

# Messenger and Visitor.

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VOL. III.

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NO 44

**—COSTLY CONSISTENCY.**—The Long Island Baptist Association refused, on a vote of 124 to 20, to accept from the city of Brooklyn certain sums of money for the support of the Homes under its care, because the city revenue is made up largely from liquor license fees. The brethren held it utterly opposed to the principles of the Christian church to use the devil's money for the cause of God. Surely the great Baptist brotherhood will be proud of the consistency of these noble brethren. But if it be wrong to accept gifts for benevolent purposes from a revenue defiled by fees willingly paid by the devil's best servants to throw over their business a lying cloak of respectability, is it right for Christian men to accept revenues of this kind for municipal and national purposes? How long will our Christian land take the bribe of the license fee?

**—PROVING THE SABBATH.**—We find that the company controlling the St. John street cars have refused to comply with a petition of the ministers of the city, requesting that the cars be not run on the Sabbath. There is not the slightest excuse for running the cars on the Lord's day in this city. It is done for purely money making purposes, and all the stores might as well continue open. Nothing but law, however, will hinder men from pursuing their gains on God's day of rest. It is to be hoped that law may be had to put a stop to this unhalloved business.

**—THE NEW SERIAL.**—The new serial which we begin to-day is of absorbing interest and bears its lessons on its face. Let all the boys read it, especially. It will claim the earnest attention of all who begin it.

**—HOME AGAIN.**—The editor of the Messenger and Visitor is again at his post. Some communications which came in his absence will receive attention in succeeding issues. He did not remain away as long as he intended. And now for another year of work for the Master. Help the Messenger and Visitor by your sympathies, prayers, and co-operation, dear readers. We know that a host do this, and it is a tower of strength to us. We crave this of all.

**—CANTARE.**—It is doubtful whether the editor of the Messenger and Visitor, with safety to himself, can continue to press the canvass for new subscribers to the paper. This is the season of all the year to add to its subscription list. Will not our pastors and interested brethren help on in this good work. How many will give the paper one day?

**—PRESBYTERY OF ST. JOHN.**—This covers the counties of Victoria, Carleton, York, Charlotte, Sanbury, Queens, Kings, St. Johns, Albert, Westmorland. At the last meeting of the Presbytery the standing of the denomination in these counties as compared with 1881 was as follows: In 1881 there were 24,957; it is estimated there are now in 1887 25,956. These figures include the whole Presbyterian population. The increase has not been large. Outside the towns and the city of St. John this body is not strong. Home Mission work is being pressed quite vigorously at present, and it must give a more rapid growth.

**—THE MORNING STAR ON THE UNION.**—The Morning Star, the representative Free Will Baptist paper of New England, is very much opposed to the union of Baptists and F. C. Baptists in the Maritime Provinces. All its references, so far as we remember, have been unfavorable. Calling attention to the action at Middleburg, it credits to the conference held there the action of the Nova Scotia Free Baptists, and considers the movement for union as good as collapsed, and ends the business with the remark: "The dogmatism and narrowness that prevent union, exist nowhere among us." This last expression is in line with a good deal that has appeared in the Star of late. Correspondents have belabored strict Baptists because they stood in the way of union. All this is to us not a little absurd. Why is it a worse dogmatism to hold firmly by strict than by open communion views? The Star roundly asserts that the Free Baptists of the United States are the only people in America who are really open communists, and is justified in saying that it is an evil dogmatism which keeps all these millions from adopting the view of the seventy odd thousand Free Will Baptists of the United States. Of course, also, it is the nearly three millions of regular Baptists of America, standing on the same ground on the communion question as all the other great denominations, that are the great obstacle to a general union of Baptists, because they will not all go trooping over to the little handful of Free Will Baptists, whose weakness is an evidence of what open communion will do for Baptists. Might not the Star entertain the thought that there is a little dogmatism, etc., on its own side? The Free Will Baptists of the United States have been holding the door open to their

Pedobaptist brethren, and nodding and smiling to them, but they will not come in, while they have been frowning at their strict Baptist brethren and scolding away at a great rate. Might it not be better to give up this open door business, which practically amounts to nothing, and accept the ground held by all the great denominations, and thus have union and fellowship with the great Baptist brotherhood of America? There are some open communion Baptists who are doubting whether there is any principle involved precious enough to justify this stand for open communion, which does not amount to anything practically, and so prevent the union of the great Baptist brotherhood, with its undoubted and inestimable advantages.

