

Messenger and Visitor

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Tax Baptists in Germany received 1,533 into their churches last year by baptism, an increase of 211 over the previous year. The raising of \$400,000 to secure the original offer of \$600,000 from Mr. Rockefeller and the \$150,000 from Marshall Field, of Chicago, is nearing completion. On April 1st but \$90,000 remained to be raised. Mr. Gates is in the East seeking help, and is meeting with success. Chicago Baptist University may be considered a fact. The Baptist Home Mission Society of the United States has ended the year with \$400,000 on the right side of the ledger. How will it be with our H. M. Board?

Yassar College is expected to receive \$650,000 from the estate of the late John Guy Yassar. Some sedate, well-dressed gentlemen seated themselves among the ministers at a recent session of the N. Y. Methodist conference, and listened devoutly to all that was said. "The brethren" found that their pockets were empty. The editor of the *Christian Advocate* pathetically said: "Not until the final selection of the inmates of the New Jerusalem by infinite wisdom will the 'wicked cease from troubling.'" The statistics given by the authorities of the Romish church claim 138,213 adherents among the negroes of the Southern States. The bishops all complain of the difficulty of keeping them true to Romanism. They are very much inclined to become Baptists or Methodists. The Congregationalists of the United States have had a gain in membership of 18,024 during last year, and now number 475,608. There are more than 9,000 native Christians in the Presbyterian churches of Japan.

What greater evidence of the gentility and worth of Dr. Dollinger, the great leader of the old Catholic movement, than that afforded by the fact that little children used to rush out of cottage, or from the fields, when he was out walking, to greet him and kiss his hands! The youngest son of the savage who murdered John Williams at Erromanga, is preaching to crowds in New South Wales, and his oldest son is an earnest inquirer. There are about 12,000 Swedish Baptist church members in the United States.

Dr. Hamilton, in an address before the Methodist Conference in New York, stated that the deficiency in salaries to ministers of that body from 1833 to 1873 amounted to \$5,450,000. Methodists are not the only ministers who are thus robbed of the small amount promised them, and who have to suffer it because it was promised by a church and not by an individual. Hon. Francis Wayland, of New Haven, built a chapel for a mission station, and when the time came to organize a church, he and his wife became constituent members. How many struggling city interests would become strong, if only some able members of wealthier churches would but follow Dr. Wayland's example?

FOREIGN MISSION BOARD.—The Foreign Mission Board of Ontario and Québec have two more missionaries under appointment. Bro. A. A. McLeod from P. E. I., and Geo. H. Barron, and another name is before them. They have also adopted a resolution, urging upon educational institutions the providing of a special course of study for those who wish to serve as missionaries and are unable to pursue a full college course.

GOOD NEWS.—Dr. Murdock, corresponding secretary of the American Baptist Missionary Union, reports: "The total liabilities of the Missionary Union for the year ending March 31, 1890, were \$438,961.53, or \$42,393.30 more than in any previous year of the society's history, and the receipts were \$441,019.57, leaving a debt of \$7,942.06, which is \$231.50 less than the debt of last year." This will be welcome news to the churches, and especially to the missionaries in foreign lands. The good work is to go forward. There is to be advancement and not retrenchment.

A FEARFUL INDICTMENT.—The following is the arraignment of the liquor traffic upon which a committee of Congress recommend that a commission be appointed to inquire into the whole fearful business.

Reports from domestic sources indicate that the liquor traffic causes four-fifths of all the crimes committed, wastes one-half of taxation, causes the expenditure of \$300,000,000 a year in drink, incapacitates, mentally and physically, half a million people for labor and business, causes three-fourths of the pauperism of the country, is responsible for the fearful increase in insanity and imbecility, and does no good to anybody.

Of course the liquor men resist the appointment of the commission. They profess to believe these charges to be almost utterly false, and yet they want no investigation. Common sense people can draw their own inference. If they were convinced the charges were largely false

would they not court the inquiry, so that the disproof of them might be made apparent?

MORMONISM.—It would be a mistake to suppose that Mormonism in Utah is well nigh overthrown. It is true that the Mormons have been defeated at Salt Lake City and in another of the chief towns, and the new legislation of Congress bears hard upon their peculiar institutions. At the same time they rule in 22 of the 24 counties of the territory, and in 250 of the 278 election precincts. Still the tide of immigration is setting in strong, and this will give the anti-Mormon element gradual increase which must, in the end, make it paramount. The efforts of Eastern churches are also telling in the same direction.

