

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. VI., No. 23.

SAINT JOHN, N. B., WEDNESDAY, JUNE 4, 1880.

Printed by G. W. DAY, North Side King St.

ACCORDING to the most reliable statistics the Baptists of the world have had a net increase of a round million in their membership in the last seven years. O that they may grow in grace as well as in number!—The Empress of Germany with all her duties as head of a great court, saves time in which to teach her children Bible knowledge. Would that all Christians of lower station might follow her example, and not leave the highest of parental privileges and duties to Sabbath-school teachers and ministers.

—The increase of our denomination has been the most rapid where our people have suffered the greatest persecution. This is a good proof of the worth of their principles and their own worth as moulded by these principles.—The church debt of Brooklyn, N. Y., according to one of its leading journals, average, in the different denominations, all the way from \$1,000 each up to \$18,750. Those of the Baptist churches average \$9,850. The aggregate of debt is nearly \$3,500,000.—The 800,000 Baptists of the North have given to Home and Foreign Missions during the last year the sum of \$890,233. This does not include what was done through State organizations. When shall the 44,000 Baptists of the Maritime Provinces do as well? Why not make a near approach to it this year?—The wonderful progress of the Baptist mission in Cuba can be seen in a fact mentioned by Mr. Diaz at the Southern Baptist convention. On a certain Sunday the attendance at the Catholic places of worship in Havana was counted, and it was less than that at the Baptist meetings. Little wonder that when Mr. Diaz made a request for \$2,000 to buy a printing press, over the amount was raised on the spot.—The Baptists in Russia number 11,392, of whom 1,176 were baptized last year.—In ten cities and towns of Massachusetts, which adopted high license in 1880, the arrests for drunkenness, increased about 4,000 during the year. They were previously under a lower license. There was an increase of arrests in every one of the ten. This shows that high license is powerless to limit the rum traffic.—Talmage has allowed himself to be photographed in thirty-nine different attitudes, pleading, warning, etc., to accompany an article of four pages in the *Sunday World*. It is a good advertisement for this Sunday newspaper, but a bad one for Talmage.—A Chicago paper states that the receipts of the gambling houses of that city aggregate \$10,000,000 a year. Of this \$500,000 are spent to secure them against police raids. Law and justice fight a losing game against the power of money.—Chicago University is assured. Not only has the \$400,000 to secure Mr. Rockefeller's \$600,000 been subscribed, but a good \$200,000 over. This is exclusive of the site offered by a Chicago gentleman, estimated as worth \$125,000.

—CONTRAST.—The *Christian Advocate* gives the cases of two theological students about to enter upon their life work. The one said: "I must have a \$5,000 pulpit at the very beginning of my ministry or none." The other: "If you have a poor charge which no man in the Conference wants, and will promise it to me, I will come." There can be no doubt as to which of these was most Christ-like. There is scarcely more doubt as to which of them will be the means of the most good. It is probable, also, that the latter, in the end, will be pressed into the higher position, if his talents are at all comparable to those of the other. The truest Christian heroes are those who seek the hardest service and are willing to do it with no inspiration of human applause.

—BORN RIGHT.—The new assumption upon which many of our Methodist friends, especially, would base their infant baptism—that infants are born regenerate and therefore fit subjects for the rite which symbolizes this great moral change—requires quite a revision of Methodist theology. A Mr. Wilkinson, in the *Christian Guardian*, objects to much of the baptismal service of his church. A critic of his own denomination enunciates his views as follows:

Mr. Wilkinson says that "all men are born righteous," so that he objects to the language we use, "For as much as all men are conceived and born in sin," which is only true, he says, in the absence of atonement; that is, not at all, for there is no one born in the absence of atonement. It is wrong, therefore, he thinks, to pray for the regeneration of children as a necessity in order to their entering the kingdom of God; or, that we should ask, "that they may be baptized with the Holy Ghost," etc., and "that God would wash and sanctify them." Because he says this implies the presence of uncleanness or sin in the child, to which he demurs.

His critic quotes against him passages from Mr. Wesley's sermon on original

sin, as well as from better authority—the New Testament. We are glad that some in this denomination are objecting to this Pelagian notion that there is no such thing as original sin.

