

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LIII.
VOL. V., No. 1.

Published Weekly by the Maritime Baptist Publishing Company.
SAINT JOHN, N. B., WEDNESDAY, JANUARY 2, 1889.

THE CHRISTIAN VISITOR,
VOLUME XLI.
Printed by G. W. DAY, Prince Wm. St.

RENEWALS.—The time has come for subscribers to renew. All our pastors are agents, and will forward all subscriptions handed them. Where there is no pastor or agent, if two or more subscribers should send together, it would save trouble and expense. We hope many old subscribers may send us in a new subscriber each.

Some subscribers are in arrears. Will they not consult the label on their paper, and remit us what is due. If any are unable to remit at once, and desire the paper continued, will they not kindly write us?

Please send all remittances by registered letter or post office order.

A CHURCH BAPTIZED.—It was the happy privilege of a brother, J. H. Grime, of Shop Spring, Tenn., to baptize a whole church not long since, including two ministers. They had constituted a Christian Baptist church; but had been led to change their views, and desired to form a Regular Baptist church. With the exception of a few who had been regularly baptized, they were all immersed. Another church, it is thought, will soon follow their example.

CHURCH VERSUS SALOON.—It is a sad and alarming fact that, in New York City, while the number of churches have increased seventeen, the increase of saloons has been two thousand. Such a state of things in the commercial metropolis of the United States is a menace to the whole land. It is significant that here, also, is one of the great seats of Roman Catholic power. It is also noticeable that the number of Roman Catholic saloon keepers is altogether out of proportion to the comparative strength of the Romanists in the country.

STATE RELIGION.—In Germany religion is under the control and direction of the State. One of the members of the government is the Minister of Public Worship. No new church can be built, no new service opened, no change of pastors effected without his consent. The police have the supervision of religious worship as they do of a political gathering. The liturgy used in the churches is supervised by government. Up to a short time since, the Bible has been taught in the public schools. Recently, however, the government have decided to discontinue it as a school-book, the children being required to commit to memory only the names of its books in their order. Perhaps this is not so much of a loss. We remember an incident illustrative of the regard in which the Bible is held by those who have been accustomed to its use as an ordinary text book. A friend of ours, while in Germany, asked the family with whom he stayed, for a Bible. They replied they had none, as they had no children to require it as a text book. When the Bible is made a text book, there is danger it may get to be regarded as a text book only.

SEVENTH.—It is well known that there is a party in the Episcopal church of the United States entertaining very liberal views on the question of the episcopate. This question came up a year ago and Phillips Brooks made a strong plea against insisting upon what is called the "historic episcopate" as a part of a proposed basis of union for all Protestant denominations. The subject came up again at the recent Church Congress at Buffalo. Rev. P. Grant, of Fall River, asserted that episcopacy had been retained in England at the time of the reformation for political reasons, and without any notion of a special divine grace inhering in the episcopal office. Bishop Coxe, who presided, characterized this statement as "abominable," and said he could easily refute it, but would not. Mr. Grant rose again, whereat the Bishop said, "Sit down, sir! I will not hear a single word!" Rev. Walter L. Clark, an eye-witness, writes to the New York Ecologist:

"The great frame of Phillips Brooks could be almost felt to tremble with suppressed excitement. When the exercise at last closed, he went over to the young man, where he stood alone like a leper, and, grasping him by the hand, exclaimed, 'That was the most outrageous thing I ever saw! What will these bishops do next?' All Jerusalem was in an uproar. The Boston leader, gathering a band of followers, approached the bishop, and said, 'There must be some settlement of this.' The response was 'I'll not discuss the subject, sir.' Seizing his hat, the prelate, in a tremble, showed signs of heading a retreat. It was a scene. And the hosts seemed about equally divided. Perhaps it is well that it stopped here."

The dawn does not stop half way to-day. When light is breaking on the minds of a people, the fuller day must eventually come. May the non-tide of deliverance from all the rags and tags of popery be hastened.

CHINESE LIBERALITY.—The Chinese in America are showing a liberality which may well put American Christians to the blush. In a Sabbath school in one of the American cities, a class of sixteen Chinese gave more in their weekly offerings than any in the school save one, and nearly as much as this, though it outnumbered theirs three to one. This is only a sample of how the Chinese give, when the religion of our Lord lay hold of their hearts. One reason for this may be that they get their instructions directly from the Bible and are less affected by the chilling and disabling influence of bad example. If we all should but go direct to the Word for our guidance, how different our lives and our devotion would be. If we were unable to quiet ourselves by comparing our lives with the low standard of other professing Christians, we should be so abashed by the standard of the Word of God that it would be hard for many of us to deem ourselves real Christians at all.

