

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME L.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XXXVIII.

VOL II.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 20, 1886.

NO. 42.

## 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. Go to the nearest Post Office, if it is a money order office, it 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.

—**Subscribers in arrears.**—An offer has been made in the *Messenger and Visitor*, by which those who have not secured the reduced rate of \$1.50 per year may still get the paper at that price for this year. If those who are in arrears from January, '85, will send us \$5.00, it will pay for the three years, '85, '86, and '87. If those who are in arrears from January, '86, will send us \$3.00, it will pay for the two years, '86, and '87. This offer will hold only till the 1st of November next. After that date, all in arrears as above stated, will be expected to pay the full \$2.00 for this year, as well as for last. Will not the subscribers interested remit at once, and save the fifty cents on this year's subscription? Act promptly, brethren.

—**Pastors, Agents, All Interested.**—The Local Directors have authorized us to offer the *Messenger and Visitor* from the time any subscription is received till the end of this year for twenty-five cents. This is to give all who wish, an opportunity to see how they like the paper, for a trifling cost. Will not all interested in the circulation of the paper send us, as many trial subscribers, on this offer, as possible? How many old subscribers will send us in at least one? Do not let a day pass before something is done.

—**Go and Do Likewise.**—We heard, not long since, of a case which will be very frequent. A brother, who had plenty of farm produce, wished to leave a little of it now and then at the parsonage, but delicacy and a fear lest his pastor might not like it prevented him. On being told by a friend whom he consulted that his offerings would be gladly received, he began to remember his pastor in this kindly way, and found that he was bringing joy to his heart as well as a supply to his larder. The evidence of goodwill which it carried, and of sympathy and kindly concern, was just what the pastor needed. We commend this kindly practice, especially where the pastor is struggling with all kinds of difficulties upon a poor and hard field. He could be helped most materially, and the people would never feel it. At the same time it would increase the love of pastor for people, and of people for pastor; for doing kindness warms the heart even more than receiving it. No pastor will misunderstand the practice. He will know it is not like a crust thrown to a pauper, but a token of sympathy and love given to one who is seeking, in the Master's name, to do them good.

—**Well Merited.**—Our readers will remember that the papers were full of the scandal in connection with the Rev. W. W. Dowds, pastor of Bondoin Square Baptist Church, Boston. He has been proved guilty in this Civil Court on six different counts, of the gravest offence against social purity. Still, strange as it may appear, a large part of the church have held to him, and recognize him as their pastor. The Association to which this church belongs has taken action, and passed a resolution "withdrawing fellowship with it." This was the only way to save themselves from the moral disgrace entailed by such a church remaining in the Association. The Calvary Baptist Church also has concluded, by a vote of 100 to 10, to disown the Rev. W. W. Dowds, by whom the "W. M. Board" lost \$100,000. The change was of dishonesty and untruthfulness, and the vote was unanimous.

—**Dr. Ball, Agent.**—Some of our readers remember Dr. Ball, the excellent editor of the so-called *Baptist Union*. This was a paper started to disrupt the Baptist denomination in the U. S. on the communion question. It pursued its course, fitly armed with a great flourish of trumpets, when, all at once, it collapsed. Dr. Ball was also largely instrumental in leading the Free Will Baptists of the U. S. to open their churches, as well as the "World's table," to the unrepentant. That denomination, however, drew back from that extreme but logical outcome of the open-communion practice. We have not heard much of Dr. Ball for a long time. Recently, however, he has been in England. He attended the Baptist May Meetings, and sent reports to the *Morning Star*, the able organ of the F. W. B. body in New England. He reports that, among other things, referring to the 300,000 Baptists of the British Baptist Union, they are all free-communicants except about a dozen small churches. In the last *Morning Star*, a

Mr. Walter A. Mayo takes him to task for this and other statements. He shows from the British Baptist Year Book that there are 75 strict Baptist churches in London alone, some of them among the most influential. In Suffolk there are 27 close churches to 20 open. In Lancaster and Yorkshire, where there are 40,000 members, the rule is close-communication. In Wales, where the Baptists are nearly four times as numerous as in England and Wales together, strict communion is universal. Four of the nine theological seminaries are pledged to strict communion. Taking the Baptists of Great Britain as a whole, 140,000 are strict, and 160,000 open-communicants. So it will be seen that this is a very remarkable case of the wish being father to something more than the thought. The Dr. has evidently been imposed upon.

