Messenger and Visitor.

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VOL III. SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 9, 1887. NO 45.

—PROBATION AFTER DEATH.—The practical effect of this doctrine was illustrated in case of a young man in one of he American cities. He appeared much interested in the discussion of the American Board at Springfield, and when told that quite a number of the ministers voted in favor of allowing missionaries to be sent to the heathen, who believed in a future probation, thus avowing their sympathy with that belief, he turned to a friend and said, "I will risk it then," meaning, that he would risk the delay of preparation for eternity till after death, hoping then to have another probation. This is the natural effect of this theory. As long as people think they have a little longer stretch of probation in this life they procrastinate; should they be encouraged to think that they have a probation after death, according to the same bias they will put off the matter of salvation until then. But if there is to be another probation after death for those who do not accept salvation in this life, what about those who do not accept it then? Are they to have another probation in still another life, or is probation to be endless for those who forever reject the Savior? It is a true saying that a man's probation ends as soon as his character becomes fixed. The plainest declarations of God's word are against this idea of a probation after death; while the challenge to find one passage in its favor remains unmet.

—CORRECTION.—A typographical error in our note on "the *Morning Star* on the Union" makes us say the opposite of what we intended. In the sentence, "Might it not be better to give up this open door business, which practically amounts to nothing, and accept," &c., read not accept.

—WOMEN SPEAKING IN THE CHURCHES.—Bro. H. March's exegesis of 1 Cor. 14: 34, 35, appears in another column. It is original and ingenious. We are in accord with the view that it does not forbid to the sisters of the church participation in the general exercises of social worship. Still we cannot accept all Bro. March's arguments. As he has invited criticism, we will venture a remark or two. Does not Bro. March press too far the special meaning given to *laleis*, to speak, the apostle over employs *laleis* in the sense of "speaking to the assembly," in more every chapter and elsewhere. In verse 3 he says, "He that prophesieth speaketh (*laleo*) unto men to edification." See, also, verse 6, where *laleis* is used in both cases, also verse 19, where it is *laleis* again. Especially in verse 29, *laleis* is again used of the speaking of the prophets—teachers. The truth is, while *laleis* is used of familiar conversation, it is also most frequently used of the most solemn discourse.

But allowing the meaning of whispering and thus disturbing worship to *laleis* in this passage, and that Paul is only forbidding the women being guilty of this impropriety, why did he confine the injunction to the women? Did he mean to imply that it would not be wrong for men to do this?

Again, we can scarcely believe that the wives and husbands here spoken of were merely members of the congregation and not of the church. Paul was not accustomed to lay down rules for those outside the churches to which he wrote. Besides, what power had the members of these churches in fear of their lives to enforce a rule of this kind upon the brethren who might come in to their assembly. Or are we to suppose "the law" referred to in verse 34 was a civil law against women speaking in the way Bro. March describes, and of which Paul wished them to take advantage? If the husbands were heathen or non-christian as well as their wives, how would they be able to answer their wives enquiries? Would it be probable that the unconverted husbands would come with their unconverted wives, anyway, so as to know anything about the christian assembly? We have had the idea that, in those early days in the East, there was no con regation of any account of the christian assemblies, and that those who attended were chiefly enquirers who came stealthily, perhaps. There does not appear to have been attendance of unconverted families as there is to-day. So it could not be a general rule for heathen wives who attended the christian assembly to consult their heathen husbands about questions arising in their meetings, as Bro. March's interpretation would seem to imply.

