

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, MAY 25, 1887.

NO. 21.

—DIVISIONS.—It is probable that there will be a division in the Congregationalist churches of the United States, over the New Theology question, sooner or later. In Boston there is already a movement to form a new church on a New Theology basis. Another church is torn into two conflicting parties over the question of continuing the services of a pastor who favors these views. Churches refused to contribute to the American Board, last year, because of the action of that body in declining to send out as missionaries those who held the doctrine of a second probation. Strong feeling has been aroused over the Andover Heresy trial. These are all indications that a disruption will take place, in due time, as it took place once before over the question of the Divinity of our Lord. Better this than that insidious error be left to do its undermining work in the body of the denomination.

—MISSIONS IN JAPAN.—The progress of Christianity in Japan is remarkable. The tables of the Evangelical Alliance of Japan, which are issued at this time each year, report the following figures for the missions, as they stood at the close of last year: Male missionaries, 128; including female missionaries, 324; 193 churches; converts for 1886, 3,640; present membership of mission churches, 14,815. From 1,000 converts in 1876, the number had grown to 2,966 in 1879, to 4,987 in 1882, to 6,598 in 1885, and so on until now the number is a little short of 15,000. Christianity has to contend with atheism, rather than heathenism. The old idolatry is largely cast off, and the people are exposed to false faith as well as open to the true. It becomes Christians to be alert to sow the good seed.

—PROGRESS.—Mr. Baynes, at the English Baptist Mission meetings, referring to the Foreign Missionary operations of the Baptists of Great Britain, said:

We have to record the largest increase this society has ever had—£5,000 more than last year, and in round figures a total of £70,000. During the ten years the committee has been able to adopt what is called—and undoubtedly what I love to call—the onward policy. In ten years we have doubled our staff; we have occupied three or four of the greatest fields in the world; we have not doubled our income, but we have largely increased it. Last year we accepted nineteen new missionaries, and as the result we have a debt; but I, for one, say I would rather have a debt with progress than a balance in hand with stagnation.

The sentiment of the last sentence is most excellent. With the boundless need of hundred millions of perishing souls pressing in upon missionary bodies, to do less than urge the work to the extreme limit of possible receipts would be almost a crime. When the work is thus urged forward it is almost inevitable that there be a debt, now and then. Just at present, with hundreds of young men clamoring to be sent to show the heathen the way of life, there is further reason why missionary boards and the churches they represent should do their utmost.

—REVELATION AND SCIENCE.—The following from the *Interior* is excellently put:

It is not suggestive that there are three hard places in science, the origin of matter, the origin of life, and the origin of man; and that at each of these places Moses relieves the silence by saying, God created? Three times only he uses the word. Each time at the very point where modern science confesses that without that word it must come to a halt, or at least suspend its theory, while waiting for light. See our thought, for the latter has helped the former out of three very close places. Why should not there be an alliance between them? Why should they not together, go on conquering and to conquer, bringing every realm of knowledge into captivity to the truth?

—SOUTHERN BAPTISTS.—The Baptists of the South have had 90,000 added to their churches, during last year, and a net increase of 72,464. This net increase is in excess of that of any other body in the South. The baptisms were 26,019 in excess of the previous year.

—PLAN TO RAISE MONEY.—Our English Baptist brethren devoted one of the sessions of the Union to the consideration of the question of how to raise the money needed to carry on their mission work. It was decided to adopt the suggestions of a paper read by Mr. Myers. These were, in brief, to press the weekly offering system upon the attention of the churches and Sabbath-schools. In the past, too much dependence has been had upon the larger contributions of the more wealthy. It is felt that the true plan is to plan to gather up the pennies of the poor, as well as the guineas of the rich. This is wise in many ways. The poor of this generation will be a large part of the rich of the next. If they are not trained to give their pennies, when able to give but little, they will not be ready to give their pounds, when able to give larger contributions. The poor need the moral culture of giving, as well as the more wealthy, and the little they give will serve this purpose as well as the larger offerings of the rich. In each case the culture is gauged by the sacrifice it

requires to contribute what is given. All alike also, can have the sacred joy which giving to the Lord, and to save the lost, affords. Besides, when the chief dependence is had upon the larger contributors, the receipts are more variable, than when the sum needed is made up of the smaller contributions of the people generally. The state of trade, &c., affects the former more than the latter. The only way to secure a steady income, is to get it by the little—so small that it would not be much missed at any one time. Then, this plan is but making practical the scripture injunction, I Cor. xvi, 2. It does not say, let the more wealthy lay by them in store; but let "every one." It is a weekly offering for all. How strange it is that the church is but just awakening to realize the truth that the only way to secure the means to carry on the Lord's work efficiently, is to get Christians to adopt the rule for giving laid down in the New Testament. Why should not this have been insisted upon as much as the other laws of inspiration? Brethren and sisters of the churches, have you adopted the Scripture rule of giving, as well as the Scripture rule of baptism and church membership? If not, why not? Think it over.