—GREAT PREACHERS.—Dr. Tucker, one of the best preachers, and a critical observer of the methods of other men, declares that "all really great preachers succeed by ceaseless reiteration, under constantly varying forms, of a few conceptions that have become supreme in their own experience." Let our young preachers ponder this statement. It is a vivid experience of the truth presented which gives it force. It is not glowing rhetoric, it is a glowing heart which God uses to give His word power, a heart all aglow with the fire of the truth itself.

—COMPARATIVE PROGRESS.—The Regular Baptists of the United States increased 1,254,747 between 1876 and 1880. The Methodist Episcopal body, in the same time, showed a gain of 1,011,316. The three largest denominations practicing immersion made a net gain of 1,798,892 in this period; the three largest practicing sprinkling, 1,425,408. It must also be remembered that there are thousands of inconsistent people who believe only in immersion, who still remain in Pedobaptist borders, while none who believe in sprinkling can gain admission to ours. Were account taken of this, the comparative gain of bodies practicing immersion, over that of Pedobaptists would be still greater.

—FAILURE.—This is the way Dr. MacKay tells how missions have failed in Formosa. The great mission field can produce any number of such failures: "Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly; but of the persecutions, trials, woes; of the sleepless nights; of the traveling barefoot, drenched with wet; of the nights in ox stables, damp huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; if the visits in a savage country, among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools, in Formosa, and the native Christians largely aid them."

—WRETCHED SENTIMENTALITY.—Judge Martine, of New York, one who ought to know whereof he affirms, recently made the following statement, in dismissing a panel of jurors: "Homicide seems to be the safest crime a man can commit nowadays. No prisoners are so carefully and attentively looked after as those who have committed capital offences. They can feel perfectly secure that some corporation or lawyer, or persons given to maudlin sentimentality will look to it that they will be taken care of. These foolish people ignore the man whose life had been sacrificed. I have no such sentimental sympathy. My sympathy is rather with the dead man than the living in such cases. A man who willfully and maliciously takes the life of another ought to pay the penalty with his own life. It is more dangerous these times for a man to wound another or steal from another than to take human life."

It is to be hoped that the strong common sense of the judge will be followed by our people.

—ANOTHER.—What a troublesome business it is to propound a theory as to the true ground of infant baptism. Our Pedobaptist brethren are agreed only upon one point, and that is that it must have had some reputable origin. When the attempt is made to explain its true source, its advocates fall out among themselves and upset each the theory of the other in fine style. We Baptists sit by and almost wickedly enjoy the ease with which they knock each other's arguments over, and say in our hearts, if not with our tongues, of course, just what was to be expected of theories which seek to account for infant baptism on scriptural grounds, seeing that none of them have any ground of the kind. Perhaps the theory which has had the greatest run, because capable of being made most plausible, is that which makes baptism come in the place of circumcision, although this has received knock-down blows from writers of the calibre of Dr. Moses Stuart. Now comes a learned professor in the *Presbyterian Review*, who smites it hip and thigh. But what does he give as the ground of infant baptism? We believe he has a right to have a patent for his discovery, if not for his invention; for we are pretty sure that no one ever hit upon it before. It is simply this—baptism comes in the place of the sprinkling of the ashes of the red heifer. In making baptism have this source, he serves a double purpose

—kills two birds with one stone—for he not only shows that infant baptism has its source in what was enjoined in Scripture, but that baptism is also a sprinkling. We wonder whether our Pedobaptist friends will each again cry eureka, and thus write falsehood upon other theories which have had their day, as it has been in times past. We have our doubts, however, whether this new one will be adopted very widely.

—DO LIKEWISE.—A brother sends us the names of five new subscribers and adds, in a note "These are the result of an hour's canvass." Another brother sends us four, and intimates that he expects to spend an evening in canvassing, we may expect soon to hear from him again. There are places almost without number where similar results might be attained, were there but brethren or sisters who would take the matter in hand. Surely the good done in introducing a Christian paper into the families of neighbors should inspire others to follow the example of these brethren.

—ANOTHER FALLER.—A card from Bro. R. Hannah dated May 29, conveyed the sad intelligence that Bro. S. J. Archibald died at 1.30 on that day, and that the remains, accompanied by Mrs. Archibald, would be on the C. P. R. train on Friday, on their way to Lower Economy, where all that is mortal of our dear brother were to be buried. It was our sad privilege to meet Mrs. Archibald at the train, accompanied by her son, and to be informed that the funeral was to be on Sunday. We have no truer or more straightforward man than was brother Archibald. To the wife and family, bequeathed by their great loss, and to the churches over whom he has so faithfully presided for the last year and more, we wish to convey our sympathy and that of multitudes of our people.

