

Messenger and Visitor.

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—THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the **MESSENGER AND VISITOR**, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 30 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past, by way of getting subscribers, as he has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

As one of the signs that the iron fetters of custom and of caste in India are being broken, the down-trodden child-widows are marrying. There is an interesting case before the English courts. A person refused to permit a lady to come to the communion, because she had attended meeting at a Methodist church. She has taken the case into law. He says that he must act according to his conscience, and keep her from communion. The law will probably say he must admit her to the ordinance. This shows the beauty of the church and state arrangement.

A Miss Rogers, of Toronto, has offered herself for Foreign Mission work, and has been accepted. She also devotes her private income of \$200.00 a year toward her own support. May the richest blessing attend this devoted sister, and may her example be stimulating to others. The good tidings comes from Bro. Craig, of the Ontario and Quebec mission, that on the Akida field, 140 had been baptized during the first five months of this year. Rev. G. M. W. Carey has resigned the pastoral charge of the First church, Brantford, to take effect the first of November.

Cincinnati determined to enforce a law against liquor selling on Sunday. The saloonists boasted that they would defy the law, but only a few made the attempt. The police did their duty and made arrests in the face of threatening mobs. The most effectual method of cooling the ardor of the turbulent crowds was found to be the playing of water upon them with all the force of the water works. When the officers of the law do their duty, law can be well enforced almost anywhere. Nearly one-third of the members of Plymouth church have been dropped from its roll, having lost all interest in it since Mr. Beecher's death. This is what follows from drawing people to a man and not to the principles of a church. — Hugh O. Pentecost has at length about the same as declared himself an atheist. Beginning as a Baptist, he left the denomination because of its strict communion; joining the Congregationalists, he left them to become a Socialist, and now he has accepted what is associated with socialism, quite generally—atheism.

—DENOMINATIONS SOUTH.—The Presbyterians of the South report 161,742 communicants this year, a gain of 5,493 during the year. The Methodist Episcopal South report 1,240,097 members, a gain of 32,641.

It is with deep regret we learn that Bro. S. M. C. Black has been compelled, on account of failing health, to retire from the Windsor Tribune. We express the earnest desire of many when we hope that a season of complete rest may restore him to health and work again.

—GRAND LIGNE MISSION.—Mr. Thos. Bengough arrived in St. John last evening. He is visiting our Province in the interest of the Grand Ligne Mission. We heartily commend him to the churches for his own sake and for the sake of the object he represents.

—CORRECTION.—Bro. DeWolf writes that the reference to his case, as we quoted it from a contemporary, was not correct? No one interfered with his work across the border. As the law seems to exclude clergymen from laboring in the States while residing in Canada he has removed to his field in Robinson, so as to prevent all risk of trouble.

—BEER AND BRAINS.—Theodore Roosevelt, of New York, does not think that beer helps brains. He recently said to a friend:

Do you know that there is not a thought in a hoghead of beer; that there is not an idea in a whole brewery? I mean that nothing of merit was ever written under the inspiration of lager beer. It stupifies without invigorating and its effect upon the brain is to stagnate thought.

—GOOD SUGGESTION.—A brother suggests that, as delegates will be compelled to stop over in St. John on the way to Fredericton, they be referred to hotels through the **MESSENGER AND VISITOR**. We shall be happy to assist delegates on their arrival by the Annapolis boat, with all needful advice as to hotels and conveyance, and shall be at boat landing for that purpose.

—THE CANVAS.—The new names on the special offer of the **MESSENGER AND VISITOR** for fifty cents to the close of the year, have been coming in every day. If all our pastors and others interested in this paper, would only spend an hour or two, in soliciting new subscribers on this offer, we should have hundreds to put on our lists. As a pastor who had made a little effort told us the other day: it only requires that the people be asked to take the paper to get a goodly number on almost all our fields to subscribe. Brethren, won't you help us in this work? This will give to many more the stimulus of the account of the Convention meetings.

—THE PURPOSE OF INFANT BAPTISM.—The *Congregationalist*, one of the highest authorities, in the following, gives its idea of what infant baptism is for:

The Congregational view of infant baptism is that it is the consecration of a child, in introducing him, through parental faith, into that everlasting covenant of grace of which this rite is the seal and pledge.

