

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 2, 1885.

NO. 35.

—NOTICE.—At a meeting of the Directors of the Maritime Baptist Publishing Company, held at Amherst, N. S., Aug. 22nd. It was unanimously resolved to offer the MESSENGER AND VISITOR to new subscribers from the date of their subscriptions to the end of the year 1886, for \$2.00, if paid before the end of the year.

It was also resolved to give the paper to all old subscribers at and from the beginning of the new year at the rate of \$1.50 per year, if paid within 30 days from the beginning of the year, and to new subscribers at the same rate, from the date of subscription, if paid within 30 days from date of subscription. If not so paid, the price in all cases will be \$2.00 per year.

—Dr. BILL was at the Convention, and surprised all by the almost youthful vigor and enthusiasm with which he spoke. Rev. Dr. Marsh, of Quebec, was also present, a veteran, likewise.

—Bro. McDIARMID, of Ottawa, thinks we in the Maritime Provinces do not realize that Toronto Baptist College is our own. He says we resemble the Irishman's snake. Pat crushed his head; but his tail still continued to wriggle until evening. Pat said the snake was killed entirely, but he was not conscious of it.

—We are informed that the present membership of the Amherst church is not 427, as stated last week, but 382. We gave the number handed us by the clerk of the church and supposed them correct. A church was set off at Beulah, however, five years ago. The increase during the present pastorate is therefore fully as large as reported.

—Our people are always glad to greet brethren from abroad at our annual gatherings, and to listen to their wise and inspiring words. This year we have been especially favored. Five brethren whom we have known by the hearing of the ear, but who have never met with us before, have been present, and have rendered much valuable aid in discussions and public addresses. Few will ever forget the ringing and thrilling words of Rev. J. W. A. Stewart, professor elect at Master Hall, and of Dr. Ellis, late of Tremont Temple, Boston, and now of Baltimore, at the Foreign Missionary meeting.

Dr. Clark impressed all by his kindly, courteous bearing, and by the clearness of his statements. We are glad to have a little claim on Dr. C. and Bro. S. through their connection with McMaster Hall, our Institution. Bro. McDiarmid, the vigorous pastor of the Ottawa Baptist church, is known to the readers of the MESSENGER AND VISITOR, and they will prize any communications he may write all the more, because of the nearer acquaintance many of them have made with him. We only hope these visiting brethren are as well pleased with us as we are with them. Should this be so, it requires nothing but a freer intercourse between the East and West to make the Baptists of the Dominion one in the best sense.

—ONE OF OUR MINISTERIALS whose health has failed, and who does not expect to live very long writes us as follows: "I feel now that Christ is very precious. He is more to me than anything I could name. I am so glad I gave up all for him."

Our dear Lord will see it that those who give up all for him are not losers. How can they be? For does he not give up himself for them?

—It is said that Hon. A. Mackenzie will soon be compelled to retire from public life, because of ill health. We are glad to see the resignation given to his sterling qualities by the press devoted to him in politics. While it is a little late, and may be like speaking well of the dead, a very cheap thing, yet in the smallest recognition of a political opponent by a partisan press, we rejoice, and hope sometime to see a kind and appreciative word spoken of such an one while still strong and active.

—We call attention to the communication of our finance agent, Dr. Day. He has been called to the position by the representatives of our churches. He has upon him the weightiest responsibilities, and the highest honor of his work has very much to do with the highest success of all our denominational enterprises. He must have the cooperation he asks, or the best interests of the name of Christ will suffer. Let special attention be given to his request that the work of collection of money be begun at once. The Home Mission Board is set over \$500. The Foreign Mission Board will soon have to send away a large remittance to India. There is need of a steady inflow of funds from the beginning of the year to its close. This last year the Board were crippled because the most of the contributions were delayed to the last few weeks of the year. Let it not be so this year.

—The morning of the Convention was, on the whole, encouraging. Now distanting he had times, and the fact that there was no bad agent in the field, the receipts were \$1,700 more than one year before. The additional four churches by baptism were also unusually large, amounting, as

they do, to 2,135. Our little churches on the foreign field have had a larger increase than ever before, and the prospects were never more bright. The Home Mission work has been pressed with greater vigor than ever, and the immediate results have been large. Acadia College has had the largest number of students in attendance of any year in her history, and expects to make a still better record next year. Let us thank God and take courage.

