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VOLUME LIII.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 6, 1889.

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— Since the Board of the Baptist Mission of the United States sent forth their call for more men, twelve have already sent in their names. The Board believe there will be no lack of volunteers; the great need now is money.

— The China Inland Mission has three hundred missionaries. While it is not recognized as a Baptist mission, its leader, G. Hudson Taylor, and the majority of the workers are Baptists. Wherever they go they teach believers' baptism, while infant baptism is discarded. — The last quarter was a prosperous one in the Baptist mission churches in Germany, 167 baptisms being reported. — Our own Brother Jones, at work at Sendai, Japan, reports 22 baptisms in connection with his mission during the last few months.

A part of the proceeds of a charity ball in Chicago was offered to a Presbyterian hospital in that city, but was politely declined. We take off our hat to its directors. Clean money for the Lord's work. — Spurgeon does not show much respect for preachers who are so shallow that they try to appear profound. He says: "If you look down into a well, if it be empty, it will appear to be very deep, but if there be water in it you will see its brightness. I believe that many 'deep' preachers are simply so because they are like dry wells, with nothing whatever in them except decaying leaves, a few stones, and perhaps a dead cat or two. If there be living water in your preaching, it may be very deep, but the light of truth will give clearness to it."

— An old student at Woodstock, Ontario, now one of the most earnest and successful pastors in the West, writes: "I can from my heart say that the work is becoming increasingly dear to me."

— My first contention is, that providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the Church. What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now, surely, if our Lord intended His Church to be the center of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world and preach the Gospel to every creature" is clear enough. So would it have been, if He had added, "and provide amusement for those who do not relish the Gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. This style of work did not seem to occur to His mind. Then, teach, Christ, as an ascended Lord, gives to His church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Where do the "public entertainers" come in? The Holy Ghost is silent concerning them, and His silence is eloquence.

— But he goes further: "Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His apostles. What is to be the attitude of the church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: 'Ye are the salt of the earth.' Yes; the salt, not the sugar-dandy or a 'lump of delight.' Something the world will be more inclined to spit out than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip. Short and sharp is the utterance, 'Let the dead bury their dead, but go ye and preach the kingdom of God.'"

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— LONDON BAPTIST ASSOCIATION.—This Association has been in a great ferment over the action taken Oct. 25. At this time, the meaning of the term "Evangelical Sentiments" was explained as including seven propositions. In the opinion of some, all their force was nullified by a preamble, in which it was stated that they should not have force as a creed statement, and even the adherence to evangelical sentiments, as required by the original constitution, vir-

tually given up. Since then twenty-six ministers have handed in their resignations to the officers of the association. On the 8th, a special session of the association was held to see if an understanding could not be reached and the secession avoided. The Association agreed to omit the preamble; but those who sympathized with the proviso of the preamble, stated that they voted for the amended statement of evangelical sentiments merely because the first proposition asserted the supreme authority of the Scriptures, and that each one would have the right to remain in the association even if his interpretation of Scripture did not lead him to accept the balance of the declaration of principles. The dissenters have not yet declared whether they will accept this statement thus explained. It appears from a call for names of protestants that some of one view or the other will not. It appears to us that our English brethren do not distinguish between two things—the right of each man to interpret the Scripture for himself, and the right of all who, in the exercise of freedom to interpret, come to the most divergent conclusions, to become or remain members of Baptist churches. Of course the right of freedom to interpret Scripture and to hold the consequent beliefs must be maintained. But to say that all beliefs which men may hold through this freedom of interpretation must be harbored in a Baptist church, would make it an omnium gatherum of all the isms which are abroad.

— Good News.—Our readers will be glad to learn that the work of the new term at our Seminary at St. Martins is proceeding very satisfactorily. The little misunderstandings of the past have all been adjusted, and the greatest harmony and cordiality prevail. The attendance is somewhat larger than during last term, with some yet expected. And now let all pray for a great spiritual outpouring upon all our schools.

— WARNINGS.—Archibald G. Brown, pastor of the East End Tabernacle, London, raises a note of warning in the *London Baptist*. He declares that the churches of all denominations are becoming more and more solicitous to provide amusements for the thoughtless, and less and less fastidious about the means employed to this end. If we mistake not, there is a greater rage for church amusements in America than in England, and the warning is needed here as well as there. Mr. Brown urges very strongly that it is no function of the church to provide amusements for those who have no relish for the gospel. He says:

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— From England. I must at once thank you Mr. Editor for that excellent article on "Attractive Preaching," in *Messenger and Visitor* of Dec. 26th. I am certain that if those whom the question most concerns will read, mark, learn, and inwardly digest the same, much good is sure to come of it. So be it.