**—METHODISM IN CANADA.**—The Methodists of Canada are a strong body. Their chief strength is in Ontario. In the Maritime Provinces they are much weaker than the Baptists. In our provinces they have some advantages through association with their stronger brotherhood in the west. One is that they have a large amount to spend in home missions doated from the general fund. This year \$12,391 has been granted. Nearly \$50,000 are given to Manitoba and British Columbia.

**—MR. SPURGEON AND THE BAPTIST UNION.**—The Baptists of Great Britain have just held their autumnal session of the Baptist Union at Sheffield. Here, and at the Congregational Union, Mr. Spurgeon's warning cry about the decline of orthodox and vital godliness received a good deal of attention, direct and indirect. The chairman of this latter body joined issues with Mr. Spurgeon directly; but his disclaimers are strong proof of Mr. Spurgeon's alarming statements. He stated that they had outgrown dogmas, because the intuition of God had become direct through the culture of a higher morality, which may mean that the scriptures are now less needed, theology was a progressive service, &c. We may couple with this the statement of Dr. Parker, that none of the leaders of Congregational thought in Great Britain now affirm the doctrine of eternal punishments; but leave the future to the mercy of God.

At the meetings of the Baptist Union less was said of direct reply; but there were many indirect references to Mr. Spurgeon's down grade. For the most part they were by way of denial that his dark picture was justified. It cannot be doubted, however, that there is all too much reason for his trumpet-note of warning. Mr. Spurgeon has as many means of a wider and accurate knowledge of the state of religion among the Baptists of England as any other man, and he is not accustomed to make random statements, especially in a matter of such gravity. He may have taken too dark a view; but we have no doubt there is real cause for alarm.

It becomes also more evident every day that Mr. Spurgeon's note of danger is making a profound impression on the rank and file of the denomination. This is a hopeful feature.

Enquiry were made as to the reason for this lapse from sound doctrine, we believe one of the most fundamental would be found to be the laxity which prevails about the ordinances. The denomination has winked at the virtual ignoring of baptism by multitudes, as Pedobaptists and those who have submitted to no supposed form of baptism have been received and retained in the churches. Become indifferent to one part of truth, and the principle which underlies our loyalty to all truth is sapped.

It is now stated that Mr. Spurgeon has withdrawn from the Baptist Union. We will furnish particulars when they come to hand.

**—RELIGIOUS DESTITUTION OF LONDON.**—The following statistics show that the established church is not the national church by more than fifty per cent., so far as London is concerned, and that the religious destitution there is appalling:

Aggregate population at midsummer, 1887, 5,416,066; sittings, 1,963,509, being the proportion of 36 per cent. to the population. Of these the church of England supplies 49.5 per cent., and the Free Churches 56.5 per cent., a difference of rather more than 1 per cent. in favor of the latter. No estimate is given of attendance; but it is believed that, on the average, not more than one-half the accommodation is used for public worship.

**—MEMBERS OF THE CONGREGATIONAL UNION OF THE UNITED STATES.**—The following is a SUMMARY OF THE FOREIGN MISSION WORK OF THE AMERICAN BOARD:—

At the present time there are 22 missions under the care of the Board. In almost 1,000 populous centers a force of 2,500 laborers, foreign and native, are preaching the gospel in 25 different languages. In 96 high schools and colleges 5,000 picked youth of both sexes are under training to reinforce the native agency. In the common schools there are 24,000 pupils receiving instruction under Christian influence. There are 325 churches established with a membership of 28,000, of which nearly 2,000 have been added during the past year. The Christian character of the native converts is growing in strength and earnestness, and they are each year gaining in power to aid in evangelical labors.

**—UNION.**—Dr. Burrage, the editor of Zion's Advocate, Maine, is a Baptist of the Baptists. He is, however, earnestly desirous for union between the Baptists and Free Will Baptists of the United States. Neither does he see any surrender of sound doctrine in the "Basis" adopted by our Convention. The F. W. Baptists recently held their anniversary in Portland, and Dr. Burrage appeared before them and laid before them the question of union on the basis adopted by our Convention, and commending it to their earnest and prayerful attention. The report continues:

Rev. C. A. Bickford, editor of the Morning Star, while not wishing to enter upon a discussion of the subject presented, desired to add his thanks to those of his brethren for our presentation of the matter of union in so fraternal a spirit. President Cheney, who presided, added like words. In private there came to us the most kindly greetings and the heartiest thanks for the words we had spoken. A union on the basis proposed, or on any other basis, we may not see for a long time; but we believe it will come, and we are sure that something has been gained by what has been said upon this subject in our columns during the past few months.