—**Good.**—In response to the offer of the M. B. P. Company to send the *Messenger and Visitor* to the end of the year for 25 cents to new subscribers, a brother writes that he spent part of a day in canvassing for the paper, and as a result sends us in eight names with the money. If one in each community were to do likewise, the names would come in by hundreds.

—**F. C. Baptists and Instantaneous Sanctification.**—The Free Christian Baptists of New Brunswick have been much troubled with the dissensions caused by the higher life in many of their churches. Heretofore the Conference have tried to win back those who have accepted this doctrine by the most gentle measures. It has appeared to us almost as if the utterances of the Conference in the past were compromises. It has been found, however, that the end sought to be gained was not attained, and the trouble appeared to be spreading. At the Conference just held, decisive action was taken, as can be seen by the following resolutions that were adopted:

That the ministers of this Conference who have changed their views and teachings on the doctrine of sanctification from those held and taught by the denomination, and now believe in entire instantaneous sanctification as it has been taught amongst us by some of late, be affectionately requested to prayerfully reconsider this whole question, with a view to returning to the belief of the denomination and the restoration of doctrinal harmony.

That this conference cannot ordain any man holding the views of sanctification contained in the paper.

That this conference cannot license to preach any man holding such views.

That the conference request the churches of the denomination not to license to preach any man holding such views.

That this conference recommends to all our churches that they appoint or elect no person to office in their churches, or as trustees of church property any persons holding those views.

That the conference shall notify the district meetings by circular letter of this decision.

We rejoice in this action of our F. C. B. brethren for various reasons, which we will not mention. At the same time we are unable to refrain from a degree of sorrow that worthy brethren, whom we believe are in error, will be grieved. But truth is more sacred than the most sacred feelings of any man, and its interests must be regarded at all costs.

—**Just So.**—At the meeting of the Baptist Social Union of Boston last week, Dr. Gordon, in an address, said that he had observed that those religious bodies that require ministers to believe the fewest doctrines and do the least work are most troubled with a dearth of candidates for the ministry. This is what might be expected. Denominations that require ministers to believe the fewest doctrines do not expect men to have strong convictions of truth. It is only conversions of this kind that will press men in any great numbers into the ministry. When they are pressed into the ministry from this reason, they will not care to become ministers in a denomination where such strong convictions do not have place.

self-supporting sections, it may be better to have a separate church in each. A church large enough to require the labors of two men, and strong enough to support them, is liable to grow rigidly if required to support only one. At the same time, the pastoral care and the thorough organization needed for the best results cannot be had. We are undecided as to the lax discipline Bro. Dodge refers to should exist in any of our churches. The trouble in all such cases is that the discipline has not been kept up. If a church take hold of each case as it comes up, discipline can be exercised and its purity maintained. If cases are allowed to accumulate until, in desperation, the church have to deal with a whole batch at a time, the danger of reading the church sander may often well cause good men to hesitate. Still, the discipline must be exercised, or the church will become a byword and a reproach. The lesson is, keep up the discipline.

—**GLORIOUS TIDINGS FROM THE CONGO.**—We referred to the fact that tidings of blessing on the work on the Congo had been received at the Mission Rooms, Boston. The following extract from a letter of one of the missionaries to Dr. Murdoch, gives particulars. They will send a thrill of gladness from Atlantic to Pacific:

When I received your letter to baptize, I was preparing to immerse sixteen candidates, but had also just commenced some special services in all the towns. I looked up the house, took the harmonium, the children and converts, and sang and preached the gospel to the people all day long. The hopes that had been shaking for some time began to stand up and show very evident signs of life. Truly, the Pentecostal power came as I have never seen before; for the people began to bring out their idols for us to burn, and to cry, "What must we do to save?" There was much opposition and persecution, which only seemed to increase the spiritual power; for the bitterest enemies and the greatest sinners were brought under conviction of sin. The interest increased, and the people came up in large numbers to the station. The house became so full, and we were obliged to hold the services in the open air, and have continued to do so up to the present time, and we have more than 700 converts. The glorious fact is this, that Janza Manteka is no longer a heathen country, but more Christian than any I am acquainted with.

From Japan.

K. H. JONES.

(Continued.)

SENDAI, JAPAN, April, 1886.

