

# Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LIV. VOL. VII., No. 19.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR VOLUME XLIII. Printed by G. W. DAY, North Side King St.

SAINT JOHN, N. B., WEDNESDAY, MAY 13, 1891.

The death is announced of the German critic, Edward Reuss, whose name, associated with that of Wellhausen and others of the same school, is familiar to students on account of the position taken by him in reference to the Messianic writings of the scriptures. — Dr. Thos. J. Conant is dead, at the age of 89. He was among the most distinguished Hebrew scholars in America, and is well known because of his work in connection with his work on the American Bible Unions' revision of the scriptures. For a time, also, he co-operated with the American committee in their work on the Revised Edition of the Scriptures. — The death is announced of the last of the Borgias. The man, it is said, was a street beggar in a small German town near Salzburg, and his wife a washerwoman. So ends a family famous chiefly for its infamies. — Dr. Lorimer has returned from Europe with improved health, and has received (and, we believe, accepted) a call to the Tremont Temple church, Boston. It is twelve years since Dr. Lorimer closed his first pastorate at the Temple. — The money gifts to Yale college last year exceeded \$1,500,000. — The number of inhabitants of British India, by the late census, is 220,490,000, an increase of 22,000,000 since 1881. — It is stated there will be 20,000,000 bushels of wheat for export this year in Australia. — Among many interesting items, the *Examiner's* Boston correspondent contains the following: "Philip S. Moxom addressed the Unitarian ministers on the 27th upon the place of the minister in modern Christianity. It was everywhere spoken of as a masterly address in its chivalrous courage, its strong evangelical tone, and able and confident statement of the minister's relation to our Divine Lord and Saviour and to His church. It was a good place for a brave, true man to declare the whole counsel of God, and pastor Moxom did it superbly."

— We very much regret that some of our subscribers in the city have been put to inconvenience through failure to receive their papers at the proper time. Any one failing to receive his paper on Wednesday will do us a favor by reporting the matter promptly at this office. If any have lately moved, will they kindly send us their present address.

— Rev. W. V. Higgins writes us from Chicopee, in a postscript to a private note: "There are now two Brahmin young men who seem to be seeking the light. I hear of three or four others who are said to be believing, but have not courage to come out. One young man was recently picked up by his inebriated relatives and carried off by force to a distant village."

— It is reported that the steamer "Arbutus" of Moncton has been chartered for the Junior class of Acadia College for the time-honored annual expedition. Twenty or more students, under the direction of some of the professors, will start May 25 for a week's cruise on the coast, calling at different points of interest, and, no doubt, will be able very happily to combine recreation with profit.

— We have received a copy of the lately published memoir of Professor McGregor, late of McMaster University. A more extended notice of the work will appear next week. We will only say here that the book is pronounced by competent authorities to be a very interesting and valuable one. The proceeds of sale, we understand, go to Mrs. McGregor. The book has already reached a second edition. It may be obtained by sending one dollar to Prof. A. H. Newman, 116 Yorkville Ave., Toronto.

— Some of our friends think it strange that the *Messenger and Visitor* did not report Miss Wright's arrival at an earlier date, seeing that she has been in this country for several weeks. We can only say that, if we have sinned in this respect, it was a sin of ignorance, as the editor had no knowledge of Miss Wright's movements and was much surprised to learn, when in Halifax last week, that she had been for some weeks in the province. It goes without saying that nothing is more welcome to our columns than personal items respecting our missionaries.

— It should be explained that when we wrote our comments for last week's issue in reference to the recent case of discipline in the Normal school at Fredericton, the letter of Mr. Crockett, chief superintendent of education for the province, published in the *Sun* of the 2nd inst., and other papers, had not appeared; nor, on account of absence from the city, did we know of its publication until after the last issue of this paper. Mr. Crockett, in this communication, has said only what was necessary in justice to all concerned, and what he says fully

justifies the position taken by the *Messenger and Visitor*.