Of course you have heard ere this of Mr. Spurgeon's accident. When going down a marble stairs at Mentone, he fell some half dozen steps. No bones broken, but two teeth were knocked out. When having been lifted up he pronounced it a case of "Painless Dentistry." It is evident their time was near if they had not been removed then. He had, however, in a day or so after to take to his bed on account of more injury being done than was at first thought. Latest accounts are cheering, inasmuch as he hoped to return to London at the end of this month (January).

Rev. J. A. Spurgeon has been ill and unable to preach for two or three Sundays. Little is heard of him ordinarily, but he is an invaluable help to his brother in connection with the Tabernacle, and the College in particular; and that between his labors at the Tabernacle and at Crofted his hands must be very full. Mrs. Spurgeon, too, is far from well. May the cloud of affliction which at present hangs over these most useful lives be speedily removed; in which prayer I am sure every reader will heartily join.

Dr. Parker, in preaching at Sunderland the other day, referring to rationalists, said, "I question whether a tear was ever either shed or dried under their cultivated and eloquent rationalism. For Martineau, Brooks, Harrison, Voysey and others whom they represent, I have the highest personal admiration and respect; but for want of a gospel made pathetic and mighty by the cross of Christ, the world in its vastness does not know them, and in its anguish never asks for its aid. Mr. Voysey," continues the doctor, "is earnest, thoroughly sincere, courteous, and gentle, but the world in its sorrow does not trouble him for his prayers. No, when the world's heart is aching it sends for Charles H. Spurgeon, General Booth, Moody, and Sankey, and men who have by the Eternal Spirit entered into the solemn and overpowering agony of Christ." This testimony is true.

The Rev. Sam. Jones appears to be making his power felt in North Carolina. According to the *London Echo*, which calls him "a forty horse power," the stores in N. C. are closed while he holds meetings, and one morning Judge Shipp adjourned his court in order that the bar and the jury might hear the noted evangelist. May Mr. Jones' bow abide in strength and his arrows be sharp in the hearts of the king's enemies.

To pass from men of peace to men of war: one M. Vaisier, of Nice, lately submitted to the minister of war a new mitrailleuse which is calculated to shoot down three thousand men in the space of ten minutes. With the frequent new inventions for destroying life in war, and the extraordinary attention being paid by the European and other powers, to warlike preparations, the time when

"they shall learn war no more" appears to be very remote. I am glad to report that John Bright still improves in health. He sat up three hours last night. He has been near the gates of death, but although growing better, the time cannot be far off before he must pass through. When he does the world will be much the poorer. Such men as he are rare indeed.

As for Mr. Gladstone, who has lately entered his eightieth year, he enjoys the best of health. His vigor, both of mind and body, for a man of eighty, at which age, according to David, a man's "strength is but labor and sorrow," is simply marvellous. He may see some years of service yet for his country, whose interests he has had so much at heart, and which for so many years past he has served so well.

I have noticed in recent numbers of the *Messenger and Visitor* the deaths of several who have lived to a good old age, some bordering on fourscore years and ten, and occasionally beyond. We have in this humid country instances now and again of persons to whom the pale messenger has been very lenient. An old lady at Whitworth has reached her 100th year. There is now living at Merton, Surrey, an old man who knew Nelson. There died at Melkham, Wilts, some three or four years ago, an old man who fought under that British hero. I saw him occasionally, and when, after having seen the "Victory" at Portsmouth, I called and told him I had seen her, the old man, who was very deaf, feeble and helpless, seemed to recover strength, his eyes brightened, and the war spirit seemed to wake up in him. Who can tell what thoughts and memories were stirred up within him at the mention of that word?

An old lady at New Deer has just died in 103rd year. At Bridgewater an old man, a bachelor, has died in his 105th year. At Newport, Monmouth, a woman died aged 104, having outlived her two daughters, both of whom were great-grandmothers. A clergyman has just died at Cork aged 107.