AN INNOVATION.—The pastor of the largest Baptist church in the Maritime Provinces has introduced what is probably an innovation in the usage at church meetings. He proposes to present a pastor's report each month. We have no doubt but that this new feature will be of great interest and profit. The pastor has all the work of the church in his hands and under his eye. Many members of all our churches know very little about what their church is attempting. As a consequence, they have an interest in but a small part of the church's work. If the pastor would but present a report at each conference of the condition of each department of church effort and of progress made, it would arouse an intelligent interest. In this way, the work would soon have a growing share in their thoughts, sympathies, and prayers. An opportunity would be afforded to present the claims of special needs. Prayer could be massed on special cases. The workers could be directed to the most pressing claims. Besides this, it would help to strengthen the bonds of sympathy between pastor and people. As they grew to share more largely in what was pressing upon his heart, their love for him for his work sake would increase. They would know more of his labors and longings, and would have their own hearts drawn to him. And might it not, in some cases, afford a stimulus to the pastor to be watchful and faithful, so that he might be able to lay before the church a good report of work done and results achieved? We commend this pastor's report to all our ministers.

GRATUITOUS ADVERTISING.—The Central Baptist mentions a case which has had its counterpart in St. John. A minister took occasion to warn his people from the pulpit against a certain book. The next day a city dealer sold out his entire stock of the work, and still had orders unfilled. For ministers to warn their people against a book, such is the perversity of human nature, is the best way to get them to read it. Had the preachers above referred to urged their people to read a certain book, very few of them comparatively would have bought it. There is a fascination in tampering with the forbidden and the dangerous. The lesson is, let not preachers request their people to read a book. This but advertises it. We have been careful not to mention the book advertised on by the injudicious pastors out West and in St. John; because, notwithstanding all the wholesome instruction of the MESSENGER AND VISITOR, we fear, many of our subscribers have still so much of the perversity of ordinary human nature as to send for it forthwith.

THE BAPTISM OF THE HOLY GHOST.—A writer in the Christian Guardian, of Toronto, argues that the baptism of the Holy Ghost, of which he assumes water baptism is the symbol, is the Spirit's work of regeneration. Now we do not think this view can be made out. It is very plain that the baptism of the Spirit refers to something superadded to the ordinary grace received on believing. In most instances it came after the water baptism, while regeneration, of which this baptism was the symbol, always came before it. It was this baptism of the Spirit, promised by our Lord, which came upon the disciples at Pentecost. Peter promised the Holy Ghost to those who had repented and been baptized, not as the prerequisite to baptism. This baptism was ordinarily associated with miraculous gifts.

NOTICE.—An officer in the post office has requested us to call attention to the fact that postage on a letter to India is ten cents, and not five. It seems that many in writing to our missionaries pay only the latter sum. The result is that there is double postage to pay by our missionaries when the letters reach them. We hope our readers will take notice and act accordingly.

The Salvation Army in India.

Thos. Evans writes from Ahmedabad to the London Baptist under date of Nov. 15, and refers to the work of the Salvation Army in India in the following terms:

People in England may suppose, from the glowing accounts they see of the Salvation Army in India, that it is doing a great work in this land. Well, while I would not for a moment doubt the devotion and zeal of many of its officers, I must confess that I have of late been sadly disappointed in the results which one would have expected to see from the reports given in the War Cry. The Salvationists who came to the north-west at Dehra Doon, literally did nothing there, and were starved out of the place. During the few months they were there they could not possibly speak in the vernacular, and they lived on the charity of Christian people, who at last collected funds to pass them on to "headquarters" in Bombay. In Calcutta I know that they have not a half-dozen converts. In Madras the work is a failure. But I did think there had been success at Bombay and in Gujarat. But what do we find? The major in charge of "headquarters" at Bombay (in the absence of Mr. Tucker, gone to Ceylon) told us frankly that so far (nearly five years) they have had no fruit in Bombay; and as to Gujarat, about which so much fuss has been made, with the exception of a handful of renegades from the converts of the Irish Presbyterian Mission, they have not a single convert from the Hindus, much less the boasted "camel corps" which Mr. Tucker gives as his return of converts in Gujarat in December, 1884. The astounding thing about that number is this—that in the returns which Mr. Tucker gives in his "Calendar for 1888," the whole number of converts in India is but 757, or a little over one-half of this number in Gujarat alone in 1884, and that after all the numerous conversions which have been recorded in the War Cry in the course of the three interesting years.