—We have loved had reason to blush for very shame at the niggardly salaries given our professors at Acadia College. Visitors from abroad have wondered how men of ability and scholarship would consent to serve on such terms, and how we would permit them to make such sacrifices for our Institution of learning. We are sure the whole denomination will experience a sense of relief when they are informed that \$300 have been added to the salary of the president of Acadia, \$200 each to the two senior professors, and \$100 each to the two juniors. It ought to be said, however, that they receive now but about half the remuneration given for similar work in other Colleges of the standing of Acadia.

—A CONTEMPORARY is not up in Baptist affairs. In the same issue are the following notices: Rev. Mr. Foshat is absent attending the Central Association, in St. John, N. B. The Baptist pastor (Hantsport) is enjoying a brief run to the Central Association at Amherst. In addition to this there is a notice of the meeting of Convention at Amherst.

—A MAN is considered a brute who does not provide for the physical wants of his child; and yet how many are paying no attention to the intellectual needs of their children. Let us wear less costly clothes—let us eat simpler food, if necessary, that we may give our offspring the facilities for education.—Prof. E. Harris.

—A Mr. G. SMITH, of Coolville, calls attention to the condition of those in England who live in vans and go from place to place like the gypsies. He writes:

"At the recent Broomsgrove fair I counted over fifty vans and covered-carts houses, connected with which there were nearly 130 children; and so far as I could learn, not more than six or seven could read and write. In one van from Birmingham, 87, by St. 5th. In, there slept eleven men, women, and children of all ages, whose night-dresses were their saturated wet clothes. A day later I visited Broughton-green fair, over thirty miles away, and found other fifty vans, tents, and cart houses. With them was 120 children and not more than seven or eight could read and write. In some of the vans there were six or seven children. Three days ago I visited a flower show at West Haden, and found in two vans and a tumble-down wagon eighteen children and seven men and women, and only one could read and write. Such wretchedness, ignorance, misery, rage, and sin! I have seen nothing to equal it on 'the road.' This cackling evil is growing apace, and we shall do well to apply the soul-saving remedy now, especially when it is so easy and close at hand. These facts must speak for themselves. The worst has not been told."

In the Pew.

It having been my fortune, or misfortune to sit as listener in church for several months, I have endeavored to open every receptive faculty of my mind, and learn all I could from observation and suggestion under different preachers, especially in regard to the matter presented and the way the people are effected thereby. I had been prompted to this attitude by the constant feeling of hesitancy and doubt that harassed me week by week while actively engaged, so that the people should receive and digest my words, and be convicted, strengthened, and built up through my ministrations. I could not but feel, as every true pastor must feel, the impending doom of the unregenerate, and the great weakness of many Christians; the need that the one be aroused and the other made stronger in Christ Jesus; but while assured that I knew the remedy, I felt ignorant as to the manner of applying it, and of the way the effort I was making was being received in the people's hearts. When, therefore, the opportunity of becoming a listener was afforded me, I was quick to use it toward the possible solution of the difficulties that had been my trouble.

As I have listened, placing myself in the attitude of the average church goer as nearly as possible, I have had certain reflections suggest themselves to my mind, which I will here present, hoping that each reader may diligently inquire if they are of weight, and of how much, and to what extent he can help to rectify any present wrongs, to the end that the "Good News" Christ came to give may be participated by a larger number, and greater glory come to His name.

In the first place, we are not as ministers prone to preach about the gospel, about certain facts of revelation, rather than the gospel itself, the facts themselves. There is a distinction—a great one between the two. It is urged against our Theological Seminaries, and rightly, at least in part, that they instruct about the Bible while the book itself is little studied. A recent

writer puts it thus: "They teach Hebrew grammar and exegesis, Greek exegesis, Biblical criticism and kindred subjects, but actually make their students acquainted with only a limited part of the Bible." To present a live thing in all its living actuality is vastly different from talking about 'life. Christianity is not a system of belief, although it includes one, but is a life. It was founded in a life, consists in life, leads into life. Now does this life issue and appear prominently in our discourses? Is it the aim of sermonizers to infuse 'gospel vitality into their hearers'? It was Christ's. In all his relations with men he sought to influence, generate, build up his own life and spirit in them. Read over his discourses, and you will find few if any words that were not directed toward this one purpose. Never did he preach as some do now, indulging in a flow of rhetoric, giving loose reins to the imagination, building castles only to demolish them again, using many arts to captivate and please his hearers. His aim was to have men become new creatures, for this he labored and strove. Should we not sit at his feet and learn of him?