—A STRONG CHURCH.—It is not numbers that constitute a strong church. There may be hundreds on a church's roll of membership and it still be very weak. On the other hand a church may consist of a mere handful and yet be strong. Neither is it wealth or poverty which determines whether a church be strong or weak. Anything is strong in proportion as it is efficient to accomplish the end for which it exists. An engine may be made of the strongest iron, but if it has not driving power it is weak as an engine. So a church may be composed of men and women having wealth and a large amount of social and intellectual power, but it will be weak as a church unless it is strong to save souls and build up character. Let not a church which supports a popular pastor, whose sanctuary may be crowded, suppose this constitutes them strong, unless souls are saved and men and women developed into strength of character and devotion of spirit. Let not our small churches be despondent. They can be strong. Let the few members but cultivate earnest, devoted piety. Let them but be active workers, and they will be strong to win the respect of the community in which they are and richly blessed in saving souls. Do we not see this illustrated wherever we look, almost. Here is warning for our large churches and encouragement for the smaller ones.

—ANDOVER SEMINARY.—This nursery of the so-called New Theology does not seem to attract students. The senior class numbers twenty-one, the middle, nine, and the junior, seven. Let this decline in attendance continue and the question of its future will be decided without recourse to the law courts.

—ERROR BREEDING ERROR.—Error will ever seek to make the scriptures justify itself. This is illustrated in the translation of the great commission in the Telugu New Testament, accepted by the British and Foreign Bible Society. To give ground for infant baptism this is rendered, "Go ye into all the world, baptizing all nations, thus discipling them." A false translation of this kind is accepted by this society, controlled by Pedobaptists; but Judson's Burmese Testament is rejected, because baptize is rendered immerse, in harmony with the verdict of the scholarship of the age. The wonder is that any Baptists will still support a society that deals so unfairly.

—ANOTHER VICTIM.—Another victim has fallen to Jesuit cruelty and revenge. A gifted young lady opened a girl's school at El Paraiso, Mexico, and won the general good will. This made the Jesuit priests all the more bitter. They denounced her from their pulpits, but in vain. She lived alone, with only a servant to provide her meals. The enemies of the school prophesied that it would be closed in eight days. Within that time she began to show signs of insanity. The symptoms made it very plain that she had been poisoned with the fearful substance called the poison of the Borgias. It is supposed the priests bribed her servant to administer it to her in her food. She has been placed under the treatment of one of the most famous physicians, and is to be hoped she may recover, although, from the nature of the poison, it is very doubtful. The priesthood is losing its hold on the Mexicans, and the priests are evidently maddened by a sense of their waning power. But all this will hasten the emancipation of the people from their yoke.

—THE YEAR BOOK.—A copy of the Year Book reached us this week. It is larger than last year, and contains much information of value to all churches.

—MR. SPURGEON AND THE BAPTIST UNION.—Some of the papers give the impression that Mr. Spurgeon, in severing his connection with the Baptist Union of Great Britain, has virtually left the Baptist denomination. One of our contemporaries hints that he may adopt Presbyterianism. Nothing could be further from the fact. The Baptist Union of Great Britain is composed of churches that choose to join it. It corresponds, in some features, with our Convention; but is not so representative of the churches as is our Convention, neither does it exercise the same control over the various boards of the great denominational enterprises. It does not include all of the Baptist churches now, the strict communion Baptists, many of them, holding aloof. As we view it, Mr. Spurgeon's action is not in the direction of looser but of stricter Baptist views. It is because he believes the Union to be harboring new doctrines opposed to the New Testament, that he has felt called upon to make this decided protest. The action shows him determined to hold by the old doctrines which are plainly taught in the Bible, and this firm and unshaken loyalty to these is the very core of Baptist principles. He will be a Baptist outside the Union, just as are the strict communion Baptists. Indeed, it would not be surprising should he be passed further over on Baptist ground by following Baptist principles out to their logical issue.

The reasons for Mr. Spurgeon's withdrawal from the Union are stated by Dr. Clifford, vice-president, to be these:

That some persons are allowed to remain in the Union who make light of atonement, deny the personality of the Holy Ghost, call the fall a fable, speak of justification by faith as immoral, refuse credence to the dogma of the plenary inspiration of Holy Sepulchres, and hold there is another probation after death with the possibilities of future restitution of the lost.

Mr. Spurgeon, on being asked to reconsider his decision, says it is useless, as his action has been well considered and is final.

