

Messenger and Visitor.

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NO. 5

Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—NEWSPAPER FALSHOODS.—Three Presbyterian ministers in Memphis, Tenn., are offended at *The Christian Observer*, because its editors have come out in strong opposition to Dr. Woodrow's evolution teaching. They have accused the paper of falsehood in the secular press, and to substantiate their charge before the *Observer*, have searched the files of the *Observer* for the last fifteen years, and profess to have found seventy-five false statements, during that time. They must surely feel proud of themselves! If the partisan secular press must injure their opponents in every way possible, it is to be hoped that such tactics will be employed neither by nor upon the religious press.

—OBSEQUIES.—Bro. Foshey is so engaged in special services that he cannot, at present, take up the issue between us, on this question. If he or anyone else desires to show reason why ministers should determine who are to be ordained, as well as to ordain them, the *Messenger and Visitor* is open for that purpose. The *Messenger and Visitor* wishes to give to all a fair field and no favor. If the editorial pen ever gets a little over the top, will all interested kindly excuse the one that writes it. We have no doubt but that Bro. Foshey could make out a very fair case, and some of his may. We write this to let our readers know that neither side, in this discussion, has yet quitted the field. We hope, however, that Bro. Foshey may be so occupied with the blessed work of directing enquirers to the Saviour that he may not find time to write on this subject very soon.

—UNION OF BAPTISTS AND DISCIPLES.—There is a growing feeling in the Southern States that Baptists and Disciples should get nearer together. There is to be a series of articles in the *Richmond Herald* on the union of these two bodies. In many cases the differences are chiefly a difference of interpretation of the same terms. If we would make the least of our differences, they would often grow less, in reality. But let us never make less of the truth. The true principle of union is for all to make the most of truth.

—TOO MANY PAPERS.—The *Richmond Herald* gives the opinion of one of the best men in Tennessee, that there is little hope for the Baptist cause there while they have so many papers. They divide the people. Each paper has its readers, and there is no common medium of communicating with all the members of the churches. There can be therefore no common policy, and dissension and weakness is the result. It is to be hoped that the Baptists of the Maritime Provinces may never be afflicted in this way. If we must differ, let us do so where all the people can hear both sides.

—ACKNOWLEDGMENT.—We wish it were possible to acknowledge individually all the kind words and wishes coming to us every day. Be assured brethren that they refresh and encourage us very much, and make us more desirous to make the *Messenger and Visitor* more worthy of the good words spoken of it. Suffer us to repeat the wish, help the *Messenger and Visitor* by your prayers. The consciousness that many are remembering our paper before the throne, gives us with strength and gladness.

—SKATING RINKS AGAIN.—The chief of police, Coney Island, N. Y., gives his testimony of the influence of skating rinks. It should be heeded by every one interested in good morals:

"My private books," says Captain McKane, "will substantiate the fact that nine out of ten of the girls between the ages of fourteen and sixteen arrested by my officers on the island last night, during the past summer, have upon private questioning by me, dated their fall from sin when they commenced to frequent skating rinks. This is no exaggeration, be confident. I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that the girls were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known."

—ORDINATION.—A case has just occurred in the West, which may have some special interest just now. A church called a council of ministers to ordain a brother who was a member of another church.

The papers are down very hard on the action. They say it was trenching on the independence of the churches, and violating the right of the church to which the candidate belonged.

—LUMOR OF ASIA.—Buddhism has been put in competition with Christianity by some of the so-called liberal school. The following exhibit of Buddhism drawn from a work by Rev. B. C. Henry who has lived ten years where it dominates the people, shows that Christianity need not fear comparison:

The moral code of the Buddhist is feebleness itself beside the Confucian. It is entangled with monasticism, with metaphysics and other delusions. In practical life its devotees are not faithful to their vows. It teaches self-denial and the vanity of earthly things. It has no measure reformed some savage tribes, and has not been without its lessons of mercy. The good however has been more in theory than in practice. It is conspicuously wanting in charities for suffering humanity. No alms are enjoyed except for the priests. No hospitals, no orphanages, no houses for the destitute, no schools or benevolent institutions of any kind. It offers asylum for birds and animals, and will support ewes until they drop dead with age, and gives formal burial to the sacred pig. It gives no hope for women except as they may hope to be reborn as men. It leaves women where it found her, more than two thousand years ago, having brought her no relief, no elevation, no comfort or hope. It adopted idols already worshipped, and gave them a place in its pantheon. It not only countenances the worship of ancestors, but adopted the system of life, setting up shrines in every monastery to the founders and abots in succession.—*Christian Secretary.*

—CROWDED OUT.—Considerable interesting matter is crowded out this week through the press on our columns.