In the second place, is not undue attention given to the fulfilling of the first part of the commission, and too little given to the latter? Christ said "make disciples of all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," but furthermore, "teaching them to observe all things whatsoever I commanded you." Mark, I say, I say, I say, I say. That sinners should be called upon to repent, and loudly, I would not for a moment gainsay, but let any one visit the pulpits of our lands and listen to the sermons delivered from Sabbath to Sabbath, and I ask, will he not find pastors striving to convert and baptize, making that their main effort, rather than to instruct those who have made profession of their faith? Does not the hortatory greatly predominate over the didactical? To account for this is not my aim, but might not be difficult to do. But perhaps in amazement some may inquire "is not what you refer to right? Should not our main effort be to save souls? Think of the terrible perdition of the lost!" True, but the gospel message is in our land everywhere known, and every sinner is without excuse from ignorance of the way to seek and to find. And beside, the agencies at work for the conversion of sinners are many and varied. But, on the other hand, look at professing Christians! How many are a reproach; how many are but babes in Christ Jesus! They wrong their neighbors, defraud in business, are covetous, do not love one another, are not "ready to distribute," in fact the ungodly have reason often to point at them the finger of scorn, saying "you are worse even than we." Why it seems as if salvation had stepped within the doorway of man, and have there sat down. They have made little or no progress toward sanctification that should be their goal. They will be saved yet as by fire. Paul said in regard to himself, "forgetting the things which are behind and stretching forward to the things which are before I push on toward the goal, unto the prize of the high calling of God in Christ Jesus," and urges the Philippians to be thus minded. Alas, how many are fitly described by the author of the Hebrews "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the first rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food." This being true, a large share of the pastor's attention should be given to instructing Christians and in leading them into a higher and deeper spiritual life—in rooting them and building them up in Christ Jesus. And by so doing he will remove many a stumbling-block, and possibly do more for the unsaved than he could possibly by direct exhortation.

Again, do we sufficiently emphasize self-sacrifice as a *bona fide*—strive to have our congregations on fire with the spirit of these? As sin roots itself in selfishness so Christianity roots itself in *selflessness*. Christ gave himself, and every follower of his should in turn give his all to his redeemer. Alas, what a hold consciousness has upon the generation now living! "The almighty dollar," how *almighty* it is! Truly Christians must be watchful, and prayerful, must diligently strive or they will lose the exceeding great reward. I believe that it is time we woke up—that pastors and people should awake. Almost every benevolent object is being crippled from lack of funds while the members of our churches are becoming richer and richer every year. It is a time of peace, the price of living is low, God has blessed the land with abundant harvests! Shall these be added to our store, while our Missionary Boards are ending the year in debt? Fellow pastors, are we not called upon to tell the people these things and *very plainly* too, lest God withdraw his bounty, and remove the candlestick of his church entirely from the midst of a people so disobedient and slow to heed the call of duty.

In conclusion, are we sufficiently *pointed and direct* with our congregations? Do we make the way of life plain? Let us take heed to ourselves. When God rebuked his ancient people he laid heavy blame upon the pastors for not leading his people aright. A weighty responsibility is ours. May God help us to discharge it aright. Oh, to be at last judged faithful, how desirable and how glorious!

Pacific Correspondence.

Since I last wrote the brethren have met in association, and we have had an opportunity to learn of the state of the cause and acquire a knowledge of our progress that, from the fact that our association covers a length of some three hundred miles, render it impossible to obtain only as we meet and have notes compared. The reports were encouraging, showing an increase of about thirty per cent. in members and giving grounds for the hope that we had made advances in financial ability in about the same ratio. Three new churches reported and were received. The meeting was pronounced one of the best, and, with the exception of a jar at the beginning, was marked by real unanimity and brotherly love. The jar was caused by two sets of delegates and two letters from the Tacoma Church. The first was a regular letter signed by the pastor and clerk, the second was signed by just half of the membership and asked to be heard by the association relative to troubles in the church. Each party was accorded a hearing, but the association declined to receive either to take part in the meeting, though both were invited to a seat. Bro. Walter Bars, of Victoria, acted as Moderator, and won compliments by the way he acquitted himself. I see by the M. and V. that you are not in favor of ordaining females to the gospel ministry. Most of the ministerial brethren here are similarly disinclined. Here, however, they are brought face to face with the (to them) difficulty. The Rev. M. C. Jones, of whom I wrote in my last, is a female, regularly ordained at the association held in Seattle four years ago, by the delegates to the association, and a report of her ordination spread upon the minutes. Nobody voted against her ordination, but many a word, and are now unwilling to record her a place with them. Still, I believe all admire her, and if she would only leave the pastorate and work as an evangelist she would be supported by all. Notwithstanding all opposition, this solid fact that almost one half of the conversions in all the churches were from those of which she was or had recently been pastor, attest her fitness and God's approval.