— There are many whose opinions do not coincide with those of our correspondent "C. G." in reference to Young People's Societies of Christian Endeavor, but no one will question the sincerity of his convictions or the righteousness of his motives in opposing their organization. The statement is questioned that the societies are under the control and direction of the church. The reference intended is probably to our editorial of April 22. But any one who will read the article will fail to find such a statement. It is implied, indeed, that a young people's society, if it were deemed useful, might be and should be under the church's control and direction, and to this we do not see how exception can be taken. Further, so far as we are advised, there is nothing imposed upon the Y. P. S. C. E. from a source external to the church which would prevent the exercise of such direction and control. It is quite possible that constitutions are in some instances adopted which would remove the society from the control of the church itself to determine? In a leaflet, entitled "Facts about Christian Endeavor," which appears to come from an authoritative source, the question is asked:

"What are its (the society's) distinctive principles and features?"  
 "Ans. The prayer-meeting pledge, honestly interpreted, the lookout, prayer-meeting and social committees, and the consecration meeting with its roll-call. Other committees are optional, and the constitution is entirely flexible in other points, according to the needs of the local church."

It would appear, then, that even with a society organized in connection with the Y. P. S. C. E., there would be nothing to prevent the church instituting whatever safeguards it might deem necessary as to laying out the work of the society, the conducting of its meetings, the appointment of its officers, its reports to the church or any similar matters. It is quite possible, certainly, that a society should be organized by the young people of a church without consultation with the pastor or the church, but this would seem to be wholly improbable, unless the young people had reason to believe that no sympathy or counsel was to be expected in those quarters. And the question is worthy of serious consideration whether the most effective means of promoting the formation of societies not under the direction and control of the church is not to withhold from the young people the sympathy, counsel and cooperation which they have a right to expect.

— In the wholesome revulsion from the formalities of ritualism it is not to be wondered at if evangelical Protestant churches passed the bounds of simplicity and helpfulness, and arrived at a position bordering upon barrenness in the order of service employed in public worship. There is sufficient evidence that this is being perceived, and many attempts are discernible to enrich the service and make it more helpful by drawing the devout portion of the congregation into a more intimate participation in the worship. It has been characteristic of Baptist churches (nor do we mean to exclude other Protestant churches) that they contended strongly for the preaching of an unfettered gospel. The order of service in public worship has been adapted, unconsciously perhaps, to emphasize the importance of the preaching of the Word. The sermon overshadowed everything else. All that led up to it came to be spoken of as "the preliminaries," as merely introductory to the real business of the hour, and the little that followed was esteemed as of comparatively small significance. To listen to the minister and heed his preaching rather than to unite with him in worship was considered—perhaps we may say is still considered—the important thing for the congregation. The emphasis put upon preaching, as we have intimated, is right and wholesome. We would not wish to see it diminished. At the same time we sympathize with the conviction, which is growing upon all evangelical churches, that when the congregation assembles, the grand purpose should be not to listen to the minister, but to worship God. A uniform order of service in our churches is, we think, a thing to be desired. The present practice is the opposite of this. Some of our churches would seem to pride themselves on having a service a little different from any other, the convenience or the ambition of a chorister or a solo singer frequently having much to do in determining the order. If one visits the different churches, he finds an almost endless variety, and if a minister attempt to conduct the service in a church other

than his own, he is apt to find his attention sadly divided between his endeavor to lead the worship of the congregation and that of avoiding embarrassment to himself and the people by blundering in the order of the service. In this connection, we may remark, it is stated that a Service Book and Psalter is soon to be published, of which Dr. R. S. McArthur, of the Calvary Baptist church, New York, is one of the editors, and which, it is hoped, may be helpful in inducing the use of an appropriate and uniform service among the churches. What the character of this work will be, or whether the order of service which it shall present could wisely be adopted by our churches, we will not, of course, attempt to predict. It is sufficient, perhaps, for the present, to have called attention to the desirability of a greater uniformity among our churches in regard to this matter, and of an order of service which shall embody more of the ideas of worship than that which it is now being attempted, in such a variety of ways, to improve.

### PASSING EVENTS.

THE COLD WEATHER OF THE PAST WEEK has not been confined to these provinces by the sea, but has extended over a wide area. In western Ontario it is feared that serious damage has been done to the fruit crop. Severe frosts have occurred throughout the lake regions, the Ohio, Upper Mississippi and Missouri Valley, and were reported on the 7th inst. as far south as North Carolina and Southern Tennessee. It is said there is no previous record of destructive frosts occurring so late in the last named states.