The clearing up of the room being completed, you again hear the clapping of hands, with which the proprietor retired last night, and which provoked a chorus of "Hi!" from all parts of the house; you now remember that, soon after, a young female came, with tea and confections. This then is the hall-bell of a Japanese hotel. You soon get accustomed to it, and as the clapping of the hands can be heard in the office, or servant's quarters, from every room in the house, you take it as naturally as if it was an electric call-bell in a home hotel. The name that this young girl is known by indicates the state of morals which prevailed in Japanese hotels until recently reformed by the government. The name is equivalent to prostitute. She pours out and offers to each one a diminutive cup of tea with some pretty confections, and then modestly retires. This tea and confection taking is done on arrival and departure, before and after meals, and, in fact, a fresh supply is always kept within reach, being specially reserved in case a person calls to see you on business or pleasure. For comfort considerations a Japanese hotel is not adapted to the use of foreigners; but to the simple habits of the Japanese it offers many points of advantage. They are very social, and the Japanese hotel favors anything rather than exclusiveness. They take a night hot bath in travelling, and the bath-room furnishes them with adequate washing facilities. They use little money in travelling, and a hotel of such simple customs is naturally cheap. About twenty cents for supper, room, and breakfast, is an ordinary charge. To this you do well to add fifteen or twenty cents for extra tea, etc., which, while they do not charge regularly in your bill, you are expected to pay, and in paying you receive an additional receipt. The *Chawan* (tea cost) takes the place of servant tips in Europe and America. For meals, you get fish soups of various kinds, flavored with an aromatic herb, with berries of the prickly pear. The young shoots of bamboo are often used with mushrooms, to make soup, and any one who has tasted the savory soups made by the Japanese, will be obliged to repeat the experience. Rice is always served, and constitutes the bulk of your meal. You have, besides, fresh fish, which, dipped in the *Shoyu*, sauce made by the Japanese and now becoming popular in Europe, you can eat with a relish which will at once win the good wishes of your host. These and a few *clothes* as relatives, are served to each person separately on a beautiful lacquer tray, on the virtues of the

like of which we have, in former days, desecrated with enthusiasm, as we tried to sell it to some one for a choice place on his whatnot in the corner of his best room. This tray, with shallow covered bowls to match, are the most commonly used articles of household ware in Japan. These bowls are arranged on the tray with precision according to laws of etiquette handed down from—perhaps 2000—years before Christ.

You can, and do, if you travel much in the country, have the already mentioned serving maid—who waits in the room for the purpose—help you liberally again and again to rise; and, though you may take some kinds of soup a second time, you forfeit your claim to gentility if you make a mistake and ask for a second helping of the kind, a second helping of which is proscribed by the laws of etiquette. The time of your departure has come. You tell the "girl" you want your bill; soon the son, or trusted clerk of the proprietor, appears; you pay him and he, though protesting against the "munificence" of the *chawan*, soon returns with the double receipt and with more than ordinary low bows, "hopes you will favor his house with your costly presence the next time you come this way." You are then helped with your baggage to the entrance where you put on your shoes—you wear no shoes in a Japanese house—and with profuse thanks and bowings over and over repeated, you go on your way. If you want to stay longer you find a *Yakuya* only give you, by their government license, lodging and supper and breakfast. Men who sow to the flesh, find side by side with these (very lately changed to) respectable houses, the *Kashi-Zashiki* (literally *Mixing apartments*) where he can dissipate with loose girls and go on his journey next day and be, to the majority of the nation, as respectable as the man who chooses the virtuous path.

After reading this imperfect description of a "night" in a Japanese hotel, you may be prompted to say, "Then, what constitutes the charm of traveling in Japan?" First, the beautiful scenery. Japan is always a place of beautiful scenery. Even the winter's are full of beauty. The evergreen trees, some with burnished leaves and beautiful blossoms, even among the snow, make a Japanese winter seem like playing in jagged, picturesque outlines, or growing up into frowning mountains, that save you from saying that everything in Japan, even nature, is on a small scale. Then the people, always courteous and generous to a fault; the manners of deportment and dress, so formal and fixed, being the heritage of feudal times; just expired; the pretty houses with quaint closets of rock, tree and plant ornamentation, often both back and front of the houses; all these things and many others to be found only in this land, make a holiday trip most enjoyable.

