

Messenger and Visitor.

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—Press on the canvass for subscribers. This is the best month to add new names to our lists.

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Subscribers everywhere, pay to your pastors, if they will kindly forward subscriptions. We expect to have an agent in each community to cooperate with the pastor, but have not yet completed our list.

—Conn.—The *Christianity* of New York is pressing for a union of all Protestant foreign missions under Episcopal bishopric. Liberal and sensible—very!

—Trib. and Shant.—The following recent utterance of Dr. Fairbairn to a company of theological students is as true as it is sharp: "The theologian cannot afford to be an ignorant of philosophy and science as a philosopher and scientist are ignorant of theology."

—GREEK CHURCH.—Rev. G. Howie lectured recently at St. Michaels, P. E. I., on the Greek Church. A P. E. Island paper gives the following among his remarks: "The Eastern Church agrees with the Baptists, because it baptizes by immersion; it outstrips the Baptists, because she immerses three times. It differs from the Baptists when she baptizes infants. The Greek Church differs from all Christian Churches when she administers both sacraments to infants as well as adults."

Now, there are some of the controversialist lights of the Pedobaptist bodies of these provinces who deny that the Greek Church immerses, although it is as well known to all who wish to be informed as that the Baptists themselves immerse. If we mistake not, some of the people of P. E. Island have heard a champion debater on sprinkling assert that the Greek Church does not immerse. While this church differs from all others in giving the Lord's Supper to infants, who is consistent in the admission of the principle that all the baptized should partake of the communion. Will our Pedobaptist brethren please tell us where the New Testament denies the Lord's Supper to the baptized? It will be as difficult for them to do this as to find proof there for infant baptism. Better give them both up.

—Sovereign Act.—Bro. W. P. Anderson sends another communication. We are sure all the spots has been given this matter that can be spared. He believes that the decision of the Privy Council of England in the case of the Dominion License Act, as to Provincial versus Dominion rights, will invalidate the Scott Act, and that this was his meaning in his last. We are not lawyer enough to decide this point, and choose to wait until the courts have spoken. It is a fact, however, that the Privy Council of England have sustained the Scott Act, as not *ultra vires*, while it has condemned the other act because it is. Perhaps this astute body blundered, and will confess the mistake by upsetting their own decision upon some future appeal. Still, this is not like these highest legal authorities in the kingdom, and it would not be modest for any of us who are more interested in the gospel than in the law, to attempt to convict them of error.

—Our N. B. Union, the *Daily Sun*, in referring to our editorial of last week on the "Salvation Army," says that the despotism of Gen. Booth can be explained by the fact that the organization is for the uneducated and untrained classes, and asserts that J. Wesley was almost as despotic as Gen. Booth, and that Baptist missionaries to the Tongus

exercise the same arbitrary power. It may be that J. Wesley was as despotic in his day as Gen. Booth is at present; but we much doubt it. We have yet to learn that all the property of Methodism was deeded to J. Wesley, or that he was all powerful to appoint and dismiss teachers, preachers and leaders. So far as our missionaries are concerned, they are under the supervision of the representatives of the churches at home; they own none of the property of the mission, and they are disposed to train up the converts to be self-dependent as rapidly as possible. Deeper than all this is the question, what is the teaching of the New Testament? The churches in the New Testament times were composed of those just rescued from the most debasing heathenism, and yet the apostles made them self-governing bodies. We do not think it a compliment to those gathered in by the Salvation Army to assume that they are so much beneath the early converts that they cannot have the same rights as they. We are glad to see that our neighbor is disposed to consider religious questions. That is right, friend Sun, we will encourage you all we can.

—The *Christian Mirror*, the Congregationalist paper of Maine, referring to the suggestion of the *Independents*, that Free Baptists and Congregationalists unite, has this among other remarks:

"I like to have my children baptized or, as my F. B. brother prefers to name it, dedicated to God in their infancy. What does it do? Why should it trouble him that I do so? Am I less a Christian for so doing? Does he not approve of consistency with my principles? What is there that we cannot do as Christians, notwithstanding such trifles of disagreeing opinions?"

Does the editor of the *Mirror* observe the whole difficulty? The Free Baptists would not object so much to the dedication of children to God in a religious service. They would, we are sure, object, however, to put this in place of the baptism of the New Testament. The trouble is that Congregationalists will not consent that the children, thus dedicated to God in infancy, shall receive scriptural baptism when they believe. We submit it would be much less in conflict with Free Baptist belief to unite with Regular Baptists, and have real intercommunion with nearly three millions whose belief is essentially the same as their own, than to reject this for the sake of an intercommunion with the unbaptized, which they scarcely ever avail themselves of, or for the sake of union with a Pedobaptist denomination, at the sacrifice of all peculiar principles as Baptists.

—Dr. Cramp.—Many hearts will be stirred as they read the familiar name J. M. Cramp, under a communication in another column. Miss Cramp, who has kindly sent it, writes that it was contained in the last commonplace book he used, and must have been among his last thoughts.