How, or who, can reconcile these contradictory statistics I cannot tell, but certainly they are more than a Chinese puzzle to many in India. On inquiries made on the spot from those who have been here at the headquarters of the Salvationists in Gujarat, I find that not one of them is to be seen either in the bazaar or holding services elsewhere, and people may live for months here without the sight of a Salvationist, except now and then one who may be seen selling the War Cry on the arrival of trains at the railway station. While one is very reluctant to make these remarks, truth demands that the exaggerated boasts which have been recorded in the War Cry are seen should be exposed. I also hear that there is much more noise and show made about the work in Ceylon than the real results there would warrant. It is said that these frothy fables about confer power to save souls from death. While I feel in duty bound to write thus, I admire the devotion and self-denial of many of those connected with the Salvation Army.

Mohammedanism and Missions.

An interesting article on the influence of Arab traders in West Central Africa, contributed by Lieutenant Wisemann to the current issue of the "Proceedings of the Royal Geographical Society," throws light on the question of Mohammedanism and missions, raised by Canon Taylor at the last Church Congress. The writer's experience of Mohammedan influences upon the native populations is in direct contrast with the assertion that the creed of Islam is that best suited to their needs. He gives a graphic account of the two visits to Bagna Peshi, and certain villages of the Bene Ki, a division of the Besonge, in Central Africa, before and after the arrival of a gang of Arab traders on the scene.

On the first occasion, in 1882, he was welcomed by a prosperous and contented tribe, whose condition and occupations bore ample evidence to the existence of its villages for decades in peace and security, free from the disturbing elements of war and slave-hunts, pestilence and superstition. The huts of the natives were roomy and clean, fitted with shady porches, and surrounded by carefully kept fields and gardens, in which were grown all manner of useful plants and fruits, including hemp, sugary tobacco, sweet potatoes, maize, manioc and millet. A thicket of bananas and plantains occupied the back of each homestead, and shady palm groves supplied their owners with nuts, oil, fibers and wine. Goats, sheep and fowls abounded, and no one seemed afraid of thieves. The people all had well-fed air, and were anxious to trade, their supplies being plentiful and extremely cheap. A fowl could be purchased for a large cowrie shell, and

goat for a yard of calico. Everywhere the visitors found a cheerful, courteous and contented population, uncontaminated by the vices of civilization, and yet not wholly ignorant of its arts.

Four years later Lieutenant Wisemann returned to be in the same district, and after the privations of a toilsome march through dense, inhospitable forests, rejoiced as he drew near to the palm groves of the Bagna Peshi. A dense growth of grass covered the formerly well-trimmed paths.

As we approached the skirt of the groves we are struck by the dead silence which reigns. No laughter is to be heard, no sign of a welcome from our old friends. The silence of death breathes over the lofty crowns of the palms, slowly waving in the wind. We enter, and it is in vain we look to the right and left for the happy homesteads and the happy old scenes. Tall grass covers everything, and a charred pole here and there, a few banana trees are the only evidences that man once dwelt here. Bleached skulls by the roadside, and the skeletons of human hands attached to poles tell the story of what has happened here since our last visit.

It appeared that the notorious Tippoo Tib had been there to "trade," and in the course of that process had killed all who offered resistance, carried off the women, and devastated the fields, gardens and banana groves. Bands of destroyers from the same gang had returned again and again, and those who escaped the sword perished by the small-pox and famine, which the marauders led in their train. The whole tribe of the Bene Ki ceased to exist, and only a few remnants found refuge in a neighboring state.

Resolved to Rise.

Fifteen years ago, two poor boys from the old town of Plymouth in New England, went down to a lonely part of the coast to gather a certain seed from the rocks, which, when bleached and dried, is sold as Irish moss for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt-water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books and studied for that hour, trying to keep up with his school-mates. The first boy is now a middle-aged man. He still gathers moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and is now a wealthy, influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour to my education. That is the cause of my success in life."

A similar story is told of the president of one of the largest manufacturing firms in Pennsylvania. When he was a boy of sixteen he was a blacksmith's assistant at a forge in the interior of the State. There were three other men employed in the forge.

