

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy, and the nearest Post Office, if it is a money order office, will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

STRAIGHT STRAIGHT! We have been both surprised and grieved at rumors which have reached us from various sources. It is to the effect that the clerk of a certain church sent us an item of church news which we refused to publish. These are the facts: Another brother had sent us the same item, and it was already in type, when the communication came from the clerk. We never put the same item in twice though sent by different brethren, and we did not in this case. Are not these the facts, brother clerk? If any other communication was sent and did not appear, it did not come to hand. It is too great a joy to us to get items of revival intelligence to wish to suppress any of them. Please let there be no exception to the uniform kindness with which the editor of the MESSENGER AND VISITOR gratefully acknowledges he has been treated.

CLOSE COMMUNITY PEDOBAPTISTS.—The Morning Star, the able and wide-awake organ of the Free Baptists of New England, makes the following declaration:

"The difference between free communionists and pedobaptists on the communion question proper is greater than the difference between pedobaptists and the Close Baptists."

This paper has repeatedly declared that Pedobaptists are close communionists, and it here says that they are more close than strict Baptists. This is strictly true, and yet the most of our open communion Baptist friends, in the past, have not seen this, and have let their sympathies go out toward Pedobaptists rather than ourselves. We are glad there is a change, and hope it may result in binding the great Baptist brotherhood closer together.

In view of this fact, that Pedobaptists are at least as strict communionists as we, how absurd in the constant coming of some of them make about our close communion! Strange they do not see that their belief to baptism as a pre-requisite to the Supper is the same as ours, only they do not admit all they deem baptized, and worthy of that ordinance, to the Supper as we do, since they exclude the infants.

TORRADO AND BURE.—There was an investigation in one of the Great American State Prisons, not long since, to determine the influence had by the use of tobacco in inducing indulgence in strong drink. The following was the result:

"That of 700 male convicts there, court records showed 600 were there for crime done under the influence of liquor, and that with 500 of these the use of tobacco was the very beginning of intemperance habit."

Let this fact, which probably holds good generally, have its due weight with all who use tobacco, or whose practice is influencing others to do so.

METROPOLITAN LORD MAYORS.—The present Lord Mayor of London is a Methodist, as was his predecessor. He is also a local preacher, and a few Sundays ago preached for Dr. Parker in the City Temple, to a crowded audience. There are not many who would carry such simple and bold avowal of the worth of the gospel up to the heights of social position and political consequence. All honor to the man who esteems no place too high for the humble discharge of Christian duties.

SUBJECT.—Two divisions in the House of Commons of England are vastly significant. The question of the dis-endowment or the reformation of the Church of England in Wales, was brought up, and there were wanting but twelve votes of declaring for the former. Mr. Labouchere moved a resolution declaring it to be inadvisable with the principle of representative government that any restriction of the Legislature should derive its title to legislate by right of hereditary descent. This was lost only by a narrow majority of 36. In the course of Mr. L.'s remarks he mentioned that the peers had an average of \$150,000 annual income apiece, that they drew on an average \$3,500 from the public treasury each year, that the relatives of peers had drawn thereon, in the last 30 years, the enormous sum of \$600,000,000.

But this great expenditure upon the privileged class in Great Britain is not the most serious feature of the question of the existence of the House of Lords. The Commons is becoming more and more liberal every year, while the Lords is every ready to pit itself against the most necessary popular reforms. The state of things cannot last. A democratic movement some day, and then there is no doubt which

will carry the day. Legislators who are irresponsible to the people are a danger to any nation, if they have power, and dare to assert it; for they are impelled to use their power for the good of their class and not those of the realm.

How True.—In this faith I have rested for many years, with a mental repose unbroken by an hour of misgiving or wavering. If it is not true, nothing is true; if it is not from God, nothing is from God. If God has not disclosed himself in it, he has not done so in the discoveries of geology and astronomy. The religion of Christ and the religion of nature stand or fall together in their claims to the faith of the human mind.—Dr. Philip.

It does not require much thought to be convinced that if the Bible is not from God, nothing is from God. If God has made a revelation, it must be superior to all the productions of the unaided intellect of men. Now it is conceded by the most skeptical that the Bible transcends all other writings to a wonderful extent. Therefore if the Bible is not from God, nothing is. But can we suppose God has left the world to ignorance of himself, except as they can find him out by blind gropings. How blind these gropings are, can be seen in the myriad idolatries of the past and present. Is it not more reasonable to believe God has taken pity on the race and revealed himself and his way of salvation as the Scriptures say?