A CONFERENCE CALLED FOR THE PURPOSE OF PROMOTING UNITY as to organization and work among the Baptist young people of the United States, was held in Philadelphia, April 22d. The several phases of the young people's movement—the Christian Endeavor, the strong Loyalist and the moderate or intermediate—were all represented in the conference, which was, we are told, most happy in its meeting and the results. A general basis of organization was agreed upon, according to which, the Baptist national organization, when formed in July next, is to be on a basis broad enough to receive all Baptist young people's societies, and no such society now organized will be required to reorganize in order to obtain fellowship and representation in their proposed national organization. All these societies are to be earnestly requested to co-operate heartily in associational, state and national Baptist organization, but each society will be left to determine to what extent it will participate in interdenominational societies. The national organization may recommend some model constitution for local societies, but the adoption of such constitution is to be entirely optional with all societies affiliated with the body. The *Young People at Work*, a paper now published by the American Baptist Publishing Society, it is proposed to accept as the organ of the societies. The basis of organization received the endorsement and signature of Dr. Wayland Hoyt, Dr. P. S. Moxom, Dr. R. S. McArthur, C. R. Blackall, B. Griffith, and other prominent ministers and laymen.

THE REV. DR. BRIDGMAN OF THE MADISON AVENUE BAPTIST CHURCH, New York, in a recent sermon gave utterance to some views respecting the doctrine of future punishment which did not meet with the approval of some members of his church, and Dr. Bridgman has accordingly resigned its pastorate. The *Watchman* says:

"It is not clear from the published reports of the sermon or from interviews with Dr. Bridgman just what his views upon the matter are. . . . Those who are familiar with Dr. Bridgman's preaching are in a far better position to interpret the sermon in question than those who have only the printed excerpts from it before them. . . . It is not a case that calls for trial by newspaper, but for a frank understanding between Dr. Bridgman and his church."

IN REFERENCE TO THE RESIGNATION OF DR. BRIDGMAN and his occasion, the *Boston Herald* has the following:

"The resignation of Dr. Bridgman from a Baptist church in New York City, because a portion of his congregation wish him to preach the doctrine of a material hell as the truth of the Scriptures, seems to us not only hasty but unnecessary. A large portion of his congregation wish him to reconsider his action, and practically endorse his views. No doubt the Baptists as a denomination are still sound on the doctrine of punishment by hell fire, but the lesson of a broader and better belief is working in the denomination, and it is now possible for clergy men to maintain themselves in their parishes without leaning hard on this doctrine, and still be considered as not unsound in the faith. No minister among the Baptists stands higher than

Rev. Philip S. Moxom, but he has built up a large congregation in the Back Bay district without hell fire, and there is no word said to the effect that he is not a good Baptist. The time has come when the Baptist church is becoming broad enough for liberal men to stay in it, and it is chiefly due to men like Mr. Moxom, who stay in the denomination and help to lift its theology to a level with the common Christian consciousness, that this liberal movement is becoming successful."

Alluding to the *Herald's* strictures, the *Watchman*, very justly, as it seems to us, remarks as follows:

A grosser misrepresentation of facts has seldom been made. The doctrine of a material hell is no tenet of the Baptist or of any other Protestant denomination. The Roman Catholic church teaches it, and there are individual Protestants who hold it. Among the sermons of Dr. Edward D. Griffin, is one entitled, "Hell Composed of Material Fire." We suppose that there may be found individual Baptists who agree with the medieval theologians and with Dr. Griffin. But while Baptists agree in holding to the eternity of punishment, they have no common doctrine as to its nature or its relations to human nature. Some hold that the penal suffering is simply the enduring of the natural and necessary consequences of sin. Some hold that to be penal there must be added a distinct consciousness of being under God's just displeasure, but decline any attempt to define it further. The doctrine of eternal punishment in some form is the common doctrine of our Baptist churches. When the pastor of the First Baptist church denies that doctrine it will be time enough to hold him up as the *Herald* does as a rejecter thereof.

A BILL AS BEFORE THE MICHIGAN LEGISLATURE, the object of which appears to be to secure the admission of women as professors and lecturers in the University of Michigan at Ann Arbor. The maturity of the bill is credited to Mrs. Lucinda H. Stone, of Kalamazoo, the veteran teacher, who was influential in securing the admission of girl students to the University. The plan included in the bill is to establish a trust fund and devote the proceeds to employing women professors without charge to the University.