The baptism then conjoined with parental faith, puts the babe inside the everlasting covenant! The babe, then, is everlastingly safe, thereafter. How is it, then, that so many of these babes, children of faithful parents, when they grow up, turn out so badly? Are they put into the everlasting covenant still unregenerate, and saved without a new heart, so that character in after years has nothing to do with their state of salvation? Why will people hold to a practice when it robs Christianity of its voluntariness.

—BAPTIST INSTITUTE.—For several years the necessity has been felt for a meeting of our pastors and licentiates, and laymen especially interested in our work, for discussion of topics of a more general character than the meetings of convention provide for. The sessions of convention are almost wholly given to business, and even then there is too little time to do the work as thoroughly as it should be done. There is thus given no time for consideration of principles. In view of this it was decided last year to give Friday to the work of an Institute having for its object the work we have indicated. It will be seen by notice of the committee that provision has been made for a meeting this year at Fredericton. Our brethren in the ministry especially will, we are persuaded, be glad to avail themselves of the privileges offered them.

—BAPTISTS OF MANITOBA AND THE NORTHWEST.—From the statistical statement from the letters from the churches to the late Convention in Winnipeg, we call the following facts: The total membership of the churches is 1,043, a gain of 218 during the year. Of these, 177 have been added by baptism. The number of resident members is 842. These have contributed to missions the sum total of \$1,222.96. The total contributions for all purposes is \$12,817.09, or an average of over \$15 per resident member. This is a good showing. These brethren are most of them just beginning life in a new country, and this amount means more of sacrifice than the same amount from the generality of our members here at home. It will be seen, therefore, that our brethren in the Northwest do not ask us to give that they may be eased from bearing burdens. They are giving more than we are proportionately. They thus show that they deserve to be aided. We fear that the sum promised to be raised for the work in the great New Canada in our churches, is far from realized. Shall there not be a generous stream of contributions flowing in to Bro. Cohoon for this most excellent object, during the next few days?

—HUXLEY BEATEN.—For a long time a controversy has been going on between Huxley and Dr. Wace, in the *Nineteenth Century*, on the subject of Agnosticism. The eminent scientist turned upon Dr. Wace, as he was dealing with Agnosticism, and made a fierce attack upon Christianity and the Bible. He is no mean antagonist, but in Dr. Wace he appears to have met more than his match. Says the *British Weekly*:

Professor Huxley goes out like a lamb in the June number of the *Nineteenth Century*. All the world knows how he came in like a lion and he endeavors to execute his retreat in as laconic a fashion as possible. But it will not do. He has had to yield the whole of Dr. Wace's contention as to the drift of recent New Testament criticism. His concessions are made in a singularly disingenuous

and shuffling fashion, but there they are all the same. We may hope that the result will be that scientific men will in future confine themselves to the use of weapons which they have proved. It is amusing to find the phrase, "if I mistake not, appearing in an article by Professor Huxley. It is both amusing and instructive to see how Mr. Huxley's whole argument bases itself on what he now calls the "Gadarene pig bedevilment." The new word is more striking than "affair," but there is as much logic in one as in the other. Mr. Huxley finds quite enough in that story for rejecting "One Jesus which was dead, whom Paul affirmed to be alive."

—THE RESULT.—Less than a year ago one of our pastors in St. John preached a sermon or two on the duty of Christians to give not less than was given by the Jews—one-tenth. He recently received a note from a young man asking advice as to the way he should distribute his offering. He also stated that these sermons had convinced him that he should lay aside at least a tenth of his earnings for the Lord. The result has been that, while before he had thought he had done well to give fifty cents a week—\$20 a year—he was now able to devote over \$120 to good purposes. He does not feel poorer in purse, while he is much richer in spirit. We hope that all our people will take the matter of weekly offering, as well of how much the Lord wants them to give, into serious consideration. The pastors could help them to right conclusions, as has this brother in St. John, if they only would. The first step would be to adopt the scriptural manner and rule of giving themselves, and then preach about it, giving it the proportion of attention it naturally demands. As a brother at one of our associations remarked, if the people do not wish to hear this kind of preaching, it is the surper proof that they are the ones that need it the most. With the work of the Lord crippled for want of means, surely it is time that we have more of these teachings about the privilege of giving to the Lord, and our pastors should be willing to take all risks. But the truth is, the pastor who is most outspoken on this question, as long as he maintains the right spirit, is all the more respected for his faithfulness. We are glad our pastors are awaking to the claims of this fundamental matter upon their attention. We cannot be too soon or too wide awake.