—HUNGARIAN BAPTISTS.—The Lord has given great success to efforts to introduce Baptist principles into Hungary. There has been continuous persecution to endure, but the work has gone on, until the interests have outgrown the power of the poor believers there to supply. Pastor Meyer appeals to the Baptists of America, through the *Watchman*, for help to build chapels, to save the exorbitant rent they have to pay for halls, &c. In his introductory remarks he says: "By this time it will be fourteen years since I, by the gracious guidance of the Lord, came to Hungary to found, in all quiet and in the most imperceptible manner, a mission which, by the Lord's rich grace and blessing, now numbers 42 stations, and in more than 50 districts 770 members, of which about 100 live in Buda Pesth and its immediate suburbs. In the year 1886, 150 converts were baptized. Many sufferings have been endured, many difficulties overcome and obstacles surmounted, and much gratitude, praise, and glory has already ascended to the Lord from all these and others who have already gone to their last home for their salvation. It is the poorest of the poor that the Lord has chosen as the first-fruits of this mission so full of promise. Then, too, the rabble and petty officials, instigated thereto by the clergy, were able to oppress it with impunity. Not only my wife and I, as well as my fellow-laborers, but also many members, have repeatedly been subjected to bloody indignities, injuries imperilling life, imprisonment, large fines, and all sorts of like tortures."

—LIBERIA.—The following information about this African republic, clipped from a correspondent in the *National Baptist*, will be read with interest.

The Republic of Liberia has a sea coast line of five hundred miles and a country averaging fifty miles in width. Seventy seven years since, the first colony of freed slaves settled in Liberia. To-day, about 15,380 blacks from our land, and 6,000 freed from slave ships, are living in Liberia. The original people number about 650,000. The first missionary to Liberia was the freed slave, Lot Carey, whom the Baptists sent in 1821. The American Board and the Presbyterians have also sent missionaries to this land. The Methodists have lately pushed vigorously their work in Liberia, and the Episcopalians have done much good work. The colored Baptists of the South have sent missionaries recently. White missionaries are looked up on with disfavour.

—TO CORRESPONDENTS.—On account of the Queen's Birthday falling on Tuesday, we go to press this week a day earlier than usual. This will explain why matter for publication reaching us on Monday does not appear in this issue.

Our Position.

The *Examiner*, in referring to a charge in the *Christian Advocate* that our denomination "has given reason for believing that it cares more for making immersionists and close communionists than Christians," states the Baptist position very forcibly. It says:—"A more fundamental misunderstanding of the Baptist position is impossible than to represent it as a devotion to rites and ceremonies. No Christian body makes so little of rites and ceremonies—except the Friends, who eschew them altogether—as Baptists. This will seem an incredible assertion to those who do not understand our position. It is, nevertheless, strictly true. There is not a trace of sacramentalism in Baptist theology or practice. No saving grace whatever is attributed to baptism and the Lord's supper. They are merely symbols, signifying the new birth and union with Christ. Salvation is not considered to be in any way connected with these rites. On the contrary, Baptists insist that a man must be already saved before he can be baptised, and that personal union with Christ must precede the

partaking of bread and wine. With a Baptist, spirituality is all, rites are nothing except as symbols of a spiritual state. What Baptists first of all and last of all insist on is a regenerate heart; not conformity to ceremonies of any sort.

"But why, then, lay so much stress on baptism and the Lord's supper? Simply because these are commanded; and commanded in a certain order, as we read the Scriptures. 'If ye love me, keep my commandments,' says our Lord. Baptists believe here to be not a mere sentiment or emotion, but to be also obedience. We understand Jesus to command first, 'Believe,' then 'Be baptized,' then 'Do this in remembrance of me,' and we find apostolic precedent uniformly sustaining this order of duties. We understand baptism to mean a specific thing, to wit, the immersion of a believer into the name of the Father, Son, and Holy Spirit. The command, 'Do this in remembrance of me,' we believe to be addressed only to those who have obeyed the commands, 'Believe' and 'Be baptized.' We scrupulously obey what we believe to be the commands of our Lord, not because we attach great importance to the rites, but because we attach the greatest importance to obedience.