CHANGE OF USE.—Rev. W. C. Van Meter writes that he has just published an edition of 10,000 copies of the Gospel of John and Lesson Helps, in the Torture Chamber of the prison of Corte Sovella, Rome. A strange use for this terrible place, illustrating the march of progress. To give some idea of this place, three of the instruments of torture are described:

1. The *Figilia*.—To extort a confession or disclosure, the victim was seated upon a high stool about three inches wide, the top being cut into sharp diamond points. The legs were tied together and hung down without support. Should the victim, behind the back and attached to a rope from the ceiling, and thus the poor sufferer was kept from falling off, though every move would sink the points deeper into the quivering flesh. Some endured this from thirty to forty hours. If this was not successful, they were tried.

2. The *Forcible Supper*.—A rope from the ceiling was attached to the hair, and the victim was jerked up—suspended, dropped, at the pleasure of the inquisitor. At the same time the fingers and hands were severely covered by being twisted with small hard cords. Should the victim, and the victim still be conscious, they were tried.

3. The *Travilla*.—A piece of very hot wood was bound to the sole of the feet. No words can describe the agony caused by this. Usually in a short time the victim, looking all powerless, would cry out, "I will confess anything you wish, only my sufferings at once." For a more graphic description of the sufferings of the Lord's people, read Heb. xi. 36, 37, 38.

GOOD NEWS.—Sam Jones made the following good bit on some people who are inclined to talk a great deal and do but little:

"You remind me," said he, "of a little steamboat that comes in up at Rome every once in a while. It has a boiler two feet long and a whistle four feet long. Every time it blows its steam is exhausted, and it stops."

PROHIBITION AND TRADE.—There are some reports, says the *Advertiser*, going the rounds concerning alleged depression of business in Atlanta, Ga., in consequence of the prohibition of liquor-selling in that city. But last week the city yielded \$115,000 of bonds at par, bearing 4 per cent. interest, in order to retire the same amount of 3 per cent. bonds; and it is further noted that City of Atlanta's per capita sold below 90 a year ago. It is evident that financial ruin has not yet followed prohibition in that place.

In the campaign for the Scott Act in St. John we may expect to have all these wild statements about the evils of prohibition strung out by the yard. To some who have an interest in the liquor business, whether as vendors or moderate drinkers, it is always as plain as a pike-staff that for men to spend the greater part of their hard earnings to fill up the till of the grog shop keeper is the sure way to make the country prosperous, and to save all this for bread and comforts for the family will bring financial ruin upon the land. These men who are interested in the rum traffic are very much interested in the prosperity of the country.—*Verily*.

TRUTH TO NATURE.—It was a little girl at Malden, who, having been naughty, and received a punishment from her mother, said this prayer fervently when she went to bed that night: "Oh God, please make me good; not read good; but just good enough, so I won't have to be whipped."

## Boston Monday Lectures.

### "VITAL ORTHODOXY AT HOME AND ABROAD."

Another great audience greeted the Rev. Joseph Cook on the occasion of his seventh lecture in the present course in Tremont Temple. During the course of the prelude and the lecture his audience several times manifested its sympathy, its approval, its enthusiasm, by the heartiest applause. Mr. Cook has certain mannerisms and peculiarities manifested in his private life and in his public discourses. These are incident to genius. Some people dislike him on this account. They do not see clearly, or deeply into character. Mr. Cook is very plain and abrupt in his denunciations of evil in high or low places. Some people are a little offended in this. They are not quick to recognize the intense and overmastering earnestness and sincerity of the man. Some people were offended because of the fearless and burning words of the Hebrew prophet. Mr. Cook has his faults. Most men have their faults. But Mr. Cook is a moral genius. He sees into the eternal verities. He knows that God is present in the human Conscience and omnipresent in the affairs of the world. He realizes the eternal energy which everywhere makes for righteousness. Therefore this man becomes severe and manifests a lofty scorn when confronting certain forms of evil. In his time and place and in his own way he is one of God's chosen instruments through whom the Spirit of Truth speaks words of power to this present generation. Notwithstanding some imperfections an honest and outspoken soul deserves reverence. And this reverence is received from all those who have spiritual discernment. The great question always is this: Is the ruling principle of a man the love of righteousness which is the love of the Christ? By the love of righteousness I mean the hungering and thirsting after righteousness in the heart and life.

