

Messenger and Visitor

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—PURE FICTION.—Few have now not heard of a book which has become quite famous in the last year. In it the author describes her hero as having abandoned the orthodox faith and accepted a mixture of deism, new theology and rationalism of the Baur and Strauss type. Impelled by the enthusiasm for humanity begotten by these views, he is described as plunging into the degradation and wretchedness of the East end of London to labor with apostolic zeal for the good of the people, and as meeting with grand success. A Mr. Spears who, although a Unitarian of the school of Channing, has labored faithfully among this very class, writes to the *Christian Life*, showing the contrast between this creation of fancy and the reality. He says, the work of the hero of this novel is "pure fiction," while that of orthodox believers is "solid fact." He then describes the fate of an attempt to do work in East London by those who held views almost identical with those of the hero of this romance. Instead of success, the following is the result:

"Mr. Beaumont, fifty years ago, founded in East London, not an old-fashioned Unitarian church, but a theistic church of the so-called most 'advanced' type, that had done with all the legends and supports of legend and mythology. The basis of that church was just what Robert Elmer would have desired. I have the service book before me as I write. I have talked with men in East London who were the adherents of that church. It was purely and simply theistic. The one hundred and twenty hymns name Christ only once. The lessons are a kind of anthology, with little of the Bible in them. There is scarcely a whisper, from beginning to end in the book, of immortality. Did this attach the working men of East London to it, and become a living rational power? Anything but this. In a short time it shut its doors, put up its shutters, and disappeared. Mr. Harwood, one of its principal ministers, afterwards joined the Church of England, and became editor of a High Church journal. This is the brief history of a theistic church."

—ERROR.—We see that the name of Isaac Lewis, Greenwold Hill, N. B., is given in the new Year Book in the list of ordained ministers. This is an error. He is not ordained, neither has he a license to preach.

—THE SABBATH QUESTION.—A new force is becoming enlisted in the cause of Sabbath rest. The working men of America are awakening to the danger which menaces them in the non-observance of the Lord's day. They are beginning to see that work on the Sabbath means for them no release from the wear of perpetual grinding toil, and are arousing themselves to resist all attempts to rob them of their day of rest. The Knights of Labor and the Brotherhood of Locomotive Engineers have taken action, and petitions are being circulated asking Congress to pass a law to stop Sabbath labor in postal, military and interstate commerce service. While this movement looks to the purely secular side of the Sabbath question, and is not broad enough to cover that side, completely, it has to do with the only side that governments have a right to touch, and may arouse attention to the need of a broader measure. Well may the working men rise up in defence of a Sabbath rest day; for it has been found that where it has been given up, the laboring class get no higher total of remuneration, while they get one-seventh more work. Let the employers of our country be on their guard.

—BRITISH BAPTISTS.—The English Baptist Handbook for 1888 has just been published. From it we gather the following:

There are 3,770 churches, averaging 117 members to each church, and making a total membership of 334,498. In the last three years about 9,000 members have been added to the churches, but little more, as the *Baptist* points out, than one to each church per year. If we mistake not, if Wales and the churches presided over by students from Georgetown's college, were taken out, there would be a loss and not a gain, in the remainder of the churches. In one respect the English Baptists are ahead of us; the pastors are increasing more rapidly than the churches. Our brethren in England have to combat many adverse influences of which we know nothing. It is to be hoped they may depend upon the pure word of God and consecrated service. This last year has been one of confusion; but the air will probably be cleared by the storms that have and are raging.

GOVERNMENT AID.—General Booth has done good work in the East End of London in the rescue of fallen women. Not long since he applied to the government for aid. His request has been refused. However much one may sympathize with this kind of work, he cannot but be glad that the government have

declined to open the national treasury to help any religious body in its proper work. For government to begin aid of this kind would open up the door to demands from all other bodies who will accept government aid for all kinds of assistance. In the end this would dry up the springs of voluntary contributions, and this would mean that the true spirit of philanthropy would languish and die. Better let misery continue to make its appeal to the spontaneous generosity of the kindly, even though the response be somewhat tardy, than that this be the result.