—STATISTICAL REPORTS.—In another column will be found the dates of our several associational gatherings, together with the names of the secretaries. One purpose of these annual meetings of the body is to receive reports from the churches composing them. It is of the first importance that these reports be as full and correct as possible; and that they be sent to the associational clerk in time to give that officer the opportunity to prepare proper digests of them for the use of the association. This duty will fall principally upon the pastors and clerks of the churches. In addition to the notices already given to the churches on this subject in our columns, we take this way of calling attention to this duty, which is too often neglected. The successful work and enjoyment of our annual meetings will be greatly increased by this necessary preparation.

—A LESSON.—Dr. Talmage's church has been noted for its very meagre giving to objects outside of themselves. At a recent session of the Presbytery of which it is a member, it received a lesson it is to be hoped it will remember and profit by. We quote from Dr. McArthur in the *Chicago Standard*:

When the reports for the General Assembly were presented, the Treasurer announced that the Tabernacle, Dr. Talmage's church, had not paid the assessment of 11 cents per member, amounting to over \$440. Dr. Talmage warmly resented the implication which the report suggested. He affirmed that if the matter had been brought to the attention of the Treasurer, it would have been paid long ago. The reply was made that it had not only been brought to the attention of the church treasurer, but that Dr. Talmage himself had been informed by letter of the neglect of his church. The doctor then drew his check for the amount, but expressed in plain words his opinion of what he terms, the ungracious way in which this matter was brought to the attention of the public.

—GLOOMY PICTURE.—The editor of the *Baptist Reflector*, in the *Religious Herald*, sums up the dark side of editorial life in the following doleful way:

If a minister wishes to be the slave of all, and receive the thanks of none; if he wants to have trials which would exhaust the patience of Job; if he desires to make enemies of friends but no friends of enemies; if he cares to have his motives misinterpreted, his character assailed, his reputation for honesty destroyed; if he wants all of the saccharine matter taken out of his character; if he wishes to be debilitated physically, pumped dry mentally, dwarfed spiritually, then let him be an editor and welcome.

Evidently our confrere was in a bad state of mind when he penned the above. Some one had doubtless been giving him a harking for refusing to publish some spring poetry or to allow somebody to scarily a brother through the columns of the *Reflector*, or because the editor would not give a critic the last word, &c. Of course the editor of the *Messenger* and *Visitor* has no troubles of this kind and can always be sunny and cheerful.

—OUR ASSOCIATIONAL WORK.—The work of our Associations would be greatly forwarded and be more efficient and satisfactory in every way if the several committees appointed from year to year would prepare for the presentation of their reports at the time assigned them, and for speakers to advocate the particular cause under their care. It would be well for the committee of arrangements to prepare and publish a full programme of the meetings some time in advance. By a well advised arrangement for the work to be done at our annual meetings, much precious time, otherwise wasted, could be given to joyous and profitable devotional services. We shall be glad to help forward in this work by publishing any suggestions or plans our brethren may send us.

—FISHING.—
My dear Timothy, You have got to "the place." Your motto is, like that of the apostle, "I go a-fishing." That is your business. All your "preparations" are simply to enable you to catch fish. The materials are in your hands, I was going to say. But they are in your head, in your heart, in all parts of you, down to your feet. The true fisherman is full of material. All over his nature prepared to capture the prey.

There is one great encouragement to the young piscator; there is no lack of fish. The river is full of them. I have sometimes waded the stream, rod in hand, and there were the speckled beauties lazily lying all around me. I have been amazed at the vast multitudes of all sorts of the finny tribes—the immense wealth of the waters. But they don't bite always. They are not hungry; they are full of better food than appears on your hook. You need consummate art, and infinite patience. I have sometimes been so cross at the idle, full-bellied wretches that I have staked at them with the butt-end of the rod. But this did not bring them into any better state of feeling—they only scooted away under the bank, whence they could watch that silly fisherman, and sing, as fishes do, "Try again, mister." The way to do, the only way, is to wait while—go ashore, rest yourself, and give the fish a chance to forget. Then at eventide, when drowsy tinklings lull the distant fold.