—GAMBLING IN CHURCHES.—The *Vanguard* referring to the questionable methods adopted by churches to raise money, gives the following illustration; with its application:

The answer of a Mohammedan priest illustrates the policy. "A hog (which is a very vile thing in the eyes of a Mohammedan) once entered a Mosque. The people were horrified. 'What was to be done?' The ingenuity of the priest was equal to the emergency. He told the people that the temple was so holy that the moment the hog entered the door, it became holy while in there, but became as vile as ever when it passed out. They say, 'The church is a religious institution. These things are gotten up to support the church. There's no harm in them; some of our bishops give it their sanction, the thing's holy because carried on for holy purposes.' They rob Peter to pay Paul. Do evil that good may come. All light darkness, and darkness light, while the eternal woe of God hangs over their guilty souls."

—PROHIBITION IN KANSAS.—The Governor in going about the State attending fairs and other gatherings, numbering from six to six thousand, met a drunken man. At one place, where nearly a hundred thousand were assembled, he saw only one case of drunkenness. In his opinion there is not more than one-tenth of the liquor sold in the State that there was before the passage of the prohibitory law. Of the whole number of prosecutions for violation of the prohibitory law since Jan. 1, 1885, seventy-nine per cent. resulted in conviction, and only fifty per cent. of prosecutions for other offences so resulted.—*Christian Secretary.*

And yet the liquor men have sent a correspondent to Kansas to write back that "prohibition does not prohibit" here, says the same authority. He has done so and has received his pay, and now it will be in order for liberal temperance people—they should be named Liberal Tipplers—to herald this very reliable (?) testimony abroad.

—CONVENTION BAPTIST.—The recently published Minutes of the Connecticut Baptist Convention give the following statistics:

The number of churches is 126, Baptists, 743; total additions, 1,210; removals, 1,029; increase over last year, 181; total membership, 21,786. Benevolent contributions: State Convention, \$2,846.32; Education Society, \$698.84; Home Missions, \$7,217.07; Foreign Missions, \$1,431.36; Widow's Fund and Ministers' Home, \$246.08; other objects, \$6,609.99; total \$28,134.64.

Telugu Jubilee.

Commencing on Friday next, February 5th, and continuing to Wednesday, February 10th, a series of meetings will be held at Nellore, India, to celebrate the fiftieth anniversary of the establishment of Baptist missions among the Telugus. If health and circumstances permit, it is probable that all the missionaries of the American Baptist Missionary Union; the Canadian Missionary Society, and the Foreign Missionary Board of the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island, now laboring among that people, will be present. A programme has been prepared, by which all the prominent features of missionary work—past, present and future—will be treated. Thanksgiving and praise for the marvelous displays of God's grace and mercy in the conversion of so many thousands of Telugus, and prayer for a yet more extended outpouring of the Holy Spirit upon the

people, will also find a prominent place in the exercises.

Such a gathering, for such a purpose, affords a special opportunity for bringing our foreign mission enterprise before the Baptists on this continent, who have provided the laborers and the means for carrying out God's purposes in regard to the salvation of the Telugu people. Many of our churches are holding special meetings for exhortation and prayer, for the strengthening and encouragement of the people of God, and the gathering in of willing subjects to the Prince of Peace. What more could possibly conduce to such an end than the setting apart, by all our churches, of at least one day during the period named, Feb. 5th to 10th, to a review of the blessings God has so wonderfully granted upon our foreign missionary efforts, and earnest prayer for the extension of his saving power to the Telugus in that part of the field where our own missionaries are laboring? And why not, also, in view of what God has wrought, and of the great and precious promises he has given of final success, make the occasion one of thank-offering and faith-offering, by which the Foreign Mission Board may be relieved of some of its financial difficulties, and be placed in a position to extend the work on every hand as the way opens up for effective missionary labor?