"The controversial prominence that has been given to the question of rites does not fairly represent the real importance of those rites to Baptists. The controversy has not been of our seeking. For two centuries Baptists have been attacked by other Christian bodies, and have been obliged in self-defence to show that in their practices of the Christian rites they follow New Testament command and precedent. It is our misfortune that this fact has produced an impression that the one thing for which Baptists contend is immersion, and to divert attention from our really distinctive principles, a CHURCH COMPOSED OF THE REGENERATE ONLY.

Notes from Southern California.

After a stay of four months in this Southern clime, I may say that my second impressions are even more favorable than my first; and I suppose if I should remain here as long as some of my Eastern friends, I would become as enthusiastic as they, and would have to use the superlative degree to express my feelings when speaking of the country and climate.

I know that there are some places that will turn a very kindly face toward you for a few months, but after that they will look sullen and sour, and perhaps will smite you unawares with a "blizzard" or a northeast snow storm, so that before a year has passed you feel like packing your trunk and saying "Good-bye." But they tell me that it is not so with Southern California; that she always looks sweet and beautiful, and that she never loses her temper (unless it be in a "Norther"), and that when you have lived here six months you want to stay a year, and after a year then you say let me have my home here. It seems to me that it is a high commendation to this climate and to the country in general that all the people, or nearly all, representing most all the Northern and Eastern States, after living here for years, express themselves well satisfied, and would very reluctantly return to their native homes. I can say from experience that a winter in Southern California is exceedingly delightful, more so realizing my highest conceptions of it. If any one of your readers wants to escape the severe winters of the East, here he will find a retreat from the driving snow and chilling winds.

But how can I tell you, who have not been here, what a California winter is like? I cannot compare it with a winter in Nova Scotia, for there are no points of likeness. The only resemblance that I can now think of is the comparatively short days, and then they are not so short here as with you. Perhaps I can best give you an idea by a negative description. No snow, except high up on the mountains that encircle us, so frost except for a few nights and then the mercury only runs below the freezing point for a few hours, and by the time the sun is an hour above the horizon all trace of frost had disappeared; no biting, piercing winds; no hovering around blazing fires, for the people most every waking hour live in the sun; no cessation from tilling the soil, for the plowing and sowing are done all through the winter months. In a word, Nature does not go to sleep here as in Nova Scotia, nor can the people either, for when nature is awake the wheels of business cannot slacken speed. The brakes are put on in the summer rather than in the winter. It is the Almanacs, then, that indicate the winter here, and not the face of nature. In March, when we would read about the great snow-drifts in the North and East, we are gazing the plow through orange groves laden with golden fruit, and breathing in the warm air fragrant with the perfume of peach and orange blossoms. But I must reserve a further description of this place and climate for a future letter.

I want to tell you what the Baptists of Southern California are doing.

LAYING THE CORNER STONE OF A BAPTIST UNIVERSITY.

A most remarkable event in the history of the Baptists of Southern California transpired in February, when the same day witnessed the laying of the corner stone of a Baptist College at Los Angeles and the launching of a denominational paper. If these twin sisters do as much for the Baptists here as the same agencies have done for the education and growth of the Baptists of the Maritime Provinces, and we hope they may, the day of their birth will ever be remembered with pride and gratitude. The few brethren here—for the cause is yet in its infancy, the oldest church being only about fifteen years old—have put a great load on their shoulders, a load that would do honor to a people five times as large. Some sixteen hundred Baptists have said: "Let us arise and build a college for our sons and daughters," and they have arisen in real earnest, and the doors of a college costing nearly twenty thousand dollars are to be thrown open to students in September. For want of a better name I will call them Baptist heroes, and we may all say that they have a great deal of pluck and energy, or, better still, faith in God and in the future of their country. There is no doubt that a bright future is before this part of the State.

I do not suppose when, fifty years ago, the foundation of our loved "Acadia" was laid in prayer and faith, the Baptists of Nova Scotia thought that in half a century another Baptist college, near the peaceful waters of the Pacific, would spring from her loins; and yet I do not think it is putting too great a strain on the facts to say that this college is indirectly the offspring of "Acadia." In the year 1874 the Rev. Wm. Hobbs, a son of "Acadia," organized the first Baptist church of Los Angeles, consisting of fourteen members. This church, if not the oldest, is next in age, and is the largest, richest and most influential; and I think it safe to say, without speaking disparagingly of any other church, that had not this church existed there would have been no Baptist college to-day in Southern California. What other son of "Acadia" will go out to plant a church, perhaps in India, which shall with the blessing of God become the mother of another college? May this thought encourage and stimulate the friends of our institutions at Wolfville to renewed efforts on their behalf: That the truths taught there and the good seed sown are, in the providence of God, carried to almost every quarter of the globe, and eternally alone can reveal the mighty sweep of their influence.