The subject of the prelude was "The Newest Aspect of the Indian Question." Mr. T. H. Tibbels, the husband of the quite famous Indian lady, Bright Eyes, was present upon the platform and addressed the meeting, making an earnest appeal in behalf of Indian citizenship, as provided for by the bill of Senator Dawes now before the house.

Mr. Cook explained that the purpose of the meeting was to fire the powder of the Indian Association from Massachusetts to the Gulf, and from Plymouth Rock to the Golden Gate. He moved the recommendation by the audience of the bill of Senator Dawes, and the resolution was adopted unanimously by a rising vote.

Mr. Mary A. Woodbridge, of Ohio, the representative of the Woman's Christian Temperance Union, was present, and on invitation by Mr. Cook, spoke eloquently and persuasively in behalf of the above cause, and of the sister cause of the White Cross League. This address was greeted with great applause.

Mr. Cook stated that a Massachusetts senator had asked the opinion of this audience on another resolution introduced at the session of the Evangelical Alliance yesterday. And this resolution was adopted unanimously by a rising vote. Mr. Cook saluted his Tremont Temple audience as the Old Guard of Reform.

THE LECTURE: "METHODS OF MOST SUCCESSFUL PREACHERS."

Every sermon should be a chain—but chain lightning. Men may make the chain, but only God can transmute it into a thunderbolt. The best preacher does not speak but he is spoken through. The most effective preaching consists not only of words about the Lord, but in a sense of words from the Lord.

Cooperation with God is the grand source of intellectual, or spiritual, of all enduring power. It is the secret of persuasive force in speech.

It is a Biblical truth that something sets through us which is not of us. God has promised to be with his people always, to the end of the world. The true preacher is a channel through whom the Spirit of Truth works. He is a messenger.

A sound doctrine of Conscience, a profound analysis of the Moral Sense, indicates what Matthew Arnold teaches, that there is something which presses upon us, that is not of us, something eternally outside ourselves, which makes for righteousness. As a soul may induce thoughts in another soul through subtle laws which we do not well understand as yet, finite mind mingling with finite mind, so the finite soul may induce thoughts in another soul, infinite mind mingling with finite mind.

(2.) Self-surrender to religious truth: harmony with ethical verity.

The preacher regains his strength from contact with reality, that is, from cooperation with God. Antea in his troubles with his enemies, regained strength every time he touched his mother earth. In our time God is pouring out his Spirit in the field of science, in the field of politics, in the field of general reform, as well as within the Church. Find that point of history on which the divine finger is pressing, and press that same point. Throw yourself into the full current of God's providence as exhibited in passing events.

Cooperate with God. If within the depths of your own soul there has been produced a conviction of peculiar intensity, use it as a weapon formed by the Holy Spirit.

In our time when science is supposed to be, but falsely supposed to be, in conflict with Christianity at many points, it is highly important that Christianity should be presented from the point of view of the fundamental, axiomatic truths of reason.

What are you to do in your ministry when you are tossed about by the various discourses of our time? Cooperate with God. Study Church history and notice what has been justified by the law of the survival of the fittest. Plant yourself upon the fundamental cans and canons of our Lord's own words. These are the moral axiomatic truths.

Along this unifying thread of cooperation with God, I might arrange every one of the problems in the ministry, and find thence a clew leading through the labyrinth of all ages.

I summarize then my aspirations for the ministry by putting before you no ideal less than that of historic Christianity; no ideal less than that of advanced ethical science; no ideal less than that of high philosophical and poetic insight which in every age has found in the preacher something divine, if he ever has been worthy of being called a divine.

High in the temple of the living God, the preacher stands amidst the people and declares aloud the truth, the whole revealed truth, ready to seal it with his blood. Such is his calling, his commission such.

Yet is he humble, kind, forgiving, meek, easy to be entreated, gracious, mild. With all patience and affliction he teaches, rebukes and persuades, as well as counsels and warns.

In the above outline I have been able to give but the merest outlines.

E. M. CRESLEY.  
Boston, March 20, 1886.

## Western Notes.

Let no one be misled by this caption. I have written Western Notes partly because I used to think Minnesota a part of the West, and partly because many of my Eastern friends still so regard it. But we belong to the Eastern half of the continent. There are really no redskins nor buffaloes here. We still claim to belong to the "cultured" East. It will not be long before our neighbors at the Golden Gate will be putting forth the same claim. San Francisco is nearer rock bound Maine than Behring Strait. But they must fight our own battles. You want to hear of Minnesota Baptists and their work.