"I will not always be a blacksmith, I will be a machinist," said the lad. "I mean to study arithmetic at night as a beginning."

A Home-ly Girl.

BY ELIZABETH F. ALLAN.

"What a homely face!" said a lady to her companion, as an ugly girl stepped into the street car, and took a seat opposite.

The person addressed was a beautiful old lady with white hair. She glanced at the new comer, and saw with pain that the thoughtless criticism had reached her ears, and wounded her.

"I think," then answered the old lady, "that she looks like a homely girl in that sweet, old-time sense, of a girl who could make a home."

The face across the aisle brightened so responsively that it almost ceased to be ugly, and when the first speaker left the car, the girl after an instant's hesitation, took the vacant seat by the old lady.

"I wish I knew," she said impulsively, "just what you mean by a girl's making a home; it seems to me that girls find homes ready made for them."

"But not completely made," said the sweet old voice. "There is always need of girl help, I think, in a home; sometimes the need is for baking and brewing, but there is no such need, I fancy, in your home!"

She was looking at the unostentatious but rich dress.

"No," said the girl simply.

"Some other times," continued the old lady, "a great many times, a girl's work is to bring all the members of a family together, and thoroughly interest them in one another."

The bow drawn at a venture was aimed by that blessed Providence who knows when sparrows fall, and went straight to the mark.

"Thank you," said the young girl. "This is my place to get off; good-bye."

She thought the yards of ribbon she had come for, in an absent-minded way and started home.

what a hard lot it is for a woman to be without any of those personal charms that make a woman loved. But that dear old lady drew out the sting when she told me what compensation might be in store for a 'homely girl.' " "God bless our homely girl!" said the father, who had come in unperceived.

"Tell me your old lady's name, sis," cried John. "I'll go and take her a posy for happy words."

"You can't do that," said Emily, smiling. "I never saw her before, and don't know who she is. Perhaps she will have to wait till we all get to the blessed home, for the grateful thanks of the 'homely girl.'" —*Congregationalist.*

This, That, and the Other.

—Some one in our exchanges has well said of many who talk largely of the "New Theology," that any theology would be now to them.

—The chief of an Australian tribe delivered the following temperance lecture in one line: "One drink is too much; two are not half enough."

—A zealous preacher, who loved smoking as well as he ought, in a heated discussion exclaimed, aiming at some of his hearers: "Brother, there is no sleeping car on the train to glory." One of the party whom he aimed to hit responded: "No, brother—nor a smoking car either."

—Exchange.

—Trust in Christ brings peace amid outward sorrows and conflicts. When the pilot comes on board, the captain does not leave the bridge, but stands by the pilot's side. His responsibility is past, but his duties are not over. And when Christ comes into my heart by my effort, my judgment, are not made unnecessary, or put on one side. Let Him take the command, and stand beside Him, and carry out His orders, and you will find rest to your souls.—*Dr. Alexander MacLaren.*

—A Frenchman residing in Boston is almost discouraged in his attempts to learn the English language. He made progress with difficulty, until an incident occurred the other day which has filled him with despair of ever reaching perfection. Some of his friends were going away, and wishing to express his hearty wish for their safe journey, he exclaimed earnestly, "May God pickle you!" Imagine his consternation at the explanation that he had used the unfortunate word "pickle" for the proper term "preserve."

—Very recently in Biscay, Spain, an agent of the Bible Society was attacked and insulted by 20 young Catholic students, led by a Jesuit father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments and tracts. The Spanish judges, after carefully investigating the case, declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society. The students, and not the Jesuit father, who was the principal instigator of the outrage, will have to appear before the municipal magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. And so Bible-burning is not yet out of fashion with the Jesuits.

—What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings, slip by, and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confident trust in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each-day, walk trustfully over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home! —*Phillips Brooks.*

—The statistics of American Baptist missions to foreign countries are given as follows: The American Baptist Missionary Union—Stations, 60; out-classes, 831; missionaries of all classes, 2,060; churches, 1,296; members, 127,308; baptized last year, 10,602. The Southern Baptist Convention—Churches and stations, 51; missionaries of all classes, 114; members, 1,968; baptized last year, 391; making the grand total of missionaries, 2,174; churches, 1,374; church members, 129,170; baptisms last year, 10,993. The appropriations of the Union were, for the past year, \$390,586.40; those of the Southern Baptist Convention, \$85,000; total appropriations, \$475,586.40, an average of about 17 cents to each member of Baptist churches in the United States.