The following dialogue, which we clip from the *Western Recorder*, puts one phase of the controversy on the communion question very well. The conclusion to which Dora is driven is the secret thought which has led many to make an outcry against our practices:

"How can you reconcile yourself to the 'close communion' of the Baptists?" asked Dora.

"I have been a 'close communion' Presbyterian all my life, and shall be no more so as a Baptist."

"But we Presbyterians," said Dora, "are not 'close communion.'"

"My dear child, do we commune with those who have not been baptized?" asked Mr. Currin.

"Of course not."

"The Baptists invite to the Lord's table all whom they believe to have been baptized."

"But they won't admit that we have been baptized," said Dora, with an injured air.

"That says they are close on baptism, and not on communion. So long as they believe in immersion alone, they must, in order to be consistent, refuse to admit the sprinkled to the table even more carefully than they do those who have not been baptized at all. For we do not go as unbaptized, but as claiming to be baptized already. Thus to admit us would be to acknowledge our baptism, which they cannot do and remain Baptists."

"We are just as good Christians as they are," said Dora, "and they have no right to sit in judgment on our religion in any such way."

"What does Jesus tell us to commemorate in His Supper? Our love to each other?" asked Mr. Currin.

"No," replied Dora.

"Is it our faith in each other's piety?"

"No."

"What then?"

"To show forth the Lord's death, till He come."

"And the command was given to His disciples, who had been already baptized. Those who believed were baptized immediately. All Evangelical Christians, and the Roman Catholics, also stand on the common ground that baptism must precede the Lord's Supper. It has always seemed to me an unmanly thing to try to raise sentimental feeling against the Baptists by saying, 'This is the Lord's table, and we invite all His children, or all who love Him, to approach it.' Because it is the Lord's table, we must not dare to invite any who have not been baptized."

"But we have been baptized," was Dora's answer.

"To invite you to the Lord's table would be publicly acknowledging that you had been baptized, then?"

"Of course it would," answered Dora.

"But could Baptists consistently do that?" asked Mr. Currin.

"No; but I believe they have really no business to be Baptists."

In the laugh which followed Dora's remark, Mr. Currin arose to go.

Systematic Beneficence.

Your committee regards it of great importance that the relation of man, especially of the Christian, to property should, at the outset, be considered and clearly seen.

The claim to Ownership of all things by the Creator of all things, is inalienable and prior to all other claims.

Man, then, has a right to property towards his fellow-man; but none towards his God.

Down through the ages comes the emphatic and indisputable declaration: "The earth is the Lord's, and the fulness thereof."

God is owner; man is steward.

And on the disposition of that over which man is steward, God has placed a limit.

For his own necessities man may use a part, but under no circumstances shall he thus use the other part.

Scarcely has the voice of the Eternal, pronouncing all things good, died away o'er the new-made hills, before He limits man's appropriation of everything committed to his care. Of the fruit of the tree which was in the midst of the garden he should not eat, neither should he touch; and of his time one-seventh was to be hallowed to the Lord.

And as we search God's Word, we find that this law of limitation occupies a very prominent place.

His claim rests on all men, but especially on Christians.

And all Christians are agreed that God claims of their substance a part.

The inquiry, then, is raised, *What part?*

Every Christian is surely anxious to ascertain. And your committee deem it highly important that every Baptist and every Baptist church should know. This question, our questionable methods of raising funds, reaches out and touches our discipline, our church and mission interests, and our prosperity generally, in a manner of which few seem aware. Covetousness—eagerness for gain—is a sin, a terrible sin. It is placed by the inspired Word in the same catalogue with sins such as "evil concupiscence," "inordinate affection," and "fornication." It is a sin on which rests the overwhelming wrath of the Eternal God and against which the inspiring voice of the Christ was almost constantly raised.

It is a sin which is declared by the Apostle Paul to be idolatry—sinking the professed Christian to the level of those who, having never heard of the living God—our God—worship sticks and stones.

Yet, if there is no standard measure of giving, except the judgment of those who give, this insidious evil, the love of wealth, may creep into the heart more and more, and govern and pervert—the judgment more and more, and the church be powerless to apply discipline.

The member who in moderate circumstances gave \$1.00, may in affluent circumstances give but one, and his judgment being the standard discipling is contracted, and the church powerless to act. Your committee believe that God has determined the measure of Christian giving, and therefore Christians and Christian churches have a *divine* standard by which they should be governed on this deeply important subject.