SOME OF LAST WEEK'S DISPATCHES FROM ROME declared that city to be in a state of panic. It would seem that several cases have led to a very disturbed condition of things at the present time in Italy, and especially in Rome. Oppressive taxation, which led to the overthrow of the late ministry under Signor Crispi, the diplomatic difficulties with the United States, labor troubles in which Italy is common with the rest of Europe, and finally, the terrible explosion at Pozzo Panaleo, believed by many to be the work of anarchists—all these have contributed to produce a disturbed and panicky condition in the public mind. The result is said to be the collapse of certain speculative enterprises, throwing thousands of workmen out of employment and producing dissatisfaction in their minds toward their employers, the government and the whole system under which they live. On May day the wildest rumors were abroad, and it was actually believed that a revolution was impending. There was consternation at the Vatican, it is declared, and the religious societies were so alarmed that they had prepared to stand a siege in case of a general uprising of the masses.

### The Foreign Missionary Question—Another Word.

The Christian worker in the home land will find time in the midst of his regular duties to think of, to pray and work for the foreign mission enterprise of his denomination. His heart will be stirred, and his emotions will find rest in liberal giving, when he hears appeals for workers, and for money to put into the great harvest field beyond, from those whose lives are bound up in the work. But if in the providence of God he is transferred to the foreign field himself, to look hesthenism straight in the eyes, to grasp in a measure the awful need of light, of knowledge, and of most of all, of love, and to comprehend in some measure the possibilities beyond estimate in the opportunities that lie before him, beside him, and in all the regions round about, of speaking and advocating, and bringing the Gospel committed to his keeping,—then will come into his soul an exhilaration, a joy in the Spirit of Jesus, that I believe is possible under no other circumstances this side of heaven. Those "exceeding great and precious promises" lie constantly before him as if written in letters of light, and the command to go in the strength of them interprets itself to him with a preciousness that makes it a happiness to live in the most unpleasant surroundings. These are new and joyous experiences, and are recorded here for the encouragement of those battling with conviction

of personal duty, for the satisfaction of those who may be called upon to give their loved ones to the foreign service.

The one who goes and the one who sends have much in common:

1. They each are missionaries. One is bound to go, by the spirit; the other would go if it were possible, but is bound at home by ties that must be considered to have been ordered in Providence.

2. They each represent Him who died that the world might have light and life. One goes in bodily presence to the foreign people, the other sends him, and upholds him by sympathy and prayer, and cheers him on to the conflict.

3. They both have the same object in view: the fulfillment of the commission of Christ—the proclaiming of Jesus' love to dying souls, for Jesus' sake.

4. They both receive like honor; joy, perhaps not equal, but in kind, for is it not a statute in Israel that has never been revoked nor become a dead letter, that, "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff?" Of course this applies to those only who are faithful to the best of their ability in "tarriyng by the stuff;" there must be share and share alike.

The harvest is whitening, the vintage is hanging in dead ripe clusters on our Telugu field. From all parts of it comes the word that the people are listening to the story of the Cross as never before. I myself have seen a heathen woman in a remote village weeping as she heard of the love of Jesus. Men are constantly making startling inquiries with reference to the consequences of their becoming Christians. But there must be more workers on the field, and at once, this very year, or it may be said, at no distant date, of the Baptists of Canada: "They had the opportunity presented to them, they failed to grasp it; the cause has not suffered, souls are being saved by thousands, but they can only blame themselves that the crowning joy of reaping has been given to others." During the week that included the last day of 1889 and the opening days of 1890, the Quinquennial conference of all the Baptist missionaries in Madras Presidency was in session at Ceylan. Dr. Clough, of Ongole, was not present; he remained at home and superintended, in those few days, the examination and baptism of 2,150 Telugus. Of these, 1,763 were baptized at Ongole in one day. Dear friends at home, in the light of this, can you doubt that God is willing to bless richly those who pray, and give and pray, and pray and give, and give and pray and work? M. B. Shaw. Vizianagram, March 16.

### W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

### Can It Be Done?

Can what be done? Can the churches in the Maritime Provinces support twenty-seven missionaries? In the appeal that was sent from the Foreign Field last year, the number of mission aries asked from the Maritime Provinces was twenty-seven.

In answer to the demand of the foreign field, and the voice of the Son of God, the required number is being counted and soon will be complete. Already there are twenty-one who have volunteered at Acadia, seventeen young men and four young ladies.