TAX EXEMPTION.—The Ontario legislature has passed a law doing away with tax exemption of the salaries and dwellings of all clergymen who receive a larger salary than \$700. The land upon which places of worship is built and lands used for church purposes are also to be taxed for local purposes. The Baptists took the lead in the movement to abolish exemption, and are ready to make the separation between church and state still more distinct. It is a great wrong that certain denominations and churches having great revenues from lands and buildings should be relieved from the burdens made necessary by the conditions of the time, thus making it necessary for others to make up the want thus created.

SUBMISSION AND TRUST.—The ground of all true submission to God must be trust. When we are buffeted by waves of trouble, when our hearts are sore with bereavement, when we are blindly groping in the darkness of mysterious providences, how could we be submissive did we not have faith in the divine righteousness? But this submission by which we merely accept and endure the strokes of the rod of divine chastening, is but the first step upward out of the valley of humiliation. We would have it otherwise if we could. It is only that it must be so that we submit. The exercise of a higher trust will lift us above this lower ground. It will make us accept what God appoints to be it ever so trying, so heartily, that we would not have it otherwise though we could. We are so assured of God's love and wisdom, that we let ourselves lie restfully in His arms, even when our spirits are quivering with fresh made wounds, and it seems as if our very souls were crushed to death; because we are certain that God would have spared us the agony if He could and not have endangered some higher good. We can also feel that God's will is our joy, and we would rather have His will wrought on us and in us, even though it be at cost of sacrifice. How blessed this complete absorption in the divine Will, by which we can rejoice to suffer ever, and have the thought that our will and God's are one, rather than have relief and pleasure by having our wills apart.

PLAINLY STATED.—Dr. Van Dyke, a noted divine of the Presbyterian church, recently delivered a series of lectures to the students at Princeton, the most noted Presbyterian college of America. The *Observer*, one of the oldest and most representative Presbyterian papers, makes the following approving reference to one of these lectures: "In the fourth and the last lecture the church membership of infants was magnified, yet not beyond its true proportions. The children of believers are in the covenant, they are born members of the visible church, they are to be baptized, not in order that they may be regenerated, but upon the assumption that they have been regenerated. They are to be regarded as the children of God from infancy, and so treated and early encouraged to come to the Lord's table." *New York Observer*, March 23, 1890.

This then is the doctrine of the Presbyterian church, as endorsed by such high authorities. Regeneration by birth from Christian parents, is the teaching here, as plain as words can make it. How much better is this than regeneration by baptism? As a contemporary suggests, then Robert Ingersoll and any number of the worst blacklegs and scoundrels are among the regenerate, for they are of Christian parentage. The Armenians have an easy way out of the difficulty of infant regeneration by assuming that this grace has been lost; but the Calvinistic Presbyterian has no such way of escape. With them it is once regenerate always regenerate. All the scoundrels and blasphemers, therefore, who have had Christian parents, are in a state of regeneration during the commission of all their crimes. This is all very, very bad, as it shows to what a perversion of Christian doctrine people will be driven rather than yield an unscriptural practice, or to find some insignificant ground for it. Baptism so evi-

dently symbolizes regeneration, that the subject of it must become regenerate some way. So Episcopalians and Catholics make it give the regeneration it signifies, the Methodists are fast taking the ground that all children are born regenerate, and hence can claim the ordinance, and now the Presbyterians, who baptize only the children of believers, declare that these are regenerate through natural birth from Christian parents. Baptists still have a high and holy mission peculiar to themselves. If we mistake not, there is to be a very severe struggle over this regeneration by birth idea, which is coming more prominently to the front as the best ground for the defence of infant baptism. It will be well if we ever keep in mind that we have a special mission.