A petition has been forwarded by the Rev. Dr. Muir Porteous, Hon. Secretary of the Protestant National Alliance, Edinburgh, signed by 7,050 persons, including noblemen, gentlemen, clergymen, and people in all ranks of society in Scotland, to be presented to the House of Commons by Colonel Sandys, M.P., asking for the Governmental supervision of convents. It is in these terms: "That there are 558 conventual institutions in Great Britain—this being an increase of 330 convents and 150 monasteries since the year 1851. That is contrary to the spirit of the British Constitution, that these institutions should remain practically outside the jurisdiction of the civil magistrate. Your memorialists, therefore, most earnestly implore your honorable House to deal speedily and effectively with this matter, and to pass such a measure as shall cause these institutions to be subjected to Governmental supervision, and that a report may be laid annually before Parliament, and also that a statement may be sent to parents and guardians as to the condition of each inmate. And your memorialists," etc.

It is all-important that this example should be followed all over the United Kingdom. Attention ought to be turned to the fact that our land is being covered by these Romish prisons, into which numbers of noble daughters are being inveigled, and where the power of the civil magistrate and Acts of Parliament, such as that relating to the registration of deaths, are inoperative. In every other case, even in prisons, for the safety of the community, the causes of death required to be certified by the public registrar. Convents are the only exception, and it is significant that burials take place within the convent walls. For the sake of justice, humanity and morality it is much to be hoped that this petition may meet with the success it deserves. I feel sure that the people of this country are not half alive to the evils of the papal system. In this town there has just been built a large monastic institution, which will doubtless become a centre of strong Popish influence. For some years Popery has had a foothold here, and the priests "creep into houses and lead captive silly women," while Sisters of Mercy in their wayward their powerful influence to wig all they can to the Papal fold; while, on the other hand, Ritualists are doing their best to entice Dissenters to the Established Church, and in too many cases succeed.

Mr. and Mrs. W. B. M. U. are free from the gentle and persuasive influence of a certain sect, which, while its adherents deny being a sect, are emphatically the most sectarian of all; if not a prolific source even among themselves of what they profess so much to hate and so strongly to abjure.

Last Sunday afternoon a note was received by a member of the Baptist Church, and a most consistent member she is too, from one of that fraternity to this effect: "Dear Mrs. T.—"

Mr. G.— sends his compliments to yourself and family, and will be glad to see you at the room in High street at half-past six this evening where the gospel will be preached, and where you will be heartily welcomed. Yours, etc., etc."

But it did not take. She knew not the voice of this stranger, or rather she knew it too well. What good judges of sheep these gentlemen are. Have you ever noticed that? But of course you have; and how they seek to win away the best of them.

Well a day! between Popish priests, sheep-stealers, and Ritualistic parsons, dissenting churches in the rural districts in England have enough to do to live. I hope such churches will not get too haughty and conceited on account of their being the objects of so much loving solicitude on the part of the above-named. Be that as it may they will need all the strength that union and faith in their Master can give them to resist the power of this three-fold cord.

J. Brown. Wincanton, G. B., Jan. 16. "Let Others Follow."

An editorial in last issue under the above caption is worthy of the careful notice of all Gospel lovers. The inference, however, with reference to the scarcity of doctrinal preaching, if fairly drawn, is far from flattering to the Baptist ministers of our convention. I, for one, feel to record my belief, to which I endeavor to conform all my pulpit exercises, that a minister should properly be said to have "begun a course of doctrinal sermons" when he first assumes the preacher's office.

Any sermon, on any occasion, that does not get down to "the great deeps of mysterious divine wisdom," and does not make out towards the "great towering heights of privilege and growth and loyalty and service," and at the same time does not hold up a crucified and risen Christ as the hope of a lost world, would not class as a standard sermon if we take the New Testament for our guide.

A diligent student of Spurgeon's sermons will be able to understand something of what true doctrinal preaching consists; he will find the eternal electing love of God, the all-sufficiency of the Saviour's atonement the substance of every discourse.

How beautifully, and with what force, and with what grand results does this princely preacher shape and send out those word structures which now have a fame that is world-wide, and a potency that thrills every believer's soul! He that carries much at the cross and at the mercy-seat, and saturates his mind with naked Bible truth, will not lack of the "strong meat" with which to feed his own soul and the souls of all who wait on his ministry. Yarmouth, Jan. 24. M. B. S.

W. B. M. U. "Arise, shine: for thy light is come."

Mission Work Among Heathen Women. (Continued.) MADAGASCAR.

There are in Madagascar 30 English ministers, 338 native ordained ministers and 4,395 native preachers, 61,000 church members and 230,000 adherents. Not less than 33,000 woman church members.