But within the limits of this report little more than conclusions can be placed.

Arguments reaching up to the conclusions must, for the most part, remain unopened.

Religious contribution is a positive institution, with the nature of a moral obligation.

It has nothing whatever to do with the civil or ceremonial law.

It existed hundreds of years before Moses saw the light.

Cleaning the subject of all extraneous matter, and allowing it to stand out in its simplicity, a tenth of the Christian's income is the smallest proportion returnable to the Lord. None dare speak of "free-will offerings" until he has given beyond a tenth of his income.

The Jew of ten gave two-tenths, and even spoke for the cause of the Lord among his own nation.

The Christian is bound to give at least one-tenth for the cause of the Lord among all nations.

The Jewish and Christian scriptures are not antagonistic. The same moral law pervades them both.

The handwriting on Beneficence which was against us, was never nailed to the cross. The law of the tenth was commanded (Matt. 23: 23), and not abrogated by the Christ; therefore, it is in full force to-day.

Under the obligation to keep this law under the present dispensation is greatly heightened and broadened.

Not only is the Christian to give, not less than the Jew, but more; and he is to give it more frequently. "Upon the first day of the week let every one of you"—young as well as old, poor as well as rich, pastor as well as people, all possessing means, "Lay by him in store"—put it in a place by itself, and hold it ready for occasion of use for God.

"As God hath prospered"—in proportion to the gains of the week: if the gains of the week are \$5, lay by 50 cents. If \$10 lay by at least \$1.00; and up, up as high as God hath prospered.

There are no circumstances which prevent Christians, in our land returning to the Lord the tenth as well as did the Jews.

They, like us, had times of prosperity (1 Kings 10: 21), and also times of adversity (1 Sam. 13); but in adversity no more than in prosperity did they dare use for themselves the Lord's tenth. Once at least, however, they did.

But God descended and called them robbers and blighted and cursed the entire land (Mal. 3).

The enquiry arises, is this the reason now that darkness covers the earth and gross darkness the people?

"But," say some, "our taxes are heavier than were those of the Jews—their government was not so expensive as ours—what we might give for religious purposes is taken from us as taxes."

"Thy father," said the Jews to Rehoboam, "made our yoke grievous." (1 Kings 12: 4).

Solomon had not taxed them lightly. Again a very large proportion of our revenue consists of taxes upon articles by no means necessary, not even to comfort, much less to life.

These are *self-imposed*; and their disuse would exempt not only from the tax but also from the price of the articles.

In professed Christian homes, in our land, there is sufficient spent on intoxicating drinks, tobacco, tea, coffee, silks, bonnets, and furbelows, to fill to overflowing the depleted treasury of our Lord.

Some declare that the success of Home Missions underlies that of education and Foreign, others that the success of Foreign Missions underlies that of education and Home. Others still that the success of education underlies the other two. All these are certainly interdependent. But your committee believe that while Systematic Beneficence is in small degree dependent on the rest, it nevertheless underlies, overtops, and limits them all on every side. Its success, generally speaking, is their success. The work, then, of education, of Foreign Missions and of Home must continue to be crippled until Christians hold as a sacred trust and expend week by week in the cause of the Lord, at least one-tenth of their income.

Systematic Beneficence touches and influences in no small degree the spiritual life of the churches generally.

Last year the statistics of this association showed a resident membership of 5,216. Moneys raised for local purposes, \$27,996.78. For denominational objects, \$14,988.75. Other moneys raised \$31.26. Total \$29,546.89, or an average of less than \$6 per resident member for all religious purposes—building and repairing Houses of Worship, sustaining Sunday-schools, Convention expenses, pastors' salaries, Home Missions, Foreign Missions, all religious purposes.

But for purely denominational objects there is an average of only about thirty cents per resident member. Now, saying the income of each such member be placed at \$150, the tenth would be an average of \$15, or a total for this Association of \$78,240. We could then add fifty per cent to our present local expenditure—building and repairing buildings, sustaining Sunday schools with greater efficiency, etc., making a total for those of about \$42,000; leaving for education, missions, etc., the grand sum of over \$36,000.

This is more than is contributed at present for these objects by all of our churches in the Maritime Provinces.