AN INNOVATION.—Some churches in the United States are adopting the plan of having laymen to lead the weekly prayer-meetings. Not a little may be said in favor of this innovation. It is claimed that the meetings gain in ease and sociability. The false idea that the pastor is to do the chief part of the speaking is dispelled, and all feel on an equality. The brethren feel under greater obligation to assist the lay leader, because of their knowledge that he is less able than the pastor to carry along the meeting, alone. This plan gives more variety to the exercises, as each brother brings to the leadership his own individuality and ideas. It will also help develop the talent of the laity. Each brother being notified a sufficient time before he is required to lead, can prepare thoroughly and lay his plans. This will stir his own thought and life, and help him in his growth into a better man and a more efficient worker. This would also relieve the pastor of a great tax upon his energies. It might be said on the other side, however, that the services from week to week would lack unity under the new plan, and could not be made to mass their power upon any single purpose. Might not this be remedied, however, by the pastor having a general oversight of the topics to be brought forward. We esteem it one of the good features of the Christian Endeavor movement that it encourages the members to lead in devotional meetings. Might not a partial adoption of this plan be helpful to our churches?

The Office of the Cross.

"Let Him come down from the cross, and we will believe Him."—Matt. 27: 42.

Persecution had reached flood tide. The waves had rolled over God's Son. Infuriated men had ushered in "the maddest hour" of the world's history. The wicked unconsciously expressed here a universal fact, namely, "human nature hates Jesus much, and his cross more." They cry yet, "give us Jesus as a man, but not as a crucified Saviour." They are offended with the doctrine of the atonement. The cross in which an apostle gloried, and by which the unbelieving are exasperated, suggests the following propositions: (1) That Jesus suffered as the innocent for the guilty; (2) That he gave His life, not for Himself, but for others; and (3) That He died both as example and as substitute, and especially as substitute, for penitent believers. These propositions are supported by a volume of Scriptures. "He was wounded for our transgressions; He was bruised for our iniquities;" "When we were yet without strength in due time Christ died for the ungodly;" "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God;" "He is the propitiation for our sins, and not for our's only, but also for the sins of the whole world;" "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

Thus the way to God and holiness is the way of vicarious suffering. There is no other way. We are shut up to one view of the atonement. "The blood of Jesus Christ, God's Son, cleanse us from all sin;" and "without shedding of blood there is no remission."

The cross in the atonement is perhaps not more hated than the cross in our duty. This latter proclaims the necessity of our death to sin. It offends the Pharisaical by telling them that they must be born again. The cross in the hands of the hands of the gospel preacher thus becomes the sword of the Spirit which pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. The law is not less severe than the gospel. The former looks to the life, the latter looks to the heart. The law says "thou shalt not kill;" the gospel says whosoever hateth his brother is a murderer. The law says "thou shalt

not commit adultery;" the gospel says he who casts a lustful glance hath committed adultery already in his heart. The gospel wounds before it heals. Jesus says "think not that I am come to send peace on the earth; I am not come to send peace, but a sword." He addresses the vicious in strong language; "ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?"

It has sometimes been urged that preaching against sin awakens a latent curiosity, and thus tempts men to commit sin for the sake of investigating and proving it for themselves. If this is good reasoning, it is unsafe to label arsenic or strychnine as poison because it will awaken curiosity, and induce men to drink the poisonous dose to learn its deadly effects. It would be a great blunder to tell the boys that Niagara Falls is unsuited for bathing purposes, for their awakened curiosity would lead them at the first opportunity to leap into the seething waters of the mighty cataract. This argument (?), though it is sometimes urged with great persistency, is too absurd to merit further consideration.

Another objection to faithful preaching is that it leads the people to think that the pulpit is trying to injure them. If the pulpit is established for the purpose of pleasing men, the objection is valid; but if the pulpit is designed for preaching the gospel, the objection is worthless. When men preached against slavery, the slaveholders said, "Let us alone; do not persecute us." When temperance workers denounced the saloon trade, the saloonists say, "We are doing a legitimate business, the cranks are persecuting honest citizens." When the sins of the people are faithfully told, the ungodly cry out, "narrow minded," "bigots," "we've outgrown the Bible," etc. This is an advance ground. It is a wonderful spectacle that confronts us here,—Jesus persecuting a guiltless (?) world.

Truth is always aggressive. The cross discloses and declares human guilt. Herein we discover the genesis of all opposition to the gospel. "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Repentance is offensive because it demands that men must turn away from their sins. Baptism is even more offensive because the form of its administration symbolizes our death to sin and life to righteousness. Paul's motto is considered too exclusive for modern times, "One Lord, one faith, one baptism."