The field suffers on account of the embarrassment of the H. M. Society, which has had to retrench, and though possibly we can raise more than formerly on the ground, still the fields that are constantly opening up call alike upon our sympathy and demand help.

The brethren in Victoria expressed strongly their determination to build this fall. They are a noble people. Could they have been helped four years ago to the extent of one thousand dollars much would have been saved to them. Bro. Bars is doing a good work and the church is increasing.

Occident.

Puyallup, Pierce Co., Washington Ter.

Missionary Intelligence.

—Mr. Comber, the leader of the English Baptist Mission on the Congo, who has been in England for a few months, has returned to his work in Africa, accompanied by five new missionaries. The numbers that have fallen on this field seem but to grow out of the perilous. —Bishop Taylor's party of missionaries, are said to be in a deplorable condition. Some have died, some have returned home, and the balance are in a wretched state.

—One of the strongest peoples with whom the Christian missionary has to do are the Fohasahs of Ethiopia. They are black Hebrews, about 200,000 in number, living west of the Jordan, who have as their holy writing the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who, in the time of the great dispersion, settled in Abyssinia, and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language.

—A REVIVAL IN CHINA.—Thirty or more missionaries have recently gone from England to China in connection with the China Inland Mission. Among them are the five graduates of Cambridge University, who entrance upon missionary work, and addresses at farewell services, aroused so great interest in England a short time ago. Their arrival in China has been attended by experiences almost as striking. On reaching Shanghai, they adopted the Chinese dress, and had their heads shaved for Chinese fashion; and before starting for

the far interior, where they will be stationed, they held series of meetings in Shanghai, Tien-tain, and Peking, for the benefit of English-speaking people. All the meetings were marked with great power, and many were converted; among others, a Greek Catholic, several Roman Catholics, and the Chaplain of the English Cathedral in Shanghai, who acknowledged that for the first time he had come to know the Saviour. These young men give themselves wholly to the work, in the spirit of the Word. Their lives are marked by self-denial, prayer, and fasting. May many be raised up like unto them!

—Rev. E. Lund, Baptist missionary at Barcelona, Spain, gives the following account, in the September Missionary Magazine, of

A PERILOUS ADVENTURE.

I went to the holy and famous mountain Montserrat, where I had a bare escape for my life. The monks and "high priests' servants," taking me to be a Protestant known to them from former years, climbed secretly up the mountain, and commenced to throw stones from a fearful height down on the lone path where I was walking. Happily there were two gardeners posted in the monastery court, where I found drinking, dancing, playing at cards, and any sin tolerated by the monks. Once in this holy enclosure, the abbot himself was to be the judge between me and his criminal servants; but instead of hearing what I, a perfect stranger to him, had to say, he rushed furiously against me; and without having seen me before, nor heard me utter a single word, he said I was a rascal, a scoundrel, etc., and ordered the gardeners to take me prisoner, and tear in pieces what I had in my handbag. Having finished, he returned at once to his rooms. This happened before a good number of people. The gardeners were no more prudent than the holy man; so I went by the diligence down the mountain to Monistrol, where I had opportunity to preach Christ to some villagers in the hotel, or *fonda*.

—YOKOHAMA, JAPAN.—We have had 14 baptized here since the year began,—four on the first Sabbath of this month. It was a delightful scene. The rite was administered by our faithful native pastor, Mr. Kawakata. When I think of our small beginning twelve years ago, now swelled in numbers to upwards of four hundred members, I can only exclaim, "What hath God wrought!"—Rev. NATHAN BROWN, D.D., June 16, 1885.

—FRANCE.—The Thirtieth Annual Report of the McAll Mission shows a remarkable advance.—There are now 94 stations or halls, with 15,135 sittings. The number of religious meetings held during 1884 was 14,551; total attendance, 902,121. Domestic visits, 19,465. Scriptures and tracts circulated, 564,253. Expenditure, \$211,558, 13s. 8d. (about \$55,000); balance in hand, \$391, 16s. 2d.