Women Speaking in the Churches.

The following paper was presented at the last meeting of the Lunenburg County Baptist Ministerial Conference, and it was requested to be forwarded for publication in the MESSENGER AND VISITOR. The writer has presented the text from the Authorized rather than from the Revised Version, the former being more generally known and quoted. It is submitted that the Revised Version in no wise militates against the view here presented. Friendly criticism is invited.

1 Cor., 14 chap., 34-35 verses—"Let your women *keep silence* in the churches; for it is not permitted unto them *to speak*; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home, for it is a shame for women *to speak* in the church."

EXEGESIS.

Concerning the meaning of this passage there has been much contention. Various and conflicting views have been expressed upon it. It has been held by a large proportion of interpreters that the apostle here prohibits Christian women from taking any public part in the exercises of the sanctuary; that their mouths are to be entirely closed; and that absolutely no expression can be given by them of their doctrine to the service of Christ; that the only part they are to take is that of silent and passive listeners to the admonitions, exhortations, instructions and prayers of the opposite sex.

Quite a number of others, however, not being able to accept this extreme view, and regarding this interpretation as too sweeping, hold that the silence of females is intended to apply only to the realm of public speaking, exhortation, or preaching, and consider that their services may be accepted in song, or in the responses made in public worship where ritualistic forms are employed.

Others, not a few, go further and believe that they may be allowed to pray in the public assemblies, if otherwise they do not attempt to speak. While others again affirm that the apostle simply forbids females from taking any active part in the discussions of questions, arising in what is technically called "the business of the church," or in "church meetings."

Without assuming to be an infallible judge of the correctness or otherwise of any or all of these interpretations, I propose to set forth "mine opinion" upon the subject. And it certainly does appear to my mind that each and all of these views fail to express the sentiment that the apostle designs to inculcate, since each of them is more or less at variance with the entire scope and general teaching of the New Testament, in relation to the question at issue.

We cannot, however, be surprised that the foregoing views should have been entertained, when the position of women under the varied forms of heathen superstition, and even under the ancient dispensations, is borne in mind.

But taking our stand upon the ground of the instructions of the New Testament, and looking at the position of women from the point of view shewn us by our Lord, or his inspired apostles, and upon the fundamental laws of the Christian Church itself, we shall find that there is a very natural and simple interpretation to be given to these words, which has been overlooked or ignored by many interpreters.

In Galatians 3: 28, we learn that in the church of Christ, "There is neither Jew nor Greek" (no national distinction), "there is neither bond nor free" (no arbitrary distinction of superior and inferior), "there is neither *male*, nor *female*" (no distinction of sex), "for ye are all one in Christ Jesus." There is perfect *equality* and perfect *unity*.

In 1 Cor. 12: 12-13 verses, we learn "For as the body is one, and hath many members, *and all* the members of that one body, being many, are one body; so also is Christ." "For by one Spirit *are we all baptized*" (male and female) "into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been *all* made to drink into one Spirit."

If we examine the New Testament, it it will be found that so far as the duties and privileges of church membership are concerned, there is no difference in the rules and regulations laid down for women and men, they are all "called," "chosen," "*converted*," "baptized," and received into the church upon the same level. There is no special work (in church capacity) assigned to the brotherhood, which is not equally assigned to the sisterhood. There is no burden imposed upon the one which is not to be shared by the other, and no privileges granted to one which are not enjoyed equally by both sexes.

With these views before us, let us now turn our attention to the text, and for a moment let us clear away the mists which are upon our eyes.

And first, there is no evidence that the term "women" used in the 34th and 35th verses, respectively," nor the term "*husbands*" used in the 35th verse, refers to those who are members of the church; on the contrary, there is every reason to believe that these terms refer to persons, other than church members, who were present in the congregation. The former term referring to "wives" not yet believers, but who would naturally enough be anxious to understand as far as possible what was said by those who "spake with tongues," as well as those who "prophesied." The latter term here translated "husbands," referring also to those who were present, to hear and see what was done, but who themselves as yet were not avowed believers; mark, these persons are not spoken of as *brethren*, and *sisters*, but as "husbands" and "wives." The phraseology is suggestive, and gives a clue to the interpretation here presented.