It will thus be seen that it is in the United States—in Maine, at least—as with us. There is more hesitation about union and opposition to it on the part of those who hold open communion sentiments than on the part of those who hold the strict view. But we believe the time will come when it will be seen that there is more to be gained by a union with the great Baptist body than by holding to open communion in a way that will make union impossible for the sake of chance intercommunion with Pedobaptists, who are strict communionists themselves. May the Lord hasten the day.

**—SUCCESS IN MISSIONS.**—We give below the number of communicants in connection with the five great denominations of America. We group under each head all who can be justly said to bear the name. The statistics comprise ten branches of Presbyterians, six of Baptists, two Episcopal and fourteen Methodists.

Methodists.....	128,518
Presbyterians.....	67,807
Congregationalists.....	26,123
Episcopalians.....	1,486

From England.

At our late College Conference at Bristol, Rev. D. Davis, of Brighton, put into my hand a card, containing the familiar names of "J. W. Manning" and "D. A. Steele." He told me that these worthy and esteemed brethren worshipped on Sunday morning, with the church of which he is pastor, and where he formed their acquaintance. I had hoped to have heard or seen something of them, but so far in vain. In vain, too, I looked for them among the company of the preachers at the annual meetings at Sheffield, so I suppose by this time they are home again, or on their way there. I trust their visit has been one of much pleasure, and that they will have carried back a good report of the land.

I am truly sorry to hear that Mr. Clark, of Nictaux, has been under the necessity of retiring from the battle, for a time, on account of illness. I trust it may be but for a very short time, and that it may please God soon to restore him. In these days we can ill afford to lose any from the ranks even for a short time, especially the standard-bearers.

As to Mr. Avery is going to New York. May success go with him. He will have abundant scope there for all his gifts and graces. No doubt the hard up-hill work he pursued in Halifax will serve as a good training for him in his new sphere.

I often wonder how brethren Lewis, Miles, Potter, Powell and Price (for whose going to Nova Scotia I was largely responsible) are getting on. I sincerely trust very happily and successfully. They often come to my mind. May the Lord be with them, and with all the brethren, and make them most successful soul-winners. Should this meet the eye of any of the above-mentioned brethren, it would be a pleasure to me to get a line from them.

The Union meetings at Sheffield were very successful. The papers read and speeches made were full of life and force. Our denominational papers report them very fully, the essence of which will no doubt, ere this have been given to the readers of the Messenger and Visitor. The question of baptism was occasionally referred to, but I am sorry to say, in one or two cases somewhat disparagingly. For instance, the Vice-president stated that baptism was not a church ordinance, which, whether it be or not, such a statement coming from him would not tend to increase the respect due to that ordinance. Whether it be a church ordinance or not it is a plain command of Christ, and no one will question, I suppose, but that some were received into the primitive church, but such as were first baptized. The chairman of the British and Irish Home Mission meeting said he belonged to a union church which has been so for fifty

years (fifty years too long, by the way), and that "the question of baptism never came up; they were never disturbed by it." Well, one can only say—"It is time they were." True, he said that ninety per cent. of his congregation were Baptists, but that in no reason why they should never be "disturbed" by a clear and distinct testimony to an ordinance that is as positive and binding as is the Lord's Supper, or any other command.

Dr. McKinnel, chairman of the Congregational Union and deputed to represent that body at the Union, gave a very interesting and telling address, which, in the main, was much appreciated. Referring to the desired union of the Congregational and Baptist bodies he said, "They all recognized that an adult person immersed in the baptism was a baptized person; most of them—perhaps some of them—recognized that a sprinkled infant was a baptized person. That being so, he should be ashamed of himself if he were not perfectly ready to recognize that the Baptists had more to give up than the Independents." He further added that "He looked forward to the multiplication of union churches," which remark was applauded, which, he hoped, was not appreciated by any save Pedobaptists, who might have been present, or such Baptists as may be described as watery. He further said "He had accepted an invitation to be present the next day at the laying of the foundation stone of such a church, in which there would be a baptistry as well as a font, and in the pulpit of which would be the freest expression of Christian teaching," adding, "We must go slowly in that direction." Yes, indeed, Dr. the slower the better.