—ITALY.—The Protestant churches in Italy are as follows: Presbyterians (Waldensians and Free Church), 61 churches, 39 stations, 41 pastors, 25 evangelists; Methodists, 53 churches, 24 stations, 29 pastors, and 19 evangelists; Baptists, 28 churches, 30 stations, 29 pastors, 8 evangelists; "The Brethren," 24 churches, 39 stations, 18 evangelists. The number of converts from Romanism is about 10,000.

How Simpkins Became "A Saint."

BY REV. T. J. SHEPARD.

"He never was much inclined to religion, nor any of the family," so his wife said, and she ought to have known. As for Simpkins, he either could not, or would not distinguish between profession and possession. To him gaily profession was "put on" and church-going an "advertising dodge." You probably have heard the proverb, "Scratch a Russian and find a Tartar." Simpkins had one of his own something after that sort, and was never tired of saying, "Find me a 'saint' and I will show you a hypocrite."

A "loud professor" had once cheated him out of ten dollars. This proved to be Simpkins' "talent," of which he could truthfully have said, "My talent has gained ten talents more," for when beaten on every other point he always fell back on "them ten dollars," and proved triumphantly that every Christian was a cheat.

Mrs. Simpkins, poor woman, had a hard time of it. Before they were married he went to church with her. In fact, he was as regular as clock-work. He had something to go for. But after wedding his Sunday train soon passed the church switch every time. Yet Simpkins did not mean to deceive his wife. "Everything is right in love and war," they say. So Simpkins, like many out-liers, had an idea that sinners might do most anything; though, of course, that would not do for the saints. Well, as he wouldn't go to church, and was always "going on" about "professors," Mrs. Simpkins had pretty much given up all effort to serve the Lord.

You may guess that everybody is surprised at the change in Simpkins, and

since he has become a church-goer everybody wants to know how it came about. His wife says it was that spell of sickness that first set him to thinking. That day when they sent for the doctor in such a hurry, and the minister soon after, it looked to Simpkins as though he was running dead on the breakers; and not an anchor on board.

For a day or so he did not have much to do but to suffer, and when he got a little easier and saw his wife at his bedside all the time, he could not understand it. "Wife," he said feebly, "its better than medicine to see you here, but what's become of your house-work and the children." When she told him that the church-women were running the house and taking better care of the children than she could, he kind of whistled and sunk back on his pillow, and never said a word for an hour or so. As he got better, and the church-people kept dropping in to see if anything was wanted, and the minister made a cheery call, Simpkins felt like using himself for slanders. And when the doctor insisted on throwing off so much of the bill, and the "brethren" helped him to secure the nice home where he now lives, Simpkins never felt so queer in all his life. I don't want to tell the family secrets, but the fact was Simpkins was "under conviction."

But that night when he walked home with his wife from church, for the first time in ten years, he had a little understanding with the Lord that proved to be the turning-point of his life. Simpkins don't talk about religion now half as long and loud as he used to, but he says that walk from church was the happiest time ever he saw.

The neighbors say, "Well, it beats everything the change in Simpkins. He used to be dead set against 'the saints,' but now he seems determined to become a saint himself."

Upsetting Moses.

Jim Manly began to talk: "I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know how it will turn out, but it looks a little as though I was going to upset Moses." The deacon made no answer. He earnestly must have heard Jim's remark. He presently was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask, "Counting up your saw-log, deacon, aren't you?" "No," said the deacon, "I'll tell you. Your remark set me thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers named Jaanes and Jambres undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korab, Dathan and Abram—went at the job. They failed in the upsetting part, but they secured a bit of ranche for themselves, which they and their children have held in quiet possession until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass, like a beast, and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster and in a similar attempt. Since that time there has been no end of persons who tried to upset Moses. Some ancient heathens Cleve and Porphyry and Julian the apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there, three or four of them women, all the rest men. And what do you suppose they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to-day, in the synagogues of Boston more people that preach him than ever before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man whom nobody has ever heard of has found a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed. There was a roar of laughter that made the rafters of the old saw-mill ring and all joined in except Jim—National Baptist.

—Elsie (seeing for the first time a calf): "O mamma! These must be the little cows that give condensed milk!"