patient), then my professional service was solicited. I started in company with a friend, and travelled as rapidly as possible through jungles and highways, for twenty miles, before we reached the residence. Once there, we were led through the stable yards, full of elephants and horses, through the courtyard, to the Zenana. As we were ushered in, I was not a little surprised to find a hundred and twenty eyes looking straight at me. Sixty women were before me, clothed in gorgeous apparel, and ornamented with rich jewelry. The patient was lying on a low couch in the middle of the room. The husband of the sick lady sent a messenger to say that she must not be touched by Christian hands until her father (who had but recently arrived) should give permission; and as he was sleeping, we must await his pleasure.

The waiting at last became painfully embarrassing, and so the young lady who had accompanied me sallied out on a tour of investigation, and soon found herself in the presence of fifty or sixty Nawabs and retainers, who were assembled in solemn concourse. My friend explained to them, in her energetic, enthusiastic way, and in her very best Hindustani, all the danger of delay. They replied that they knew it all, but that no one dare invade the privacy of the great Nawab. My friend said somebody must do it, for the woman must have relief, or she will die. After much argument and persuasion, one trembling individual ventured to interrupt his lordship's nap; and as he came forward in his gold mitre-shaped cap and rich robes, the nobles and retainers salaamed profoundly as they parted to give him the post of honor. And there they all stood like stocks and stones, and as dumb as so many oysters—not one daring to speak. After a long time one and another ventured to broach the subject, gently insinuating that something out to be done. Finally, he said: "The doctor may tell me the exact condition of my child, and then I will further consider the subject." His decision was brought to me, and I was not very long finding her exact condition to be an eminently perilous one. The husband then came in person to receive my professional opinion, and when he heard it he asked if I could relieve her without medicine. I could not promise. Will you promise that medicine will positively cure her? Of course I could not promise. To take medicine from a Christian will break caste; and since you will not promise to cure her, she must die. And so we left her to die. As I drove home at the dead of night, I forgot the wild beasts with which the jungle is infested; forgot the highway men who prowled about and murder travellers for even a few pice sometimes; forgot the perils of the darkness; forgot everything but God, and the sad, hopeless, distressed faces before me, even in the darkness. This young and beautiful creature died of caste. Caste is the bane of the charming country. Caste kills both soul and body.