—LET OTHERS FOLLOW.—Bro. Ford, of Carlton, has begun a course of doctrinal sermons, which promise to be very instructive and profitable. We wish more of our pastors, for the sake of themselves and their people, would do likewise. In this day, there is great danger that the Gospel be reduced down to believe and be saved, and the broad foundations of Scripture truth be left out of sight, the mighty doctrines of grace be ignored, and the plainest commands of Christ be relegated to the outside realm of non-essentials, which men may regard or disregard as their convenience or associations may suggest. There is much in the Bible beside believe and be saved. If this were all, religion would be a selfish thing, and when personal security was attained, there would be nothing further sought. But there are great depths of mysterious divine wisdom, provision and love beneath this statement, and there are great towering heights of privilege and growth and loyalty and service above it. A series of sermons on doctrinal topics would lead men's minds down towards the depths and up into the heights and give to Christian life a fibre and robustness derived from a diet of strong meat.

—CUBA.—Mr. Dias reports that the attendance at the Baptist Sabbath-schools in Havana has grown from 1,448 last year to 2,914 this year, a little over 100 per cent.

—INFALLIBILITY.—An instance of the absurdity of the Pope's claim to infallibility is given by Dr. Gordon, in the *Morning Star* of Jan. 3rd. A Frenchman, Henry Lasserre, convinced that his countrymen needed, most of all, the Gospel in their own tongue, prepared a free translation. This Archbishop of Paris commended the work to the Pope, who gave it his apostolic benediction. As many as one hundred thousand copies were sold. The people showed great eagerness to possess it. This alarmed the Vatican, and his holiness, who blessed the work Dec. 4th, 1886, ordered it in '87 to be put upon the list of books prescribed for containing "degraded doctrines," and the people were instructed not to read it, but to hand over all copies in their possession to be destroyed. And yet all good Catholics will regard him as infallible in each deliverance, although the one denies what the other affirmed.

—SHORT PASTORATES.—Of all places for short pastorates, the Pacific coast seems to hold the palm. Pastor Herrick, of Sacramento, had a reception on the fifth anniversary of his pastorate. On this occasion it was stated that of 150 Baptist pastors in California, but two are now settled who were pastors five years ago. It is noteworthy that the Baptists of the Pacific coast have not prospered. Do not these two facts bear the relation of cause and effect? We notice that Dr. Hopper gave an address on the occasion.

—ONE OF THE GREAT MEN among the Baptists of the South has just passed over to the majority. Dr. Jas. P. Boyce, of the Southern Baptist Theological Seminary, died at Paris, France, Dec. 28. He gave his life and fortune to the work of theological education. To him chiefly is due the success which has crowned the work of the Seminary at Louisville. He will be greatly missed.

—HIVY FOR THE BIBLE.—In another note mention is made of the selfish of the French people for the Bible, as shown by the wonderful sale of Lasserre's translation of the Gospels. This same eager longing for God's word in the tongue of the people exists also in Italy, under the shadow of the Vatican. The proprietor of a leading paper in Milan, determined to publish an Italian edition of the Bible in halfpenny numbers. Fifty thousand copies of the first number were sold. Dr. Gordon well says this upspringing of a desire for the Bible, is "the most marvellous event of recent times."

—THAT NEW DEPARTURE.—On last Thursday, as announced last week, a meeting was held to consider the question of the formation of something in the line of a Baptist Institute for St. John and contiguous places. Owing to the

terrible storm, the attendance was not large; but the interest manifested was very deep. After a free conference, a committee composed of the pastors and representative laymen of the various churches was appointed to draught a constitution to be submitted to a meeting to be held at the call of the chairman, Bro. Jas. A. Estey.

—ARRANGED.—We are delighted to learn from the *Canadian Baptist* that the difficulty in the Foreign Mission Board of Ontario and Quebec over the appointment of Rev. J. McLaurin to the office of Secretary of the Board, has been amicably arranged. Bro. McLaurin will be accepted by the Board as its Secretary, while he gives up his position as Missionary. He intimates that he intends to return to India as soon as health will permit. Our readers may expect cheering news from our own mission next week.

Clear the Deck.

Under this caption, the St. Louis *Christian Advocate*, the Methodist paper of the Southwest of the United States, makes pretty radical recommendations, as a preparation for genuine revivals. While a point or two may be a little overdrawn, the whole article has in it the tonic breath of a northwester:

1. Clear the deck of evangelists. Not that they are all bad, or all hinder the work. Some of them might, perchance, help; that is, the new ones, who have not been in business long enough to become professional, Antinomian, sensational, frivolous, whose going does not stand on the money, who do not manufacture success, and who have no reputation to make or keep. Get them all out of the way. Don't look to them. Don't turn your thoughts that way. Kneel down to the work yourself. Marshal the praying ones, look to God and not the evangelist; if you need help, the Methodist preacher on the next charge will help you. Send for him, it will do him good; he needs to go through just such a sweating; it will open his spiritual pores and tone up his system.