Further, there is no evidence that the word *laleis*, here translated "to speak" is employed in the sense of *speaking to the assembly*. On the contrary, it is clearly indicated by the context that this kind of speaking would be destructive of the good order of any assembly, and a violation of the rules of public decorum; that it was rather a private conversation, carried on between individuals in the assembly, presumably with reference to what was said or done by others who publicly "prophesied." This word "prophesy" is the word which the apostle uses to describe that kind of speaking which is for edification, exhortation and consolation.

But the word *laleis* here translated "to speak" is to be understood in the ordinary sense of "to talk," or to speak in any undertone, or a whisper, or inarticulately, and thus to make a confused sound, which is both distressing and disturbing to speakers and hearers alike. By reference to any Greek lexicon it will be found that this word in the infinitive form, means "to make a confused noise (of brooks—to babble; of birds—to twitter, to chatter; properly to make inarticulate sounds, in opposition to articulate." If the language be understood in this sense, the whole difficulty vanishes, and the simple meaning becomes clear. Join this interpretation to the 33rd verse, God is not the author of confusion, but of order (peace) as in all churches. Therefore let your women keep silence in the assemblies, for it is not permitted them to talk to each other there, but they are commanded to be under obedience (that is to be submissive to the rules of order and propriety), as also saith the law. And if they desire to learn anything (let them not talk in the assemblies), let them wait till they return to their homes, where they can enquire of their husbands, as to what was said or done; for it is a shame (highly improper) for the women to be talking, making confusion, in the public assemblies.

That this is the true interpretation will still further appear when we remember that the apostle speaks of the "whole church" as coming together, and says, (v. 26), "*Every one of you* hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation;" and in verse 31 adds, "For ye may *all* prophesy, one by one, so that *all* may learn and that *all* may be comforted." And this view is still further confirmed by verse 39, where the apostle says "wherefore *brethren* earnestly desire to prophesy and forbid not to speak with tongues." It is well known that the word brethren is used throughout the New Testament, to denote brothers and sisters, and is so explained in the Greek lexicons. Furthermore, it cannot be supposed that it was the intention of the apostle, nor the designs of the Holy Spirit to silence such a women as "Priscilla," who no less than her companion Aquila had been members of this church, and was during their stay in Ephesus instrumental in leading the eloquent Apollos more fully into the knowlegs of the truth. Nor is it to be conceived that he ignored the right of the four daughters of Philip, the evangelist, to exercise the prophetic powers which are so expressly referred to by his companion and fellow-traveller, Luke, in the 21st chapter of the Acts, 9th verse. Nor would he have spoken so commendatively as he does of those women who labored with us in the Gospel, and especially of "our sister Phoebe" and a number of others, whose earnest devotion, self-denial, labors and prayers, both publicly and and privately, he elsewhere commends and applauds; had it been his intention that these sisters should have no voice in proclaiming and extending the knowledge of Jesus Christ, and him crucified.

From these considerations therefore, and others, which are presented to us in the New Testament, we are lead to the conclusion—1. That there is no department of Christian work for which a pious female is fitted by natural endowments, and the the grace of God, which she may may not lawfully fill. 2. That there are no privileges in the church of Christ, of which she may not be a partaker or on an equal footing with that of the brethren. 3. That hence she has the same right as the brethren to share in the duties, labors and responsibilities of church work, and is under the same obligations to feel an interest in and concern for whatever tends to the advancement and promotes the glory and honor of the Kingdom of our Lord Jesus Christ,—by word, and deed,—through evil report and good report, by pen or voice, publicly and privately, to exalt and extol the riches of our Redeemer's grace.