Now can we in the Maritime Provinces, where there is so much need, spare these young men and women? Let us think! Statistics of the year 1881 give the population of Nova Scotia, New Brunswick and P. E. Island, at less than nine hundred thousand. In this number (with its increase since that date) we have a membership of over forty-one thousand, and other religious denominations have a comparatively large membership; so the opportunities of hearing and receiving the gospel are brought within the reach of all. Now just deliberately and thoughtfully compare this condition of religious affairs with that of heathendom, where there are nearly one thousand million souls who have never heard the gospel of Jesus Christ. We conclude at once that we can spare these young men and women, and not only these, but others, should our Heavenly Father bid them go.

Again, what can we do to help them go? Can our churches afford to raise twenty-five or twenty-seven thousand dollars per year, or (until such times as the different fields can become self-sustaining) for the support of these volunteers, should they become missionaries? It is true some of our churches seem unable to support themselves without the help of the H. M. Board. Others seem to think when they have paid their general running expenses, that they

have been taxed to their utmost limit. Now shall we ask these churches to contribute to foreign missions? On the other hand, because these churches are poor must they be excused from endeavoring to answer the Macedonian cry, "Come over and help us?"

Must they be deprived the privilege of helping their neighbors a little in their deep distress? Must the opportunities of obeying the Lord's commands, and the blessing of giving be withheld from them?

In other words, is a man always to attend to his own desires first? And because he cannot satisfy himself completely, is he excused from giving any assistance whatever to others? "The Son of man came not to be ministered unto, but to minister." He is our example; not only in our personal and individual work, but in our associated relations as churches. In the light of the Bible and of experience, and also in consideration of the importance of the Master's work and humanity's present fearful need, we conclude that every church and individual will be richer who willingly contribute their mite to this great missionary cause.

We are glad to learn that some of our churches have been faithfully considering the advisability of supporting a missionary. And the thought occurs, could not more of our churches do this? If one be not able to support a missionary, perhaps two could; and if two be not able, perhaps a half-dozen could. I have looked over the statistics of our denomination, and I have made a rough estimate of the cost per church, supposing the twenty-seven candidates for the foreign field were at hand, and the churches decided to send them. There are, in the convention, 380 churches. To send twenty-seven missionaries at a salary of one thousand dollars each, would cost each church about seventy-two dollars. There would be one missionary to every fourteen churches. While this is, perhaps, more than some of the weak churches feel they can give, it would not cost to twenty-five cents per member for some of the stronger churches; and some are giving much more than that already. Thus wherein the weak fail, the strong can make up.

Again suppose every Baptist in the Maritime Provinces were to decide, just now, that he or she would give one dollar this year to foreign missions, what would be the result? Why just this: Next August at our convention at Moncton, the secretary of the Foreign Mission Board would acknowledge the receipt of \$41,480 (forty-one thousand, four hundred and eighty dollars). What a stimulus this would be to our Board and to the missionaries! And what encouragement to those who are looking forward to the work in the foreign field. This is but a small thing to do for God, who has done so much for us. And it can be done. Let us try it this year. You can give the money to your pastor if you have one, if not, give it to your clerk, and let it be sent to the Foreign Mission Board. We have good judicious officers there who will put all money to the best use. And when the candidate for the foreign field makes application, the Board will not be compelled to delay his appointment or have him go to some other board; and furthermore the Board will not be forced to pay interest on money for the sake of keeping the missionaries on the field who are already there.

Brethren and sisters, if the work is worthy of our consideration, let us consider it more. If it is worthy of our prayers, let us pray more. And if it is worthy of our gifts, let us give more. Is it a thing of small importance that we do not send the gospel to these perishing millions? Have we any excuse for not doing so? Will their own ignorance of the gospel save them? If so let us withdraw all forces at once and let ignorance abound; for just so soon as we send the gospel we send condemnation, if they do not accept it. But if we do not send the gospel, how can we, as God's servants, fulfil the commission, "Go ye into all the world and preach the gospel to every creature."

Have we done sufficient when one third of the earth's inhabitants have been made to enjoy the knowledge of the grace of God, with all its privileges for time and eternity, and two thirds are left without it? Does one third mean the whole? And can we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," when we neglect to do our part to carry out the commandments of the blessed Lord. Oh that God might increase our faith in Himself, and enlarge our desires to help our fellow men; and thus lead us, in view of the great possibilities before us, viz. (the evangelization of the world in this generation) to do our part that this might be accomplished.

W. T. STACKHOUSE.

Acadia College.