The mission to the Telugus, carried on by the Baptists of the Maritime Provinces, is young, when compared with many others; still, signal tokens of the divine favor have been granted to it in the raising up of so many faithful men and women to carry the gospel to that people, and in giving to them such acceptance with those among whom they labor that their messages of mercy have been accepted by so many, who have laid aside their idols and their superstitions to worship the only living and true God, and to exercise a saving faith in our Lord and Savior Jesus Christ. And let it be remembered in this regard we have a deep and abiding interest in the work of the other Boards, who will be represented in this Jubilee gathering, and that the success which has attended the labors of Mr. and Mrs. Boggs, Mr. and Mrs. Burditt, and Mr. and Mrs. Armstrong, of the American Union, and of Mr. and Mrs. Currie, of the Ontario Board, are blessings granted to us also; for they all belong to us—we were reared in our homes, were taught in our Sunday-schools, were trained in our Academies and Colleges, were members of our churches, and preachers of the word of life to our people before they gave themselves to the work in which they are now reaping such rich rewards for their labors. So that we may thank God that he has so many worthy to select from our people so many of his messengers to bear the gospel tidings and the light of life to the Telugus and other nations who sit in darkness and the shadow of death.

This Telugu Jubilee is an earnest appeal coming from the missionary field for a wider spread of missionary intelligence among our churches, for songs of praise for the victories Christ has won, for the exercise of more faith and zeal in the prosecution of our home work, for more humble, trustful dependence upon our Lord and Master, for more fervent supplication that we may be used still more effectively in the great world-field of Christian effort, and for the out-pouring and in-coming of the Holy Spirit, so that our plans, purposes and labors may be so wisely ordered by His grace and wisdom and power that this year may prove, indeed, a jubilee year in which the ransomed of the Lord shall come to Zion with gladness and everlasting joy upon their heads.

On Wednesday, February 10th, (the last day of the Jubilee), the Foreign Mission Board and the Executive Board of the Woman's Baptist Missionary Union hold their regular meetings for the transaction of business. The Foreign Mission Board will then have to make their quarterly report to our missionaries. What a day of thanksgiving that would be, if the Treasurers of these two bodies could then report that every Baptist Church, Sunday School, Woman's Aid Society, and Mission Band in the Maritime Provinces, had sent in a special contribution for a Jubilee fund to remove all indebtedness and provide the money necessary to forward for the next three months' operations! And with what joy and renewed zeal would our missionaries prosecute their labor, when they received the assurance of such a widespread interest in Christ's work among the Telugus as evidenced by such a consecration of the members of our churches and families and of their means to his service!

J. MARSH,
Secretary Foreign Mission Board.

The circulation of the Scripture in the whole world since the beginning of the present century is estimated at 200,000,000 copies, of which 120,000,000 are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible Societies.

Death of Rev. Alex. C. Salley.

The subject of this sketch was born in Hammond's Plains, in May of 1827, and was therefore in his 59th year. He lived with his parents until his 9th year, when he came to Halifax to support himself. He was not in the city long before he felt that he was a great sinner, and that Jesus was a great Saviour, and making a full surrender of himself to Christ as a willing subject, he sought admission to the African Baptist Church. The church after prayer and meditation received him as a candidate for baptism, and church membership after baptism. He was not baptized more than a year, when a vacancy occurred in the deaconship of the church, he was chosen to fill the vacancy. This position he filled with credit to himself and honor to the church for some years. He now felt that the Lord had a higher sphere of work for him to do. And knowing that there were a number in the church to point the lost ones to Jesus, he chose the country districts in which to preach Jesus to the perishing. He proved to be so successful in his work of preaching Jesus, that the church voted to give him a letter of license to preach the gospel wherever he could secure a hearing, wishing him God speed. He went to do the Lord's work, not as a graduate from any of our colleges of arts, or theological halls, but with the love of Jesus bubbling up in his heart, and the dreadful end of those who refused to listen to the voice of the Son of God. In 1884, the church at Hammond's Plains asked to have him ordained to the gospel ministry. Agreeably to this request, at the session of the African Baptist Association which convened with the church that year, he was set apart publicly to preach the gospel. He has baptized and married perhaps more than any other minister in the A. B. Association in the same period of time. At the churches over which he presided were all poor, and not able to give him a salary sufficient to keep him, he never fully gave up manual labor, but wrought daily with his hands, and preached the word on the Lord's Day. About a year and a half ago, he contracted a severe cold, which never fully left him, although medical advice was sought. At the Association last autumn, it was apparent that his work was done. But notwithstanding his feebleness he was appointed to preach the associational sermon for 1886. He was confined to his bed about ten weeks, during which time he suffered terribly, but bore it with Christian fortitude to the divine will. It was pleasant to sit at his bedside and hear him speak of the hope he had in the sufferings and death of the blessed Jesus. In him he trusted to the end. On more than one occasion he told me he was just waiting for the message to come. Having finished his work he could adopt the language of the Apostle, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also who love his appearing." On the 16th January, at the age of 59, his spirit took its flight to the God who gave it. "He was a good man," and passed away respected by all who knew him. In disposition he was mild and gentle. He was a lover of God's word. He was also fond of singing the songs of Zion. Before his death he selected the 107th hymn to be sung at the funeral. The funeral on Wednesday the 20th was very largely attended. The procession left the house at 2 o'clock, and proceeded to the church, which was crowded to the doors. After the 115th hymn had been sung and part of the 5th Chap. of 2 Cor. was read by the writer, very appropriate addresses were made by Revs. J. W. Manning, J. F. Avery and W. H. Oline. The 118th hymn was then sung, and Rev. N. P. Drayton pronounced the benediction. He left a widow and one daughter and three grand-children to mourn his loss. Thus our brother has passed to the regions beyond. The churches in which he preached Jesus, lament his early departure. But we have learned to say, "All things work together for good to them that love God, &c."