S. N.

The Bird of the Air.

I have heard that propagators of a plausible idea are flitting here and there, endeavoring to make people believe that they can be cured by the prayer of faith. I find them spoken of, or rather speaking of themselves, as "Christian scientists," a high-sounding title, and one in which a good deal is involved.

They speak of "the mind cure," and of "faith-healing," by which it is implied that in the removal of disease they do not need to use material remedies, but "only on the efficacy of invisible agencies."

In an able paper, in the New York *Examiner*, for Oct. 6th, by Rev. P. A. Nordyke, D. D., on "The Alleged Relations of Faith Healing and Holiness," the writer shows that there is not in Scripture any necessary relation between the two.

"Samson, who did many wonderful works in virtue of a special divine gift, would meet a cool reception in society to-day. Judas was among the twelve to whom Christ gave 'power over unclean spirits to cast them out, and to heal all manner of diseases and all manner of sickness,' and there is no intimation that he was successful.

"It does not appear, even in the case of men of unquestionably high spiritual attainments, that the exercise of supernatural powers indicated a more heroic faith or a loftier type of piety than its absence. Moses, who wrought stupendous miracles, was not a man of larger faith or greater consecration than Abraham, who wrought scarcely one. Elijah, the great wonder-worker of the Old Testament, was not a greater prophet than Isaiah, who displayed no such power. Joshua wrought miracles, but David, the man after God's own heart, did not; nor did John the Baptist, of whom our Lord testified that, 'Among them that are born of women, there has not arisen a greater.' Sick people were cured by handkerchiefs that had touched Paul, but of John, the beloved disciple, not a single miracle is recorded, except such as he may be supposed to have worked when sent out as one of the Twelve. True, John, more than any other New Testament writer, denies the possibility of entire sanctification as a present attainment, but none will dare to attribute his apparent lack of miraculous power to insufficient faith or lack of personal holiness. Paul had not attained perfection, but was pressing toward the mark. And James, the apostle most frequently quoted in favor of the faith-cure, says, 'In many things we all stumble.'"

It has been whispered, that some people you would think to be "solid Baptists" do not know how to meet this thing. The summary way is a very good one. The article just quoted says:

"Christian science, or metaphysical healing, may be dismissed as unlimited quackery, distinguished by the absence of every trace of true Christianity, correct science and rational metaphysics."

But the writer calmly goes on with a long argument, and concludes by these sensible remarks on "the prayer of faith":

"How shall we explain the fact that since the early centuries the Church can in only rare instances point to seemingly miraculous recoveries from sickness in answer to the prayer of faith? 'Probably, because the prayer of faith is itself so rare,' is the ready answer of those who see in the modern faith-cure a perpetuation of the apostolic gift of healing. They ought to feel that their theory is insecure, since its defense constrains them to belittle the faith and purity of the church at a time when there is more living piety and consecrated zeal and a more rapid extension of a pure Christianity than in any century since the first. True, the prayer of faith depends largely on surrender to the divine will, so that it cannot be offered by an unspiritual man. But there are hundreds of believers, who, so far as human judgment can discern, are as "remarkably separated from the world" as the few who claim the gift of healing, and yet they have not this gift. There are many who reveal in word and act the spirit of the Master, who walk in humble and trustful fellowship with Him, whose faces always reflect the glory of the other world, and dare to follow that, because they work no miracles, they have not the prayer of faith? Is it monopolized by those who practise the faith-cure? We believe not. When a child is brought back from the brink of the grave in answer to the prayers of a pious mother, her gratitude finds expression first and last toward the God whose blessing she implored on the skill and remedies employed. Was her prayer not of faith because, under God, she relied on means which his own bounty had put within her reach? Has he created medicines for none but the ungodly? Ither child dies, is it because like Asa, she sought physicians and not faith-healers? Remember, however, that Asa died, not because he sought physicians, but because he 'sought not the Lord.' It is useless to pursue such questions. No true child of God need reproach himself for lack of faith and consecration because he cannot restore the sick, or make the lame to walk and the blind to see. The faith that clamors for miracles is of a lower order than that which trusts God without them. We live in an age when God for wise reasons chooses rarely, if ever, to work directly on nature or in human affairs. To discern him in the operation of secondary causes needs a keener spiritual vision than to behold him in miracles.