As to our work here it has been, and is, as enjoyable and encouraging as we had thought. The climate is not so different from parts of America as might be expected. There is a good deal of moisture in the air which makes the cold weather trying; but the bright skies of winter and the freshness of all things in summer make the country beautiful to a nature-lover, all the year through.

The people are light hearted and generally indifferent to the future, either for this life or of the life to come. The bulk of the people have, under centuries of bad religious training, come to think little about the next life, and by centuries of feudal customs, the people above the farmers come to think it ignoble to bestow much thought on food and clothes. As to the where-with-all; they had the lower classes to furnish their wants; what more was needed? The farmers and laborers delved in the earth, eating little for the margin above that needed for their simple wants, for would it not go to the lords? So things went until the Restoration, since which recent period, the people have been studying the alphabet of providence; but not yet can they read their lesson well, nor have they yet come to sufficient education in provident habits to know their importances.

So in religious matters, they listen and generally approve, but more important things, generally their pleasures and studies of western learning—must be attended to; and only to those "whose hearts God inclines to attend to the word" are we acceptable, and deemed of sufficient importance to listen to the second time. The universal desire, however, for western progress, will almost always insure the foreigner's hearing. The desire for western ideas and customs seems to increase and so far has it gone that the people are discarding the old religions along with their old garments, and the midst of the new foreign clothes—adopted in place of the discarded ones—are as ludicrous as the tardy adoption of the new religion in place of the old is. However, the most prominent educator and leader of the people's thought has strongly urged the people to become Christians. He at first gave as his reason

for the country's adoption of the western religion, the importance of getting the favor of foreigners for political reasons; but lately he has come to see the danger of the nation being without moral guides, and says in effect, the old moral guides were better than none, but as they have been discarded with the worn-out feudal customs, to which they were adapted, the nation had better adopt the Christian religion or it may meet with disaster.

## Means of More Effective Work.

No. 2.

DISCIPLINE.

Last week I spoke of the need of the organization of new churches in many that are now but sections of churches. This week, I ask your consideration of another great need of a very large proportion of our churches. It is that of wise, energetic and persistent discipline.

What is the obnoxious, and for what purpose was it instituted? The church is a company of baptized believers banded together "for the more perfect fulfillment of the will of their Lord and Master." Please consider this definition and see if it is not in substance correct. In order to be above old prejudices and to consider any subject intelligently and impartially, we must first get near to it and understand it. Take your Testament and learn the use of the Greek word *ekklesia*, which signifies church. You will find that it occurs one hundred and sixteen times. True, it has several significations, but in general you will find the word is used to designate the company or association of baptized believers in Christ in a given place.

But is this all? I hope my brethren will pardon me for speaking my whole mind. It seems to me that very many stop right here in their idea of a christian church. Apparently the institution is regarded as a sort of receptacle for baptized persons; that the special work of the minister is to gather into and fill up this receptacle; and that once inside nothing but flagrant transgressions should exult. But study the New Testament again and you will find that the church is not designed primarily as a sheltering institution, but that it is an organization for work, for growth—that it is an instrument of progress. The more you study, the more you must be impressed with the greatness of the commission its founder gave it, and the intense activity and zeal which he designed should characterize it. Yes, he organized it for work, work, work. It was to band his followers together for worship; for mutual improvement, strengthening and upbuilding, in the Divine Life; and for the general rooting and extending of the Word of Life. In it there was to be no place for the indifferent and careless as there was none for the defiled and unclean. Believers upon him Christ taught should be lights, should excel in every good work, should be fruit-bearers. And from the Epistles we learn of the intense anxiety of the Apostle in pursuing this idea. They taught, and admonished, and enjoined. Those professing the name of Christ must be zealous for him; must keep themselves unspotted from the world; must love their neighbor as themselves. Those transgressing, either in faith or practice, they laboured with, and appointed others to labour with. They had a high standard before them, and up to that they continually strove to bring every professor of godliness. Why, read Peter! See how he goes into details! Servants be instructed in their duties; wives and husbands in theirs; elders in theirs; individuals in theirs.