When the world is silently waiting for its great master the sun to retire for the night, pick up your rod, and bait or fly. Try another kind of bait, or tie on another sort of fly, and carefully send it out over the pool where you know the trout are. You will get some—perhaps you will get quite excited. There they lie—what beauties—ten, a dozen, perhaps twenty. You put your basket on your shoulder, and walk to the house a more self-satisfied, if not a better man. All which, my dear brother, I need not tell you, is an allegory—which you can interpret and apply, for the most part, to the work in which you and I are engaged. There are one or two little similitudes besides, however, which may have escaped you.

The first, that, contrariwise, we have to get our fish to go into the water. A difficult process sometimes. There is a very natural repugnance on the part of lordly humanity to humble itself. The fly, or the bait, to coax our fish into the water is the direct command of Jesus, "Go ye"—preach the gospel—baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The second theory that you will observe is, that just as the fish bite when they have a mind to, so sinners will not come just when you have a mind to. You preach, and pray, and try all manner of bait—and not a fish will rise. Wait a while. Then, after getting yourself into a good mood, after communing with the Master Fisherman, and possessing yourself of His Spirit, His yearning, His zeal, His patience, and His exquisite art, go forth, and authoritatively sing out His command, "Repent and believe the gospel." "Repent and be baptized, every one of you," and you will have the fisherman's joy of seeing one, two, three, ten, twenty,—mayhap a high line of scores of believing souls; a little fellow here, just out of his short clothes, a maiden in her blushing teens, a man bearded and strong, a father and mother, and two of the family, and a veteran who has held off from every hook but yours. Now, mind me in this, Timothy, you are after fish; and if you use the bait of the apostles with all the art and patience and good sense that I know you have, you will most assuredly bring in a good fare. Finally, then, for this time, I leave off by quoting the authority for this scaly epistle: "Follow Me, and I will make you fishers of men."

BARNABAS.

From England.

Bro. Brown sends us an excellent communication on Dr. Parker's "open letter" to Mr. Spurgeon. As we have forestalled him in much of his article, we can but give portions from it.

Referring to Dr. Parker's charge of cruelty based upon the reports of Mr. Spurgeon's dealings with inquirers, Bro. Brown says:

One cannot help wondering whether there is not a mistake here somewhere. Did the young men rightly understand Mr. Spurgeon? and did Dr. Parker rightly understand the young men? I have no doubt at all that if all the circumstances were known these cases would look very different from what they do according to the showing of the doctor.

If there is any man I know more ready than another to pour comfort into a wounded heart, or help to remove doubts and inspire men with hope, it is the man whom the doctor seeks to make it appear lacks these qualities. I speak from experience, and thousands more I doubt not can do the same.

When under the sorest trial that can befall a man, the tender words and manner of that man whose heart is loving as a mother's, were like water to a thirsty soul; the effects of which my memory and heart will retain while life shall last. After referring to portions of Dr. Parker's letters we have already quoted, Bro. B. continues:

Then the Doctor after telling him, "You are inexcusably contemptuous in your reviews of authors who have forgotten more than you and I put together ever knew," for the benefit of his wretched patient gives him this: "Pardon me if I venture upon the suggestion that even you are presumably human. I almost tremble at my own tenderness, for I cannot but think that any man who expects the whole Baptist Union just to occupy a sovereign place in some pantheon of his own invention."

Having full confidence in his pills and draughts the Doctor says to his patient, "I honestly believe that if you will follow out these hints you will not be angry with me for offering such suggestions."

This strange epistle, the lines of which it is not difficult to read between, finishes thus unctuously, "Good bye, you sturdy, honest old soul. You have been wondrously useful, and wondrously honored. I would double all your honors if I could. Am I become your enemy because I tell you the truth? In your inmost soul you know I am not your enemy but your friend."

It will hardly give the Doctor much encouragement in his endeavors to do good to Mr. Spurgeon and to raise him to a higher pinnacle of fame, to know that Mr. Spurgeon does not wish any one connected with him to take any notice of the Doctor's letter.

The *Christian* says, with reference to the letter: "The consistent testimony of Mr. Spurgeon will not be discredited by criticisms of this order. The one-sided 'Open Letter' has a mischievous significance beyond its injustice to Mr. Spurgeon." And in referring to the cases of the two young men, it adds: "Few things would tend more quickly to discredit the ministry than for pastors to listen to one-sided and unauthenticated complaints from dissatisfied inquirers or disturbed hearers, and upon them to base virulent accusations in open letters to the public press. Malicious utterances come home to roost. We commend to Dr. Parker's own personal consideration his words in the sentence beginning, 'I accuse you of the heresy of one-sidedness.'"