"Shall we never, pray, then, for God's direct interposition in case of sickness? Yes, but we are not therefore justified in discarding such assistance as his Providence has already supplied. He does not ask us to show our faith by leaping into the sea simply because he can save us there as easily as in the storm-tossed ship. He expects us to 'abide in the ship' until it sinks or goes to pieces. When we have done all that human skill suggests, humbly depending on God to bless the means employed, then we may cast ourselves on the naked power of God, assured that, whatever the issue, his will be the glory, and ours the salvation, temporal or eternal."

Literary Notes.

Conclusion of Seventy-fifth Volume, *Harper's Magazine* for November, 1887, Contains: A Fairy Tale; A Santa Barbara Holiday, richly illustrated; Chastity; Chateau and the Collections, with twelve Illustrations; The Other End of the Hemisphere, (The Argentine Republic and Uruguay,) fully illustrated; Here and There in the South, Part V. In Atlalagna, (Conclusion,) Illustrated; The Story of Arnon; The Winter Climatic Resorts of Three Continents; Narka, A Russian Novel, (Conclusion;) The Young Criminal; April Hopes, (Conclusion;) A Man and Two Brothers, A Story; Poetry; Editor's Easy Chair, by George William Curtis; Editor's Study, by William Dean Howells; Monthly Record of Current Events; Editor's Drawer, Conducted by Charles Dudley Warner; Literary Notes by Laurence Hutton. For sale by D. McArthur, St. John.

Scribner's Magazine for November, 1887, Contents: Gorge in the Mountains of Northern Algeria; Wagner and Scenic Art; Seth's Brother's Wife, (Conclusion;) The Physical Characteristic of the Athlete; To Rhodocleia, on Her Melancholy Singing; Tirary Soul; In Grand Kabylia; A Confession; A Diplomatic Episode, with a full-page illustration and map; In Her Garden; The Viking Ship, by John S. White, Illustrated; The Haunts of the Halcyon; Song; What Shall we Tell the Working-classes; An Old Lesson from the Fields; A Complete Misunderstanding.

The Christmas number of *Scribner's Magazine* will contain double the usual number of illustrations, every one of which has been made from a drawing by some well known and expert Artist. A few of those represented are Will H. Low, William Hole, A. R. S. A., R. Swain Gifford, Howard Pyle, E. H. Blashfield, J. W. Alexander, George Foster Barnes, F. Hopkins Smith and F. S. Church. The price will remain the same as usual.—25 cents.

"The Life of John Mockett Cramp, D. D. (1796-1881), late President of Acadia College, author of 'The Council of Trent,' 'Baptist History,' etc.; by Rev. T. A. Higgins, D. D." This work is quite full, giving parentage, birthplace, early life and education, ordination and pastorate labors; removal to Canada; life in Montreal; Acadia College; appointed president of Acadia College; literary labors in England, etc., etc. The work is put up in cloth binding, 381 pages, comprising 18 full chapters. It has been placed within the reach of all Baptists at the small sum of $1.50 nett, and the Book Room, 94 Granville street, will mail a volume to any address upon receipt of $1 60, postage paid, cash with order only.—GEO. A. MCDONALD, Sec'y-Treasurer. 43-45

—JUST ARRIVED.—Ex. Steamer "Parvisa," from London, and on sale at Baptist Book Room, Halifax, N. S.: two cases Bibles, comprising: Large type, Pulpit, and Oxford Teachers, also a lot of Revised Version, a variety of New Testaments, and an assortment of Bibles and Testaments, the smallest in the world.