This is the first union of baptistry and font I have heard of, and I hope it will be the last. How is it possible that there can be any harmony between an ordinance of God's appointment and that of man's? There cannot be. It leads one to ask whether the authority of Christ or of man is to be recognized? And it would seem, according to some, that in order to have things nice all around it may be as well to recognize both. But "Can two walk together except they be agreed?" Why, to endeavor to bring to an agreement things so directly opposite in their origin and tendency as immersion and sprinkling, the baptistry and the font, is like trying to harmonize truth with error, and show them to be of equal value; or light with darkness, and to try to prove that they are pretty much about one and the same thing.

It suggests that the articles in the *Sword and Trowel* on "The Down Grade" are not written without some reason, whether the writer had in his mind the too evident decrease of respect for the ordinance of baptism or not.

Now I find I have gone on, and on, and on, on the question of baptism, which, when I began, I did not intend to touch, and having filled more than my proper space, have to omit references to other matters of which I intended to write, such as Mr. Spurgeon's articles already referred to, which have caused no small stir among the ministers of the Congregational and Baptist churches, and laymen also. All the religious papers seem to take it up, and the war of words is loud, and promises to be long. Some in replying to the charges use sharp-pointed steel pens, and ink which does not lack gall. Good, much good, will come of it, I have no doubt. It will lead to a more thorough searching of the Holy Oracles, and examination of the foundations of our faith.

I meant to refer, too, to a great Liberal and Home Rule meeting held at Templecombe lately, where between twenty and thirty thousand people assembled. There were thirty special trains. Over twenty thousand tickets were issued by one railway company alone, many thousands of which were free, as also a luncheon; tickets and luncheon being given by Lord Wolverton to members of Liberal associations. The tent in which the meeting was held contained some eight or nine thousand people, Mr. John Morley being the chief speaker. The meeting gave decided evidence of its feeling in favor of Home Rule for Ireland; and while it may in some degree be uncertain whether it would be for better or worse, not a few believe it would be the reverse of the Irishman's experience with his wife, and be all better and no worse. At all events, the feeling in favor of some just and reasonable form of Home Rule is rising and spreading.

May the Ruler of heaven and earth guide our rulers in dealing with this most difficult question of Ireland, that they do the thing that is right with reference thereto. They need special wisdom. May they not lack it.

I. BROWN.  
Wincanton, Somerset, Oct. 19.

—When the spiritually-minded Miss Newson was at the point of death, she whispered to her mother, "Dear mamma, here is my parting gift to you—For one look to self, take me of Jesus!"

A few Notes and a few Thoughts Respecting the Baptist Book Room.

A travelling agent in soliciting aid for christian enterprise gains much knowledge of character, especially in regard to hospitality and benevolence. As far as hospitality is concerned, the writer has but one verdict to give. Kindness has been manifested everywhere by the brethren and friends, and quite a general "God speed the Book Room" has been expressed. I have to record especial favors in some localities, such as gratuitously conveying me from place to place and often sending some brother to introduce me and my mission.

None but an agent can fully appreciate such help as the latter. None so well knows the brethren, i. e., their ability, their generosity, their location and the proper mode of approaching them, as one of the same church. Often I have felt that the accompanying brother had by this means done far more than the best donor in the church.

Nowhere have I met with such hospitality as among the proverbially kind Prince Edward Islanders. Suffice it to say these were superlatively kind.

As to giving, the contrast is fully shown by a few examples in my note book. A brother whose property is valued at several thousand dollars, after delaying me about an hour by his questions and my explanations, slowly, it is to be hoped not grudgingly, handed me over twenty-five cents, with a chilling remark about continuous calls and exceedingly hard times. Another who depended upon his daily toil for the support of himself and family, readily and heartily handed over his last dollar and remarked, "I do not mean dollars worth of good to be able to give that dollar." A sister belonging to East Point Baptist Church, in moderate circumstances, gave me a dollar, saying, "that is the tenth dollar that I have given to different benevolent objects recently." She very modestly objected that she had worn the same bonnet seven years that she might have to give to the needy. She had saved a tub of butter to get her a new dress, but the Master called for aid for missions, and she sold the butter and gave the proceeds for Jesus' sake.

Now, what about the Book Room. The attention of the churches is very frequently called to Home and Foreign Missions, and we are glad it is so; but is not colportage in connection with the Baptist Book Room of equal importance? It certainly is.

All our Baptist populations ought to be glad that the Baptist Book Room is destined to exist; but whether it shall be a great success depends upon the Baptist in Christian character. All should know that it is the want of funds that hinders the colportage work.