Brethren, by the side of this magnificent sum—a sum which we are withholding from the Lord—how small how utterly insignificant is our present contribution of \$1,500!

Let the Lord's prosperity be but consecrated to the Lord's cause, and your committee believe that spiritual life in our churches would be quickened, the tide of prosperity would bear up and along, as never before, our educational and Home and Foreign Mission interests, the unsaved would bow themselves at the foot of the cross; let this principle be but generally recognized, and speedily would the nations of the earth shine as a crown in the hand of the Lord, and as a royal diadem in the hand of our God.

L. M. WEAKE, Chairman.

W. B. M. U.

"Arise, shine: for thy light is come."

Workers' Song.

It is not for me to order
The work that I have to do;
My eyes must follow the Master,
And ever His will pursue.
And there I wait and listen,
For soon as I hear His voice,
Forward I press with gladness,
And even in toil rejoice.

Sometimes I can hear Him calling
To tasks that are great and high;
I would often fear to attend them,
But that He is standing by;
Sometimes into service lowly,
That even a child might do,
Comes the Master's kindly summons,
And hearing, I hasten through.

Oh! none can be sad or gloomy
In the hours they work for Him,
For He smileth ever upon us,
-Let the day be bright or dim;
And we cheer our hearts by singing
While busy at our tasks;
It is but faithful service
That the gracious Master asks.

Sometimes I am growing weary,
And by troublous cares oppress
And the Master in His pity
Dismisses me to rest.
And again, when I have not learned
In His kindly great regard,
He leads me not with wages,
But with munificent reward.

Extract from a Letter of a Young Naval Officer.

SENT FROM AUSTRALIA TO PROCLAIM THE BRITISH PROTECTORATE OVER THE SOUTH-EAST COAST OF NEW GUINEA. THIS OFFICER GIVES HIS IMPRESSIONS OF MAN AND THINGS MET WITH DURING THAT EXPEDITION.

After posting my last, we weighed from Port Moresby, where, however, I was fortunate enough to go on shore one afternoon when our examination was going on in the Mission schools and saw all the children. They seemed a most intelligent, bright set, and wonderfully well educated, especially in geography, which they quite enjoyed. One day we anchored at Kerepone, a very large village with two thousand inhabitants, where we found all most friendly. We have been fortunate in carrying with us Mr. Chalmers, the old missionary in New Guinea—a truly noble fellow, of the Livingston stamp. He knows every yard of these five hundred miles of coast, roughing it in an open boat, sleeping in any shelter, or in the open air with only just the luggage he can carry, making long expeditions in lands where no other white man's foot has ever trod; trusting himself unarméd and alone amongst the wildest tribes. Yet, well-nigh worshipped by even cannibals. That is, indeed, a marvelous personal influence spread over such a vast extent of savagelom, and the wildest seem to brighten up at the sight of him.

He is a stout, broad built man, about fifty, with hearty laugh and ready wit, and a good story for every one, the delight of four mess, and the hero of our lower decks, yet with a manly piety which carries great weight. On Sunday he gives us a ten minutes sermon, short, pithy, and to the point, full of earnest pleading which touched alike officers and men. He sits with us talking by the hour, with such ready fund of anecdote, wit, and general information that all hands vote him the best companion they have ever known, neither dress nor language showing aught but the rough explorer and well read man of the world, till some remark brings forth a reply which shows what is the source of all his happiness and the hope that is in him.

Mrs. Charles says, "A few words of most reverent and affectionate sympathy with the noble Christian missionaries in the East, I feel it a delight and an honor to give. I have seen and known men and women devoted to these oriental missions who seem to me to come as near to the first type and the last idea of Christian life as any I hope to know; lives laid down for the Master, and the brethren with such entire consecration, and joy, that when at last, from one of these the life was demanded and laid down in death, we felt that it was scarcely a fresh sacrifice, but merely the fulfillment of all that had gone before.

The Missions to the lepers in South Africa has been carried on fifty years, and though the average term of life of those who serve in the Hospital, is only seven years, yet there are always other Missionaries ready to take the places of those who fall victims to the loathsome disease, or die from other causes. This is Christian heroism of the highest type. Hundreds of the terribly afflicted Africans have been won to faith in Christ and to the blessed assurance that their sufferings on earth would give place to the blessed assurance that their sufferings would give place to the eternal bliss of heaven, by God's blessing on the efforts of His faithful servants.