Servant of God, well done;
Rest from thy loved employ;
The battle fought—the victory won,
Enter thy Master's joy.

Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy.

ARTHUR W. JORDAN.

The Baptist Book Room can supply the following magazines, monthly, 1886: Girls' Own Paper, Boys' Own Paper, Sunday at Home, Leisure Hour, Quiver, Baptist Missionary Herald, Missionary News, Missionary Review, Missionary Magazine, Spurgeon's Sermons, Sword and Trowel, etc. Send for circular.

G. A. McDONALD, Sec'y.

TWO WAYS.

The Little Man Speaks of Two Ways—Two Ways to Aid a Pastor in a Protracted Meeting.

WAY NO. 1.

The evangelist (?) has come. He must be interviewed at his hotel by the pastor, or the pastors of the town or city as the case may be. He has his plans all out and dried, duly labeled and closed. Woe be to the common, ordinary, plodding, praying, toiling, earnest, faithful pastor, who happens to have a plan or opinion of his own to suggest, his head comes off sooner than quick.

The meeting has begun. The pastor is ignored from the beginning. The evangelist (?) takes charge of things, introduces the services, perhaps calls on the pastor to pray, reads the hymns and makes the announcements, and becomes at once "head over all things to the church."

The pastor meekly submits for the sake of the cause, and for fear some of the good brethren, and sisters will charge him with envy or jealousy concerning the gifted stranger. And why should he not submit gracefully for the sake of the cause. For years he has been sowing in tears. Part of the time he seemed to stand alone so far as the body of his brethren were concerned, and now they are all "present before"—the evangelist (?) and crowds of "outsiders" are assembled, some (some thing and some for another. Some unconverted persons for whom the pastor has often prayed, are present to hear (?) and the pastor over-joyed at the sight reproaches himself for contending for any of his peculiar views, and meekly submits, takes a "back seat" and exclaims in his heart, "O! if only salvation comes to this people it will be enough."

The meeting proceeds. The pastor is made to feel that he is almost a third-rate minister, but he must needs take the city by streets and talk to and pray with the people in their homes, inviting them to come and hear the wonderful man who has come to do for the people what he and his people have been unable to do. The services become popular. The evangelist (?) is delighted to hear his own praise upon all lips. The pastor and the few faithful ones—God's faithful three hundred—are doing seventy-five per cent. of all the solid work which is being accomplished, but the evangelist (?) has so pushed the pastor and the church out of sight that the city sees 'naught save the evangelist. (?) There are a great many conversions reported.

The evangelist (?) at the close of each service calls upon all who love the Lord to come and give the hand, and stand in the congregation. Some little boys and girls respond to this invitation for a dozen nights in succession, and are counted each time as converts. We have known eight converts made out of one small boy. The newspapers abound in glowing reports of the vast number of converts, and all of whom are hard to find.

From the very beginning the evangelist (?) must needs have the door of the church flung wide open. The pastor and some of the brethren have hitherto held as one of the cardinal doctrines of God's word that persons should "bring forth fruits meet for repentance" and give evidence of their "death to sin" before they are "buried with Christ in Baptism." But the evangelist (?) has found out a way to heaven on "flowery beds of ease," and so the pastor and the very few who now have any confidence left in his ability to suggest anything, step aside, and while they cannot vote for the reception of those who they feel are simply drifting with the tide, they are so distrustful of themselves that they dare not vote at all.

"The meeting is past and gone,
The dismal shades appear."