I must not close without telling my brethren and friends at home that I am now learning the culture of the grape and orange, and hope by this complete change of occupation and climate to be renewed in body and mind. I try to be patient and submissive, but often find myself longing to be at my chosen work. I know that I am learning many useful lessons, and I ask my Heavenly Father that as soon as I have learned them well I may have good health again. W. H. ROBINSON, Riverside, Cal.

What Did Paul Know?

He tells us plainly, "I know whom I have believed." We are to understand by this that Paul looked steadily at the object of his confidence, and knew that he relied on God in Christ Jesus. He did not rest in a vain hope that he would be saved; nor in an indefinite reliance on the Christian religion; nor a sanguine expectation that all things would somehow turn out right at the end. He did not hold the theory of our modern divines,—that our Lord Jesus Christ did something or other, which, in one way or another, is more or less remotely connected with the forgiveness of sin; but he knew Jesus Christ as a person, and he deliberately placed himself in his keeping, knowing him to be the Saviour. Paul knew no company of saints and virgins, nor even a church, to which he trusted his soul; but he says, "I know whom I have believed." On what better ground could he have gone? What could be more reasonable than he should entrust all with one so fitted to preserve him till the day of his appearing? Dear friends, do you really know Christ as a real person? Do you trust in him as now living?

Paul also knew the character of Jesus whom he trusted. His perfect character abundantly justified the apostle's implicit trust. How could he do otherwise than trust in one of whom he knew such wonderful things? But how did Paul come to know Christ? I suppose he knew him in great part by the Word of God. Every page of Scripture, as the apostle pursued it, revealed Jesus to him. He also had personal acquaintance with him; he knew him as "the Lord Jesus who appeared unto him in the way." Brethren, have we a personal knowledge of Christ? If not, our witness will not run parallel with Paul's

utterances in our text. "I know whom I have believed." Can you join with our poet, and softly sing,—

"Yes, though I have not seen, and still
Must rest in faith alone,
I love thee, dearest Lord, and will,
Unseen, but not unknown."

There are other gates of the soul besides eyes and ears, other touches than those of the hand, and other feelings than those of the flesh. Our inner spirit, when it would commune with the spiritual world, disdains to use the gross instruments of this poor body; she cannot, with these, have fellowship with the Father and the Son. This is a divine and blessed knowledge, and the apostle could declare it his own. He knew the Lord by practical experience, and trial of him. He had known Christ far out at sea, and he had known him when the unbrotherly blasts of suspicion beat upon him on the land. Look at his hoary locks and scarred face: he is no fair-weather sailor; he has sailed with his Lord upon great deeps, and suffered many things for his sake; and now, after all his experience, he does not say he hopes, thinks, or supposes, but he writes, "I know." Glorious dogmatist, we are not ashamed to follow in thy track!—*Spurgeon*.

Earnest Words to a Wife.

"How knowest thou, O wife, whether thou shalt save thy husband?"—1 Cor. viii, 16.

I charge you, my sister, that you take your husband along with you to heaven. Of course this implies that you yourself are a Christian. I must take that for granted. It cannot be possible that after what christianity has done for woman and what she has assumed the head of the household, that you should be in a position antagonistic to Christ. It was not the slip of the tongue when I spoke of you as being at the head of the household. We men rather pride ourselves as being at the head of the household, but it is only a pleasant delusion. To whom do the children go when they have trouble? Aye, to whom does the husband go when he has business trouble great or too delicate for outside ears? We, the men, are heads of the household in name, but you, O wives, are the heads of the household in fact, and it is your business to take your husband with you into the kingdom of God and see that house prepared for heaven.

You can do it! Of course God's almighty grace alone can convert him, but you are to be the instrument. Some wives keep their husbands out of heaven, and others garner them for it. If your religion, O wife, is simply the joke of the household, if you would rather go to the theatre than the prayer meeting, if you can beat all the neighborhood in progressive encephalitis, your husband never sees you kneel at your bedside before retiring, if the only thing that reminds your family of your church relations is that on communion day you get home late to dinner, you will not be able to take your husband to heaven, for the simple reason that you will not get there yourself. But I suppose that your religion is genuine, and that the husband realizes there is in your soul a divine principle, and that, though you may be naturally quicker tempered than he is, and have many imperfections that distress you more than they do any one else, still you are destined for the skies when the brief senescence of this life is over. How will you take him with you? There are two ways to that best-prayer and holy example.

But you say he belongs to a worldly club, or he does not believe a word of the Bible, or he is an inebriate and very loose in his habits? What you tell me shows that you don't understand that while you are at the end of prayer, the omnipotent God is at the other end, and it is simply a question whether Almightiness is strong enough and keeps his word.