The Queen of Madagascar at her coronation, said: I also tell you that I place my kingdom under the protection of God for I know it is the kingdom that is governed by dependence upon God, that it is true and has strength and progress. Go forward in wisdom that the glory of this Kingdom may increase. Remember that it is righteousness that exalteth a nation, and that the fear of the Lord is the beginning of wisdom.

As a picture of the African savage life, I know of nothing better than that given by Stanley on his arrival among them, "I saw," said he, "before me, over a hundred beings of the most degraded, unrepresentable type it is possible to conceive. If the old chief appeared unpossessing, how can I point out without offence my humbler brothers and sisters who stood around me. As I looked at the array of faces, I could only comment to myself ugly, uglier, ugliest, as I looked at their rude and filthy bodies and the general indecency of their nakedness, I ejaculate fearful!" As the sum total of what I might with propriety say and what indeed is sufficiently descriptive.

And what shall I say of the hypocritical and queer appendages that they wore

about their waists; the rags of monkey skins, and bits of gorilla bone, goat horns, shells, strange tags, to stranger tackle; and of the things worn around their neck, brain of mice, skin of viper, adder's fangs, and blind worms' stings, and how strangely they smell. These strange men, like creatures, who stand regarding me, not silently; on the contrary, there is a loud interchange of comments upon the white man's appearance, a manifestation of broad interest to know whence I came, whether I am going and what is my business. And no sooner are the questions asked than they are replied to by those who pretend to know. The replies were followed by long drawn ejaculations of men—and these are men!

Now imagine this. While we whites were loftily disputing among ourselves as to whether the beings before us were human, here were these creatures actually expressing strong doubt as to whether we whites were men. A dead silence prevailed for a short time, during which all the females dropped their lower jaws far down and then cried out again, Men! The lower jaws indeed dropped so low that when in a position of reflection, they put their hands up to their chin; it really looked as if they had done so to lift the jaws into their proper positions and to sustain them there, and in that position they pondered upon the fact that there were men white all over in this queer world.

Stanley further tells us that during his wonderful journey of seven thousand miles across Africa, he did not meet one individual who had ever heard the Gospel.

But to Africa missionaries have gone, locating themselves and there preached Jesus, and very much good of a prominent character has already been accomplished.

Translations of the Scriptures into their native tongue, issue of school books, dictionaries, medical hospitals, as well as many trading operations, are among the agencies for lifting up and evangelizing the people. Among the necessary items, carried into the country by one party, we find calico in quantities, and seven tons of soap. This alone has a glimmer of light in it.

There are in Africa, according to the statistics given in the *Review* of July, of the year: ordained ministers, missionaries, 453; female missionaries, 107; ordained native pastors and helpers, 9,196; and communicants, 55,617. It would not be over-estimating to say the half are women—27,800.

INDIA. The work of a Christian woman was very much blessed in spreading the gospel among the Keres. She began by opening a school for girls in her own house, and maintaining a daily prayer meeting there also. Before the first season had passed 12 had made a public profession of their faith in the Saviour. This one woman's influence was such among the women and girls that there was scarcely a home in the numerous villages of the Jungle that had not felt the power of her Christian womanhood to uplift and transform female character; and when, after four years, she was called to her reward, the wilderness had already begun to bloom like Eden, and the desert like the garden of the Lord. Persecutions broke out and the poor creatures fled in every direction; but they held fast their faith, and, like the primitive disciples, preached it when scattered abroad.

Karen Christians now number 200,000, a large majority of whom are women, whose faithfulness to the cause and whose earnest efforts to spread the good tidings of peace, are shown in their liberality in sending missionaries into Siam and the region beyond.

Literary Notes. The Prospectus of *The Youth's Companion* announces an array of noted contributors which promises unusual excellence for the present volume. First among them is General Lord Wolsley, who will tell of his strange personal adventures in the field with the British armies. Then Professor Tyndal, and Justin McCarthy, who writes of "Leaders in the House of Lords," Archdeacon Farrar, on "Musicians and their Struggles," and Professor Huxley. Among American contributors we find such well-known names as Lieutenant Schwatka, who writes of "Tight Fitches in the Arctic," Andrew Carnegie, on "Bits of Advice to Young Men," Dr. Austin Flint, Judge Oliver Wendell Holmes, Jr., on "Young Men in the Law," Admiral Luce, Colonel Thomas W. Knox, James Parton and at least one hundred others. *The Companion* is a welcome visitor weekly in more than 400,000 families, and has won a place in home life obtained by no other publication. The wonder is how any family can do without it. The price of *The Companion* is \$1.75 a year. A sample copy will be mailed free by the publishers on application.

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