The faith of the brethren is now stayed upon—the evangelist (?) and the foundation is removed. There is an unwieldy mass of unconverted people in the church. Getting some of these people out of the church, as an old brother said, like taking an opossum from a hollow log, he usually brings all the trash with him. The writer has witnessed the transaction.

The confidence of the church in its own ability, with the bare help of its own pastor, to impress the community and save the people, is utterly uprooted and destroyed. So six months thereafter the pastor resigns and the church is without preaching two years. This is one way.

WAY NO. 2.

The evangelist has come. Yes, the evangelist. See Acts 21:8; Eph. 4:11; 2 Tim. 4:5. The pastor inquires concerning his plans, he frankly acknowledges that he has no plans. He explains that he does not trust in plans. He has been led to believe that there have been too many persons—unconverted persons—gathered into the churches by plans and manipulations, that God's people are sometimes inclined to trust in and look to plans for success, and thus their attention is diverted from the Holy Spirit who alone gives real success.

He has come to preach the gospel, to tell the same old story which has been told again and again by the pastor of the church.

He is present to simply "second the motion" for the man whom God has called to be the leader of his people. The pastor opens the service, makes the announcements, conducts the meetings, or the public generally is at least made to feel that the pastor and the church are important factors in the enterprise, and the people speak of the "meetings at the First Baptist church, conducted by the pastor and his efficient band of helpers, aided by evangelist M." In private conversation and from the pulpit the evangelist leads the pastor and his people to believe that the fields of their long, patient sowing in tears, are white unto harvest, and they are to come rejoicing, bringing in the sheaves. He frequently reminds the people that the solid foundations of every great structure are laid in earnest, plodding toil, and if the revival comes it will descend from God in answer to the prayers of his people.

The evangelist honors the Holy Spirit and the word, and completely hides himself "behind the cross." The gospel is preached. "Yes, the plain gospel. No sensational themes are announced, but the people are gathered together. Men and women are made to weep over their sins. The power of God fills the place. The people say "the evangelist is not deep, he preaches very simply and plainly, but there is an earnestness in his very manner which calms the hearts of all." He so conducts himself in his bearing toward the pastor that the members are inspired with confidence in the ability of their pastor to lead them in the work of the Lord. If in a very private way some of the membership should speak of the weaknesses of the pastor, he at once calls attention to the fact that all men have their faults and will direct attention to some of the graces of the pastor. He constantly holds before himself the fact that if his visits result in weakening the bond which hold the pastors and the churches together he is a curse and not a blessing to the cause. If he observes some faults in the methods of work adopted by the pastor, he speaks of them modestly when the two are alone.

The meeting is passed. The evangelist takes his leave. He leaves the pastor and church inspired with great confidence in their ability, with the aid of the Holy Spirit, to do the work which has been committed to their hands. His coming has been a blessing. He has sought the glory of God more than his own reputation, and God gives him the reputation and the honor which are by him unthought, and which after all amount to very little, only as a means to the accomplishment of the glory of the Master in the salvation of men, which should be the chief end and purpose of every Christian life. TRINITY.

This, that, and The Other.

—There is no lack of definiteness in the following prayer offered by a girl in Aintab Seminary: Dear Lord, you know I am afraid to hang my face (sulk) before Miss Wheeler, but O Lord! I commit much sin in this matter before my mother and my teachers. Fill my heart with love that I may not thus destroy the temple in which Thou dwellest.

—A colored pastor of Baltimore recently read a paper at the ministers' conference on "hindrances to the mission of the Church." Among other hindrances he spoke of the prevalence of secret societies among the colored churches. It is not true that the sentiment is growing in churches, others than colored, that nothing can be done without a special society to attend to it?

—Jay Gould is now the richest man in America. He is estimated at \$125,000,000 and is only 49 years old.

—Joseph Cook's voice is to be heard again on the platform of Tremont Temple, in eight Monday-noon lectures, beginning Feb. 1.

—The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

—The population of Philadelphia increases about seventeen thousand annually, and the Baptist city mission proposes to establish and comfortably house one new mission each year.

—When John A. Broadus was pastor of the Charlottesville, (Va.) Baptist church, a new Methodist preacher came to the place. The two preachers met one day in a book store, when the Methodist said: "Well, I suppose it will not be long before you will give your congregation a discourse against infant baptism." Broadus replied: "Now I will propose a bargain with you. I will promise now and here to say one word against infant baptism, during the two years of your appointment here, if you will promise to preach one sermon a year in its favor. Now if you dare?" But the Methodist brother declined. We forbear to comment.—*Bap. Weekly.*