Evangelists are too often the apology for our cowardice, the confession of our weakness, the result of our unbelief. Make the issue in God's name with the sins of your people; their sins are in the way of God's coming. Neither cover nor apologize for their sins; bridge the chasm they have made between God and themselves by sorrow, penitence and confession. If you are fit for your position you know more about these sins, their kind and number and where they are to be found than anybody. You cannot do the work by proxy—better not be done than half done. Face the music, gloves off, pitch in. God loves a brave man and never fails to help him. Make the issue in His name, for His glory. Two are enough to bring the revival when God is one of them.

2. Clear the deck of fairs, festivals and all things that minister to the flesh and which makes God's house a kitchen or a store. The revival deals with God, with conscience and sin; the festival deals with ice cream, oysters and the belly. The revival is a serious thing, the spirit is draped, the air is charged with heaviness and struggles, with battle and victory; the fair and festival are in the interest of lightness, the world and the flesh. Leave the fair and festival to the women who never pray, to the men who never pay, to the pastors who have no faith, to the churches that are courting the world, to the penitents who never sorrow for sin, to the church members who know nothing of obligation, nor of God but church connection. But do thou work God's work in God's serious and prayerful way. God's work cannot be run by fairs and festivals, they do not belong to the same game. They have no affinities; water and oil make a fine mixture compared with these.

The revival goes on when the fair and festival come in, repentance is not generated by ice cream. What shall it be this winter, a revival or a fair and festival? Cannot be both. Choose ye!

3. Clear the deck of "Gospel Hymns" and all their kith and kin; some good songs in these, but these are not the popular ones. What we need is an old-fashioned Methodist revival and neither "Gospel Hymns" nor their tunes belong to that despatchment. We want the spirit of seriousness and prayer cultured; these songs and tunes fill the air with lightness. You sing too much any way, penitential times are times for tears and not for song. Some songs may help the struggling soul, voice its sorrow and pain, but these are not found in "Gospel Hymns." Get these songs out of the way; they are too light for the heavy ordinance of Methodism. If our new hymn book is not out, hunt up an old one, rub the rust off such hymns as

"Show pity, Lord, oh, Lord, forgive!"
"When rising from the bed of death,"
"Come ye sinner, poor and needy,"
polish them up. They have slain their ten thousands in the past. They were made for this penitential business. God had a hand in making them. If you can't find the Methodist hymn-book, give them the word of God; put it on the raw places, salt it, rub it in without song and solace, for as sure as we live many of these popular songs do the work of God, with untempered mortar, dissipate all seriousness, arrest all profound convictions, all sorrow for sin, take the whole matter from the depths of the soul and make it surface, physical, emotional and sensual, if not sensual.

4. Clear the deck of pretty, sentimental anecdotes; lay aside buffoonery and humor. Give them the Word of God; this, accompanied by the Holy Ghost, is the reviving power. The Word of God is the seed from which germinates this eternal life. This Word of God cuts to the heart. This is quick and powerful; the life of God, the power of God is in it. It is searching, slaying, alarming. It is the sharp two-edged sword; use it. Lay the straight edge of God's law, sound their depths by the plummet of righteousness. All that is necessary for a revival is for a man of faith to declare the Word of God, with the Holy Ghost sent down.

5. Clear the deck of self in a thousand patient and latent—great and small ways. Self is the Slough of Despond that beclouds the revival. Self is the grave-yard where the revival is buried. Self in myriad of ways in the shape of reputation, learning, sermons, success. The revival may be desired to add incense to the altar of self. Self is the giant hindrance. This big, abominable self detaches God, breaks His arm of power, is the Devil's chief ally, God's great enemy. Kill self, nail him to the cross without pity or relentings. Get rid of him at any cost and at all hazards.

Literary Notes.