Now, having the true idea of a church before us, and the trend of Apostolic endeavor toward the churches of their day, let us impartially survey our own churches and the work done in them. Are we condemned in any degree before the ideal or not? Of course, we find churches differing exceedingly. That there is training in many—an anxious, zealous, watchcare and instruction, near approaching the Apostolic pattern we recognize with gratitude. But it is not so in all—alas, in a large proportion, we have churches some of small, others of large membership that seem to feel none of the weight of responsibility whereof we have been speaking. Take their books and make a list of resident members. Then go to the preaching service regularly for six months and you will find that many have never been seen within the church. Attend the weekly prayer-meeting, the covenant meetings, the communion services, and more than half never put in an appearance. Take the subscription paper and visit personally every member and you will find nearly, if not quite, as large a proportion either unwilling to give at all, or that will bow and never perform, or that cannot be induced to give at all, as God has prospered them. Thus commence a closer scrutiny—a scrutiny of the daily life of those in good and regular standing and you will be even more astonished than before. You will find brothers and sisters—those professing to be such—who have not spoken for months or years; it would

not be an unheard of thing should you find also the openly profane, the dishonest, yes, and the intemperate, while general indifference and irregularity you discover everywhere. Amazed and bewildered over the result of your inquiries and experience you visit the church officers and tell them what you have discovered, and ask them what it all means. "Yes," they are ready to say, "it is all true, too true. We know it all. But what can be done? There is scarcely a family not implicated, and should we commence discipline, that which is now bad is almost sure to become worse." Oh, brethren, have we not here a grief over which we may well shed tears! What a terrible condition is that of a church of the Living God to fall into! How can it be otherwise than that those who have had the Vineyard in charge, will have a fearful account to give when the Lord of the Vineyard shall come! But, what can be done? If the condition of things is as deplorable as we have pictured, are they hopeless, and is it best to tear down the few remaining fences, and in farmer's parlance, "turn out the field to common?" Who would dare give heed to such a voice! No, that which has been neglected, and which is now so difficult through long neglect, must be taken up. Church officers must awake to their imperilled interests, and with the heroism of true soldiers, enter into the encounter. And, brethren, when they do this, the God of battles will be with them and will give victory. True, the walls have been dreadfully demolished, and "the remnant that remain of the captivity are in great affliction and reproach," and Sanballat and Tobiah and Geshem are very sarcastic and unscrupulous, but Jerusalem is a city beloved of God, and endeavor for her welfare shall be rewarded.

Have I in the above, written too faithfully or too earnestly? I have felt deeply impressed with the importance of this matter and therefore have written as I have. Discipline, it seems to me, has become too great a bugbear among us, and, in consequence, we have chaff and what so blended that the latter has greatly depreciated in value and its usefulness becomes largely destroyed. I have much more that I would like to add, but my article is already too long, and next week I will to speak of another means that, it seems to me, must be employed before more effective work can be done. May God grant that there may be an improvement in the direction above indicated in all our churches for his own name's sake.

C. R. B. Dodge.

## This, That, and The Other.

—It is women that create home, that shape character, that form public sentiment. No community can rise above their level. No man that has the heart of a man can fail to crave their sympathy and furtherance in all that is highest and best in his thought and in his work. When women are uneducated, the culture of man is exceptional and sporadic, because it lacks home roots and home fires.

—In ten years more than thirty thousand people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

—Abbe Roux voices an old, eternal truth, when he says: "No joy is joy without God; no pain is pain without God." And the *Baptist Courier* quotes the words of the father of Robert Hall, after a night of intense bodily suffering: "I have passed a night of agony, deluged with the love of God!"

—The Chinese Government has very properly paid \$10,000 to the Canadian Presbyterian Mission in Formosa for property destroyed in the Franco-Chinese War. The mission now has 38 stations, 1,273 converts, all the result of fourteen years labor.

—Armour & Co. of the great Chicago canning-factories did a business in 1885 that is astonishing when we read of it. It exceeded \$43,000,000. Their buildings cover thirty acres of ground, and a floor area of eighty-four acres. They employ from four to five thousand hands and their annual pay roll is \$4,000,000.

—When Congressman Hoff spoke, in his address the other day before Chautauque students, tenderly of his Baptist mother, it was reminded of the Baptist mother of Wm. Lloyd Garrison, of the Baptist pastor who was the father of Henry Clay, of the Baptist deacon who was the father of Gen. Hancock, the Baptist pastor whom I well knew, the father of President Arthur, of the Baptist parents of Garfield, and the loved Baptist mother of Abraham Lincoln, examples of a vast company who in one way or another have nobly impressed the life of the world.

—That which makes heaven so full of joy, is that it is above all fear; and that which makes hell so full of horror is that it is beyond all hope.