The denomination in this State is not as present strong but very aggressive. We have one hundred and seventy-nine churches, with a total of about ten thousand members. Yet for State missions alone we are aiming to raise this year eight thousand dollars. Our State work is being vigorously pushed forward under the superintendency of Rev. J. Sunderland. Missionary pastors are supported wholly or in part on above forty fields. And what is better the blessing of God is resting in a remarkable manner on very many of these churches. Large gatherings are reported from many parts of the State.

Minnesota, though not the political capital, is our Baptist banner city. Its Baptist churches number eight, and all but one of these are well-wooded. Immanuel church, Rev. D. B. McLaurin, pastor, recently dedicated an elegant house of worship costing thirty thousand dollars. The Chicago, preached on the occasion. Mr. McLaughlin is building, and will dedicate next summer, the finest church edifice in the city, to cost when finished one hundred and fifty thousand.

upon as manly and Christian. Possibly his assuming the role of a martyr is a little uncalculated for. No persecution will certainly come to him from those he leaves behind, while the denomination he goes to will not fail to reward him for the change. A proselyte always receives double honor.

But not to make this letter too long, I must close with a word about Stillwater, the home of the scribe. This is a city of nearly seventeen thousand, and though somewhat overshadowed by the twin cities which are so near it, is growing rapidly. Here is located the State prison of present containing about four hundred and fifty inmates. Our chief industry is the lumber business. Three different efforts have been made to establish a Baptist church, the last in 1880, having so far succeeded. The present pastorate began in October last. During the early part of the winter special services were held resulting in the conversion of many and the baptism of eleven. Quite a few others are waiting, who will come forward soon. The outlook for the cause here is very hopeful. We shall probably, during the coming season, erect a new house of worship.

I see as I read these notes over that they are largely made up of figures, and hence according to the old law must be truthful. But whether facts or figures here they must end.

D. H. S.

## Letter From Mrs. Hutchinson.

The following letter to the secretary of the Woman's Baptist Missionary Union has just been received and is published for general information:

CHICAGO, INDIA, Jan. 26, 1886.  
When I received your letter we were in Calcutta, (a small resort about 16 miles from here), where we spent 4 very enjoyable days with the collector and his family. Their house is now in Chicago, and that was one of the many tours that he is obliged to make. Mr. Hutchinson was going on a tour in the same direction and at the same time, so Mrs. Lowell persuaded me to go this far too. We were all in tents pitched almost on the sands, and we spent as much time on the beach as the sun would allow. Mr. Hutchinson did not come with us but went in the train with the preachers every morning and evening although I tried to persuade him to rest, as he is looking anything but well.

Last month I spent 14 days on the field, and with the exception of one or two mornings, visited villages twice every day with the bible women. The women listened well, some of them for the first time; but we are not satisfied with that; we long to see the Spirit of God working among those people as we have seen it at home. What our friends of death be when they will throw themselves into a well or river because they have a pain in their stomach, or some trouble came.

I met a woman who had been a boarding girl in Mrs. Armstrong's school. She is not a Christian, but she was so different from the other women in that village that I cannot believe that she is some better for having gone to the mission school. While we were in tent, bears, tigers and hyenas visited us in the night, and we had to muster our men several nights to make fires and frighten them away. I went out several days after, and came in some time before Mr. Hutchinson. Going out, my bandyman upset the bandy in the middle of the night and frightened us very much, but we did not get hurt; coming in we saw a small tiger which frightened the men and oxen very much; after sitting on the side of the road for a little time, it went away; it was not a kind that would attack a man. I said at the time that I would never travel alone again; but if it is ever necessary I suppose I shall go.

Mr. Hutchinson had a slight attack of fever just before Christmas which prevented us from going to our annual native association which was held in Bobbili this year. We were very sorry that we could not be there this year, especially as Mr. Archibald was the only male missionary there, but it could not be helped. Owing to the late rains, the fields were impossible, and to go by the road we must be on the way three nights and two days. This we did not think advisable in my husband's state of health. We did not go to our conference in Coosnada either, so we have had two disappointments already this year.