Lastly, the cross is most offensive in its relation to our destiny. The strongest resistance to the truth is met here. As long as the human heart retains its pride, "future punishment" will form a fruitful field for polemical strife. Men hate the "great gulf fixed" which separates Lazarus from the rich man. They impetrate the Judge who pronounces the last sentences, "These shall go away into everlasting punishment, but the righteous into life eternal."

Shall we then flatter the wicked, and court their applause, by crying, "Peace, peace, when there is no peace?" Shall we tell them that the theatre, the dance hall, and the card table are not fraught with perils? When Rome was invaded by a famine, the Emperor Nero brought a ship load, not of provisions to feed the starving, but of sand to be used for gladiatorial shows. And shall we cease to warn men of their eternal danger, and truckle to the ungodly for their applause? Not until we get a new Master, and another Bible.

The Sources of Peace.

BY REV. P. S. MOXOM.

"How shall we find peace? Some think of death as a release; but simply to die is no sure cure of our disease. If to die were to cease to be, then there are moods when that seems the supreme good. But peace is not found in owning life a lost battle. There is something inexpressibly repugnant in the thought that we have come through this struggling, passionate, powerful life just to end in nonentity. If to die is but to live elsewhere, then death, though it change circumstance, does not change personality. The secret of peace is not in our circumstances. Wealth does not give it; poverty does not give it. Peace is not found in stoicism; a certain peace may be found in the suppression of life, but not the peace for which men long; that lies above self-suppression, above philosophy. It is not gained by a vain attempt to run away from life's perplexities, but by finding its noblest uses; such as are worthy of man's highest nature, as large as his capacity, and as enduring as his king. It is the truth uttered by the Psalmist when he cried,

"Lead me to the Rock that is higher than I." It is the truth underlying the invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "My peace I give unto you, and how? By disclosing unto us the Father, the Infinite good, and by leading us to Him.

"Underlying this truth are grouped all those special truths, which relate to conduct and experience. We shall find peace only in finding the supreme, reasonable authority of Infinite wisdom, holiness and love; by finding in God our absolute end, and in co-ordinating all our aims, affections and desires with this one end.

"It is a simple truth, yet difficult to learn, the losing of self, not in self-suppression, but in love for God. It is not giving up the many legitimate ends of thought and affection, but lifting them to the height of God's great purpose, consecrating them and pouring our passion upon them; not by ceasing to love, but by loving more purely; not by narrowing life, but by broadening it. If we once conceive of God as both Love and Law, and render to Him supreme faith, love and obedience, then we find a divine purpose in our life, and peace becomes a sweet obedience. We should make our aims, loves, and enterprises one with God's law, and then pour the heart's passion on them. In this way, we co-ordinate the material pursuits of this world with the highest intellectual and spiritual pursuits. Religion has become a pervasive, tonic spirit; selfishness disappears, not by a forceful suppression, but by a transformation to a force of pure passion; peace comes not as an earned result of obedience, but as the very atmosphere and harmony of a life that has found its law and its supreme end. God must be all in all to us in such a sense, that everything in life is worth more and means more because of Him.

"Harken to the commandments of God; trust the divine goodness; yield to the divine authority which he reveals in Christ, and your peace will be as a river, and your righteousness as the waves of the sea, filling the soul with its healing and cleansing tides."

"Orient Clearing at Random Strung."

BY A WAYFARE.

That single effort by which we stop short in the downward path to perdition is itself a greater exertion of virtue than a hundred acts of Justice.—Goldsmith.

My son, if sinners entice thee, consent thou not. Surely in vain the net is spread in the sight of any bird. Discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of evil men, from the man that speaketh rough things. In all thy ways acknowledge Him, and He shall direct thy paths. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.—Proverbs.

O that man should be such a fool as to put an enemy into his mouth, to steal away his brains.—Shakespeare.

As bees fly home with loads of treasure, The minutes winged their way with pleasure;

But pleasures are like poppy's spread, You seize the flower, its bloom is shed; Or like the snowfall in the river, One moment white, then melts forever; Or like the borealis race, That flits ere you can point the place; Or like the rainbow's lovely form, Evanescent amid the storm.—Burns.