Famous Women of the Old Testament: A series of lectures comprising faithful delineations and pen pictures of the most attractive characters in all history. By Rev. M. B. Wharton, D. D. Its contents include Eve, Sarah, Rebekah, Rachel, Miriam, Ruth, Deborah, Jephthah's daughter, Delilah, The Witch of Endor, Hannah, Abigail, The Queen of Sheba, Jezebel, The Woman of Shunem, Esther. The varied qualities, work and offices of women are admirably described in this book. The beauty, intellect, power and influence of the sex in the role of maidens, wives and mothers, are depicted by one who is a keen observer of human nature, who has enjoyed special opportunities, by travel and position, to see society in all its phases; who has wielded a facile pen in portraying what he has seen and learned, and has used it in the illustration of these lectures. Sentiments and facts, whether pleasant or unpleasant, in the life of woman, including love, courtship, marriage, divorce, heroism, jealousy, deceit, are treated in their appropriate places, as suggested by the character, and the good and evil traits in these famous women in oriental lands are made to read salutary lessons to their sisters of the present day. In one square 12mo volume; illustrated; 318 pages; \$1.75. E. B. Treat, publisher, 771 Broadway, New York.

The February installment of the *Lincoln History in the Century Magazine*, contains chapters of peculiar interest, describing (1) the events leading up to the final removal of General McClellan, (2) the financial measures undertaken by Mr. Chase and advocated by Mr. Lincoln for carrying on the war, (3) the relations between President Lincoln and Secretaries Seward and Chase, including the incident of the simultaneous resignation of the two Secretaries, and the manner in which Mr. Lincoln averted a political catastrophe. An enlarged reproduction of the map of Siberia published in the *May Century*, showing the route taken by Mr. George Kennan, will be mailed in a roller, to any address for 10 cents in stamps, by the *Century Company*, New York.

The following beautiful verses were written by the late Sir James Y. Simpson, M. D., of Edinburgh, shortly before his death:

On "mid the world's ceaseless strife,
When flesh and spirit fall me,
I stop and think of another life,
When life can never assail me;
Where my wearied arm shall cease its fight,
My heart shall cease its sorrow,
And this dark night change for the light
Of everlasting morrow.
On earth below there's naught but woe,
E'en earth is gilded sadness;
But in heaven above there's naught but love,
With all its rapturous gladness;
There, all I come, walk with a home,
All human dreams are ending,
In which at last, when life is past,
I'll find my rest dwelling.
Thou shalt be mine, through grace divine,
A soul that knows no ending,
Which my soul's eye would fain desire,
From all its rapturous gladness,
And, Saviour dear, while I tarry here,
Where a Father's love hath found me,
Oh! let me feel, through woe or weal,
Thy guardian arms around me.

W. B. M. U.
"Arise, shine? for thy light is come."
Mission Work Among Heathen Women.
(Continued.)
CHINA.

One of the Missionaries from China said, not long since, "The doors of that long closed land are now opened to us. With few exceptions we can travel from end to end of that mighty empire. We can sell books and preach the Gospel in most of the cities, towns, and villages without let or hindrance. We have great liberty of action and splendid opportunities of presenting Christ to the Chinese."

Think of it! Eighteen magnificent provinces, each of them as large as Great Britain, 1,500 walled cities, 7,000 towns and over 100,000 villages are now open to the preaching of the glorious Gospel. Fifty years ago there was not a single Protestant convert in China. Thirty years ago there were only about 500. At the end of last year there were about 17,000 female church members, and besides there are thousands and tens of thousands who have learned to honor Christ and respect the Gospel.

The China Inland Missions has a staff of 296 Missionaries. Throughout China there are 476 lady Missionaries; 40,000 children are taught in the different Mission schools. There are eighteen Hospitals, in which 100,000 patients receive treatment annually. Look at the North China fields; there are enrolled over 30,000 Christians in less than 27 years of labor.

KOREA.
An American Christian lady is physician to the Queen of Korea.

The first Protestant Church has been organized with a membership of 15 and others are awaiting baptism. So the leaven of the Gospel has started in Korea.

SIAM.
A few extracts from a Missionary's letter will give us a very correct insight into the good work being done there; and of the great change the Gospel has brought in so short a time.

The past fifteen days have been very busy and joyful days for us at Peteharbury. The King of Siam with hundreds of his princes, ministers of state, nobles and soldiers have been in our city. The King rested in his palace on the top of the mountain one mile from our house. The plains below were covered with soldiers and followers in camp. The river in front, above, and below our house was filled with crowned boats.