A coolly came from my husband to-night. He is now about 26 miles to the north east of Chicago, near the sea. The country is very rough and wild, with no roads to speak of. It is one of the places that has not been visited by missionaries before.

Hesannah and Martha visit together in the town. They are both widows and we do not think it advisable for them to go alone. During the months of October and November they made 40 visits in the town and surrounding villages, this, besides attending our women's meetings, general prayer meetings, and Sunday services.

In December they spent 14 days in the field with my husband and I, and while here at the station, worked in the town.

One of the other takes the class of small boys and girls in the school every morning for a bible lesson. All who can read, recite a verse from the bible every morning after prayers, in the school house; besides this, the boarding girls and bible women recite 8 verses to me every Sunday, and on the whole they have 13 verses of scripture to learn every week.

LOTTIE HUTCHINSON.

## Too Late.

As I was going to Boston in one of the morning trains, as it stopped at one of the way-stations, I saw a woman and a little boy, coming toward the train. The little boy, seeing that he was late, ran as fast as he could till he came to the platform, and stood waiting for the woman. She waved her handkerchief for them to wait for her. The conductor called out: "Hurry along, lady." She quickened her steps, and as she drew near the train, he said "This way lady," but she, not heeding his call, went toward another car. The conductor, with outstretched hand, again said, "This way." She took two steps toward him, then turned toward the other car. He rang the bell, and as the train moved, she ran toward the conductor. He said, "I have waited long enough; you cannot get aboard now." As I sat at the open window, and saw her turn away so disappointed, I thought how like life this is. How many want to go to Paradise, and yet delay too long, by turning away Him who has called to them. He says, "I have called and ye refused; I have stretched out my hand, and ye have regarded it not." Dear reader, is this your case? Do you want to go on board the gospel train? If so, do not leave it too late, for by your tardiness you may prevent another who is waiting to go with you. Now is the accepted time, now is the day of salvation.

D. H. S.

## Missionary Items.

In 1872 the Emperor of Japan began to modernize his country. The common schools now number 29,081, with 84,765 teachers, and 3,004,187 pupils. There are 173 high schools, having 294 instructors and 13,132 scholars, and 84 normal schools, with 113 teachers and 6,263 students. The Imperial University, at Tokio and the Imperial University of Engineering, together employ 163 professors, and are attended by 1,897 students. Seven per cent. of the entire population must, therefore at present feel the influence of a liberal modern education.

There is a Baptist church seventeen or eighteen members at Nabluos, Palestine—the ancient Shebrim—with a congregation of one hundred, a Sunday school of one hundred and forty, a day school of one hundred Mohammedan girls, a house of worship called, "Zion Upper Chamber Baptist Chapel."—*Indiana Baptist*.

Missionary Diaz writes that some three hundred converts are waiting and watching for an opportunity to elude the priests and be baptized by night at Havana, Cuba, and its vicinity, and that he will begin the Good News, a Baptist monthly, at an early day.

The Missionaries of the London Missionary Society began work in Samoa fifty-five years ago. Within thirty years the natives were all nominally Christians, and were provided with a beautiful octavo reference Bible in their own tongue. These Bibles were not given, but sold; and within seven years after the entire Bible was printed an edition of ten thousand copies was sold, and the British and foreign Bible Society received from sales the entire amount of its outlay—\$15,571. There are now six thousand converted men and women in the group, and at least as many more disciples have died during the history of the mission. There is a mission seminary, established forty years ago, in which 1,700 native youth have received a Christian education. The native churches of Samoa, besides supporting their own pastors, have contributed, on the average, \$6,000 per year for the last twenty-five years to the funds of the London Society. Yet, when the missionaries began their work, the people were dangerous savages.

The number of Jews in the world is about 8,000,000. 100,000 Jews have accepted Christianity since the beginning of the century, though only about 370 missionaries have been employed among them, and 300 Jews are now ministers of the gospel.

A Baptist missionary in the City of Mexico, the Rev. W. H. Stone, has been invited to baptize a Presbyterian minister and his whole church, and organize them into a Baptist church.

The "Blancher" has information that two Russian Baptists who were accused by Russian "popes" because of their religious beliefs, were sentenced to death by the court. Their wives, children, and relatives were also brought into court, and when asked whether they would give up their belief, they said, "Do with us what you please, but we will abide by the same faith." They were sent to prison, but they read the Bible there to their fellow-prisoners.