After reading this unaccountably strange letter containing so many wounding words, and closing so lovingly, I was reminded of Isaac Walton's directions how to prepare the frog to serve as bait for the pike, a sort of mixture of cruelty and kindness. He says: "Put your hook into his mouth, . . . I mean the arming wire, through his mouth, and out at his gills; and then with a fine needle and silk sew the upper part of his leg, with only one stitch, to the arming wire of your hook, or tie the frog's leg above the upper joint, to the arming wire; and in so doing use him as though you loved him." (See *Chandos Classics*; Complete Angler, page 218).

If I were a frog and subjected to the above treatment, it would take a good deal of argument to convince me that the heart of the man who handled me so roughly was overflowing with love to me. Still one cannot tell, you know. Wincanton, G. B. J. BROWN.

W. R. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR JUNE.
For a rich blessing on our Associational meetings.—1 John 5:14.

Woman's Work in Missions.

Just thirty years ago a woman missionary was granted the privilege of opening the way to the homes and hearts of her suffering Indian sisters. This is a work which a male missionary could not do. Since then, thousands of women have been opened to lady missionaries, and they are in parts of India eagerly sought after as teachers for the wives and daughters of that dark land. Not alone in the zenanas of the higher classes are the doors opening, but to the poorer women of the villages the gospel is being carried by woman's hands. Frequently large companies of native women will gather, attracted by the singing, and hear the "old, old story" so new, alas, to them of the Saviour who came to save even the women of India.

Another very important work which it has been permitted woman to do, has been the carrying of healing to the sick and suffering women of heathen lands. In 1869 the first lady physician went from America. The history of her work in India, as well as that of other lady physicians, seems almost a fairy tale. Who can tell the sickness, agony, life-long suffering borne by these women because no male physician could see or prescribe for them? The custom of centuries past decreed death rather than such disgrace. We rejoice that our sisters find access to the homes of India, caring for the ill of womanhood while pointing to the great Physician of souls.

I have tried to tell you a little of what women have done and are doing in foreign lands. What have those at home been doing for missions.

In 1861 the first Woman's Union Missionary Society was organized in New York, in which Mrs. Doremus, a rich and influential woman, was the moving spirit. The first Baptist Society was organized in 1871 in the Clarendon street church of Boston. Quickly following that, the women of the West and South took up the work, and it has grown and grown, until, at the present day, one-fourth of the societies organized for work for heathen lands, are in the hands of women, and they have an annual income of something like one and a quarter millions of dollars. Women constitute two thirds of the membership of Christian churches in all lands. What a grand work may we do for the Master!

Thus a distinctive and prominent place has been given to woman's work for missions. It has been said that the missionary enthusiasm which the past ten years have developed is largely due to the touch of woman's hand. The same writer has said that the two most hopeful features of modern missions, are the elevation of heathen womanhood abroad, and the consecration of Christian womanhood at home.

What would all the thousands of women who have taken interest in the cause of missions take in exchange for the broader views, the wider sympathies, the added knowledge that this work has brought to them! Nothing could buy it from them.

What is it to a woman whose heart is filled with love to the Lord Jesus Christ and those for whom He died, if her neighbor's house or dress or bonnet is a little finer than her own, when she knows that the money she might have spent for the same purpose is preparing a heavenly mansion, a robe of righteousness for one of Asia's dark daughters! God's love, His tender care, His mediation, brightens all our lives. We want other lives to be brightened.

A gifted Christian woman has finely said: "In ancient times and classic lands, they tell us that if a band of vestal virgins met a poor criminal on his way to death, he was pardoned and freed to go joyfully to his home again. So let us women walk that not one only, but thousands and millions, may feel the power of a true womanhood to carry out the Lord's purpose of deliverance to our race from eternal death."

Fredericton, MAY 11, CRAWLEY.
An Aid Society, numbering seventeen, was formed in connection with the River Herbert church on March 11, with Mrs. J. M. Parker president, Mrs. W. Rockwell treasurer, Mrs. John Porter secretary.

Mrs. Archibald has arrived at Halifax from India. She will receive a warm welcome from hosts of friends who have known her personally or through her work. She expects to be at the anniversary at Wolfville this week. We hope her health may very rapidly improve.