Surely the church is the place where one day's truce ought to be allowed to the discussions and animosities of the world.—Burke.

Discontent is the want of self-reliance, it is infirmity of will.—Cotton.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—Franklin.

It is not till we have passed through the furnace of affliction that we are made to know how much dross there is in our composition.—Cotton.

God will send the cross where there is a "needs be."—Ross Porter.

Those who defer to the death-bed do as good as to say "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—Bishop Hall.

Policy consists in serving God in such a way as not to offend the deities.—Fuller.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR APRIL.—"That the treasury may be filled."—Mal. 3: 10.

From Bobhill.

The following extract is from a letter written by Miss Fitch to her mother, dated from Bobhill, Feb. 2, 1890:

In my journey thither from Binill I was not exactly attended by a train of camels, but I was preceded by quite a train of bullock-bandies, containing all my worldly effects; Mr. Churchill and several natives being in charge. Mrs. Churchill and I followed in the jirrick shaw which is a two-wheeled covered carriage drawn by coolies. We left Binill at 8.15 a. m., and reached Vianagram, our first stopping place, between twelve and one. (The distance between these two places is sixteen miles.) By this time the sun was very hot and we were glad to stop for rest and food. Our resting place was the mission property at Vianagram. Mr. and Mrs. Higgins being still in Binill, the bungalow was unoccupied, with the exception of some native servants who were in charge. So we went in and took possession of the deserted palace and made ourselves as comfortable as circumstances would allow; and that was tolerably comfortable, seeing there were chairs to sit upon; a table to eat from, and cots to lie upon, and servants to wait upon us. The building is large and rambling—there being in all 28 rooms—and parts of it are considerably out of repair. But it can be made very comfortable indeed—that is, the part which Mr. and Mrs. Higgins are to occupy.

We left Vianagram about 4.30 p. m. Our next stage would be 12 miles, and for this distance we got a fresh supply of fresh coolies. During this stage nothing of great importance happened, except that the sun sank out of sight, and a young moon appeared in the vault above us, and the dust rose in clouds and choked us so that we had to hold something over our mouths. Between 7 and 8 p. m. we reached Gudjapatangram. The coolies drew our jirrickshaw over to one side of the road, we lighted a lantern, hung it to the top of our jin, descended and proceeded to make our quarters as comfortable as possible by sitting on the soft side of the shafts, while we partook of our evening meal. The coolies meanwhile coolly seated themselves on the ground, soon others joined them and with one accord they all watched attentively each up and down movement of our mouths.

It was a weird scene indeed. The pale light of the little moon, the deepening shadows, the tinkling of the bandie carts as they passed, the flickering light of the lantern, swinging in mid air, partially lighting up the faces and forms of the dusky natives. Also in the distance were native huts, with fires kindled outside for the preparation of the evening meal; the forms of the men and women as they moved about their tasks, being distinctly outlined against the lurid light; and to complete the scene, Mrs. Churchill and I seated on the shafts entering our dinner, she with a cap on her head and the ears tied under her chin, and I with a large white handkerchief knotted under mine. Don't you wish you could have seen the picture? It was worthy the brush of an artist.

The next scene was almost as good. A little after midnight we reached our third stopping place—Ramudrapoorath—do not get discouraged,—and as we were much overcome with drowsiness, we made bold to object to having the shafts of our jin dropped on the ground, which would place us in a pitching, head-foremost position. So the coolies drew us off the main road a safe distance to an unoccupied bungalow. I got out and assisted them in tying our shafts to the roof of the low veranda. Then some of the men took the lantern and went to the village to get more coolies for the next stage.—Murais. Meanwhile the remainder of the men stretched themselves on the veranda and went to sleep, while I clambered into the jirrickshaw and did likewise. We slept in a sitting posture, with the carriage tipped backward at an angle of 23 degrees. But we were thankful for even that kind of rest. When we finally reached Bobhill, at 5 a. m., Friday morning, having accomplished a journey of 53 miles in 29 hours, we were glad enough to have a bath, and sleep the sleep of weary travellers.

Every good and holy desire, though it may lack the form, hath in itself the substance and force of prayer with God, for He regards as prayer the wishes and meanings and sighs of the heart.