I put beside each other two testimonials of men concerning their wives and let you see the contrast. An aged man was asked the reason of his salvation. With tearful emotion he said: "My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness constantly, maintaining an anxiety to promote my comfort and happiness; and it was her amiable conduct when suffering ill-treatment from me, that first sent the arrows of conviction to my soul."

The other testimony was from a dying man: "Harriet, I am a lost man. You opposed our family worship and my secret prayer. You drew me away into temptation and to neglect every religious duty. I believe my fate is sealed. Harriet, you are the cause of my everlasting ruin." . . . As once you stood in the village or city church or in your father's house, perhaps under a wedding bell of flowers, to-day stand up, husband and wife, beneath the cross of a pardoning Redeemer, while I proclaim the bands of an eternal marriage. Join your right hands. I pronounce you one forever. What God hath joined together let neither life nor death, nor time nor eternity, put asunder. Willness, men an-

gels, all worlds, all angels, all worlds, all ages! The circle is an emblem of eternity, and that is the shape of this marriage ring.—*Selected*.

That, That, and the Other.

—There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral, which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some new precious work that we accomplish with the very best we have.—*Selected*.

—ALWAYS FINDING FAULT.—Let us take care to include in our petitions an urgent entreaty that the good Lord in his mercy will keep us from finding fault with each other. This habit, allowed to grow and mature, becomes a very ugly tree in many a household, killing all peace and breaking down the unity and comfort of home. It is so easy to point out what is wrong and forget that the action criticised was perhaps done with the best ability of the doer. Even if we are really sure of being able to do it better, there is no excuse for discouraging the attempt made by another.

—A STAGGERING DUDE.—A staggering dude was going up Fifth avenue, in New York city, and met a friend, who asked him where he was going. "Home," he replied. "And why are you going home?" he further asked. "Because all other places are shut against me." And so it may be with some of you. You will put off coming to your Father's home until your dying hour. When you can no longer go to the ball-room or to your places of business, when every other place closes to you, then you will think of coming home to Christ. Come now!

—WE SHALL NEVER FIND HAPPINESS by looking at our prayers, our doings or our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Keeping these eyes simply on him; let his death, his sufferings, his merits, his glories, his intercessions, be fresh upon thy mind; when thou wakest in the morning, look to him; when thou sleepest at night, look to him. Oh! thou shalt thy hopes or fears come between thee and Jesus; follow hard after him, and he will never fail thee.—*Spurgeon*.

—WAITING TIME.—Miss Haverall gives expression to a beautiful and truthful sentiment in one of her letters. She says, "Did you ever hear of any one very much used for Christ, who did not have some special waiting-time, some complete upset of all his plans first?" Waiting for the Lord is one of the ways by which God tests our trusting in him. If we would see the God and with him, we must patiently wait for him and on him, and be ready to work in his time and in his way.

—THE INTERIOR. The great Presbyterian paper of Chicago, in a leading editorial, says: "This idea that trust is the essential element of saving faith is denied by those who call themselves 'Disciples' or 'Christians.' They preach that, if a man accepts the facts of Christ's life and death as historical facts, believes in Christ as he believes in Napoleon Bonaparte or anybody else that we read about, and is baptized, he will be saved. They repudiate what we call experimental religion." That is one of the points on which our Disciple friends are as far from the Baptists as the east is from the west. We grieve that such is the case; but what good can come from ignoring the facts?

—A CORPSE WAS BURIED FOR EVERY DEED laid in putting a railroad across the Panama Isthmus, one hundred thousand men having perished in the work. What of it? Well, nothing much, as ordinarily viewed. But we were thinking of it in this way: Suppose a hundred thousand men should lay down their lives in carrying the gospel to a heathen nation, one victim for every rescued soul, perhaps, what a deprecation of the waste and laudation of the consecration there would be! The thing is unthinkable. Why should it be?

—THE OLD-TIME METHODIST habit of shouting "Amen" and "That's so, brother" in church sometimes leads to ludicrous results. An instance occurred recently in Brooklyn. The Rev. George B. Reed in his sermon was telling of the benefits of giving, and illustrated it by examples from the Bible. An old gentleman frequently interrupted by shouts of "Amen" and "That's so." The preacher remarked that some persons might doubt what he told them and say: "Oh, that's only what Mr. Reed says, and he doesn't know much say-ay." Just then came the familiar interruption, "That's so, brother." The house was convulsed with laughter, and the pastor smiled and said: "Your interruption came in at the wrong place that time, brother."