It is said that five thousand dollars are raised by the British and American Book Room each year for colportage alone. One Baptist brother tells me that he gave at one time \$100 and supported a colporteur two years for this Society, and that he has evidence that about forty were converted through the work of this lay brother. It is hard to estimate the good effected by the dissemination of good books, especially now when the good books must counteract the evil influence of so many bad ones. Is there not some brother who will do as much for our own Book Room as the brother did for the British and American?

Beer is mind, if we had no Book Room Baptist books could be obtained only by sending abroad. You can buy them for a little less at your own Book Room and have less freight to pay, and your patronage gives us the profit to turn over for colportage.

The agent is at present carrying books as well as canvassing for aid. If you want such books as he carries, remember that every purchase gives the society something. Better help your own than buy anywhere else, because we can do as well by you as others can. Give us your patronage, and we will do our best to suit you.

THE AGENT.

"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 pastoral 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 net, 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.

This, That, and The Other.

—The Quarterly Review characterizes vulgarity as "the worst of secondary faults, because a compound of so many."

—The London population increased between 1881 and 1886 from 3,816,483 to 4,149,533 or nearly 8.7 per cent.

—During last year a lac, or 100,000 of rupees, amounting to about \$50,000, was raised in India for the work of the Methodist Mission.

—"I thank God I have lived a few months in the family of a Christian woman. I learned more about religion from that Christian mother as she went about her duties and bore up under the trials of life, than I did from all the preachers I ever heard."

—COURTESY OF FIDELITY.—The farm buildings of State Constable G. S. Stevenson, of Clinton, were burned to the ground, Monday night, September 12th, with \$1,500 worth of hay and grain, five cows and a horse. The family escaped. Loss \$4,000; insured for \$2,000. Mr. Stephenson was recently appointed State Constable to enforce the liquor law, and frequent threats have been made to burn his buildings. He was in Portland at the time of the burning, and that evening made a seizure of beer there.

—The Book Buyer states that the \$404,600 which Mrs. Grant has received from the sale of her husband's work represents seventy per cent of the gross profits on the publications, which have thus amounted to about \$706,000. The gross receipts from the sale of the work have amounted to not far from \$3,000,000. There have been sold 312,000 sets, at an average of, probably, nine dollars a set, which totals up \$2,808,000—a fair estimate of what the public has paid for this work. The sales of 7,000 sets and 20,000 sheep have been used for the covers of these volumes.

—A Northern man who went down to Florida remarked: "I came down to Florida to get a little change and come rest." "Did you get it?" some one asked. "No, the waters got the little change and the hotel got the rest."

—When the Maori King of New Zealand was in England, he pronounced the friends of temperance that he would, upon his return, cast in his influence against the devastations of strong drink. He has kept his promise so well that 11,589 of his people have become teetotalers, and now wear the blue ribbon.

—The saying is attributed to more than one famous musician: "If I neglect practice a single day, I notice it; if for two days, my friends notice it; if for three days the public notice it." And do we suppose that the attainment of perfection in Christian character is more easy than the mastery of an instrument, or that the practice of Christian virtues can be suffered to lapse a single day, without leaving traces on the character that all the world can read?

—Col. Ethan Allen, of Lisbon, Conn., was at one time a guest at the Howard hotel, corner of Broadway and Maiden Lane, New York. On entering the dining-room no waiter advanced to give him a seat. The colonel coolly walked to a table near by, and taking a chair, which was turned up at the head of a table, took a seat. He was hardly in the chair before a waiter came hurriedly up to him, saying: "That seat is engaged."

To whom? "I asked the colonel." "To a gentleman," replied the waiter. "He's come," said the colonel, and remained at his dinner undisturbed, amid peals of laughter from the guests at the table.

—I went up a great mountain yesterday, more than ten thousand feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had been also his. "How did it happen?" said I. The reply was: "He did not obey his guide. He would go by a way against which I warned him." Even so, thought I, we must obey our heavenly guide if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience, we must go only where our Savior leads us. We are sure to stumble if we leave his side.

—We commend to the careful examination of any who are troubled as to which day, Saturday or Sunday, should be kept by Christians, the passages relating to the statement of a Biblical scholar of note: "There is not one single instance in the New Testament of a meeting of Christians as such, for worship on the seventh day. In every case of meeting on the seventh day, Sabbath, it is of Jews and at Jewish places of worship. Paul and other Christians go to the places as missionaries to carry the gospel to the places where they would find an audience. In every case where Christians are such, meet for service, the evidence is that the customary day of meeting was the first day of the week."