We have been daily preaching to good audiences, and at night through the scriptural Bible pictures, have been drawing large crowds to hear the life of our Lord. Our homes, schools and hospitals were visited by princes and nobles who encouraged us in our work, some of them in a very substantial way.

We could not help noticing the contrast between now and former days. Not many years ago, when the King passed along the highway, the people were compelled to fall upon their faces, and dare not look upon his majesty. Now the King rode out through the villages and streets, halting now and again to speak with the people, crowds greeted him all along the way, and large companies visited him daily at the palace. His majesty had many kind words for them.

On one occasion about two hundred aged women sought him at the palace, carrying fruit, sweets, and flowers. The King received them gladly, and addressing one old lady said, well, grandmother, when your King comes to visit the Province are you filled with fear, or does it give you joy? The old lady answered, Your majesty's visit fills us with joy. Why, before your majesty arrived we took three meals a day; but since your arrival we have been so happy, that we take but one and are satisfied. The King laughed heartily, and replied, if that is the case, I will come frequently.

The Queen, during this visit, learning of the success of the girls' schools, and of the desire to establish a home for aged women, made the missionaries a donation amounting to nine hundred and sixty dollars, and the King donated them one thousand four hundred and forty dollars for their medical mission work.

So that day spoke volumes of the rapid leavening of the Gospel in Siam, and \$2,400 to still help it on.

The King and Queen expressed themselves as delighted with all they saw and heard of the Christian's work.

—Mr. Gladstone has made a calculation by which he arrives at the conclusion that in the year 2000 there will be 840,000,000 English-speaking people in the world.

This, That, and the Other.

—Within 100 years the population of the globe has doubled, and the membership of the Christian churches has trebled. —One of the speakers at the English Baptist anniversaries reminded his hearers that Providence may not always be so kind as to kill off rash Baptists so opportunely that their legacies shall make up for the deficiencies of church collections.

—In the Fiji islands one wretched cannibal gloried in his shame. He was wont to put down one stone for every human body of which he partook, and his horrid memorial reached the number of 872 stones. At the late jubilee of missions not one avowed heathen was left.

—Archdeacon Estlin recently preached a sermon in Westminster Abbey, in which he characterized the Church of England as "dwindling and degenerating into a feeble imitation of the Church of Rome, with a pale reflection of her doctrines and a poor copy of her practices."

—A seaman on returning home to Scotland after a cruise in the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I know that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and heard some of them talk in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

—Preaching is the chief function of the Christian ministry, and of all public speakers the preacher has the least right to address an audience unless he has something to say that has cost him brain-sweat and heart-throes to prepare. Some ministers, and even some parishioners, seem at times to forget this—*Morning Star*.

—The Chinese themselves believe that they are on the eve of great changes. More and more are they coming to the conviction that they are to receive great benefit from intercourse with other nations. A recent letter from Mr. Aiken of Peking says: "The air is full of rumors about a great American syndicate which proposes to build railroads, open banks, issue silver coinage, dyke the Yellow River, and in short, one might infer, to reform and re-generate China from the plains of Mongolia to the gates of Yunnan."

—And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than be lusty and strong, and never be visited by Christ.—*Rutherford*.

—A writer who has been in Japan for five years, says: "The first month I was in Yokohama I was invited to a State ball. There were about 1,000 ladies present, and of that number only three were in foreign dress. I was at another of those balls this year, and there was about the same number of ladies present, and there were only three ladies in Japanese costume. The Japanese women look a great deal prettier in their native dress. They are too small to look well in American costume."

—A New York paper says that Germany is doing considerable Foreign Missionary work nowadays. It has 18 societies and supports 522 Missionaries who look after their 210,000 converts. The total receipts last year, in money, were over \$700,000.

—If a man is as passionate, malicious, resentful, sullen, or morose, after his conversion as before it, what is he converted from or to?—*John Angel James*.

—A negro woman in the West Indies, after dropping her own gift into the missionary collection, put a coin into the hand of her two-year old toddler, and guided it, also to the plate. When the collector became a little impatient at the delay caused by this, she said to him: "Hah, patience, broder, I want 's bring the little ting up to it." She had just the right idea. The children must be brought up to giving to the missionary cause if they are to be generous givers to that object when they become men and women. If they are not brought up to it now, they will never come to it then as they should. The way to reap a harvest of dollars from them by and by, is to reap a harvest of cents from them now.—*S. S. Times*.