—THE LABELS AND DATES.—We are trying the patience of our subscribers by delay in giving the date to which they have paid on a label on the paper with the name. We are waiting until the first of February, when we hope the most of our subscribers will have paid up. It will take some time after that for us to get all the type set and the changes made.

—Rev. A. J. Gordon, D. D., said recently, in the Boston Baptist Ministers' Conference: "There is more to be feared from the coming of the theatre into the church than of the church going into the theatre."

There is a great deal too much need of fear of both.

—THE WESTERN WATCHMAN, the St. Louis organ of Romanism, "would as lief go to the insane asylum and undertake to disabuse the inmates of their hallucinations as to argue with a Baptist."

Baptists are pretty tough customers, especially when they have their Bibles in their hands.

—CONVENTION FUND.—Head Bro. Cohoon's statement of the needs of the Home Mission Society. This is but a sample of how it is with all our Boards. How many of our churches have sent in their instalments for the first two quarters of our Convention year? Half the year will soon be gone. Are there any of our readers who have as yet given nothing? Don't let our work be crippled, brethren and sisters. Remember it is the Lord's work, and ask what is his will.

—SERMON.—The Board of Directors met on Thursday last, to hear the reports of the committees appointed to nominate an agent, and to secure suitable rooms for the school. The rooms in the Institute building have been secured, and these are considered superior to those now occupied. The services of W. G. Gasnoe, Esq., have been secured for agency work. Mr. Gasnoe is a graduate of the University of N. B., and has been Inspector of Schools for the upper Counties of this Province for several years. From his superior qualifications for this work, and from his well-known energy, we have a right to expect success. But it must be remembered that he can

succeed only as we make a liberal response to his appeal. The fate of the Seminary is depending upon this effort. Attention is called to the notice of the Principal in another column, which was not sent in in time for last issue. It is to be hoped that new students will continue to drop in.

—READ!—The last chance to make peace with God will come, sooner or later. It may be to-day. It may perchance be to-morrow, or next day, or next year, or on a dying bed. The chances grow less, however, with all these who postpone attention to this matter to a future day. Now is the accepted time. To-morrow may never come to any one who neglects or refuses to act to-day. To-day, if you will hear his voice, harden not your hearts, nor reduce the chances of your salvation by waiting to an uncertain future. To-day the life boat is passing, and if you will go on board you will surely be saved from the shipwreck of your soul and be made happy forever. All aboard! Will you go? What is your answer.—*Independent*.

From a Lebanon Window.

Shall I give you some of the glimpses of village life and customs, which I get from my window, as I sit by it from time to time with my sewing or other work?

Our opposite neighbors are separated from us by only a narrow street. The nearest are a Druse family. As is usual here, they do much of the household work out of doors, so in the yard in front of the house, I often see the mother and daughter at their cooking and washing, and hanging out their clothes on a long lead which serves as a clothes-line, the ends of which rest upon two mulberry trees. There are twenty or thirty of these trees in the yard and about the premises, and in the autumn the mother sits on a low seat, with a basket of the leaves at her side, feeding her sheep according to the custom, holding its mouth open with one hand, and forcing in the leaves with the other. Under this treatment it becomes very fat by the time it has finished all the leaves on the trees. Then it is killed, and is a busy scene in the yard. A fire is built, over which the meat, after being cut into small pieces, is cooked in a large kettle, salted and spiced meanwhile, and then put up in jars for winter use.

The Druses are very bigoted in their religious belief. One of the daughters of this family said not long ago, she knew we were trying to influence her, but she "would die for her religion rather than change it for ours." The other daughter was at one time persuaded to come to our Sabbath-school, or rather to join a class of young girls who recite in our sitting room, but she always left when it was time for the classes to come together in the chapel for closing exercises. A handkerchief tied in the window gave her notice when it was time for the class to recite, but after five Sabbaths the white signal was put up in vain. The father of this family took part in the dreadful massacre of the Christians in 1860.

On the flat roof of another neighbor's house I see the women, on a sunny day, washing their wheat and spreading it out on mats to dry, after which they bring their sewing on their spindles, and sit and watch it lest the sparrows should get too large a share. A little farther on is a public oven and as I write clouds of smoke are arising from its low chimney. Women often pass by and fro with their trays of bread on their heads. In going, they carry the dough in the form of cakes. At the oven these are flattened out on a board to about the size and thickness of a breakfast plate, and then baked. In returning they bring the fresh loaves packed closely on their trays, often sixty or seventy pairs, as they count them, weighing not less than sixteen or seventeen pounds. Were you to meet one of these women in the street, she would be sure to stop and beg you "please her" by taking a loaf. Loads of thorns to heat the oven are sometimes carried by on the backs of men—loads so large that from the rear nothing can be seen of the men but their feet stepping along, and looking as if they belonged to the loads rather than the bearers.

Young girls and women pass leisurely along with their empty jars upon their shoulders, towards the village fountain, just as Rebekah was carrying: here when Abraham's servant first saw her. This is the time for gossip, and for hearing and telling the last bit of news; but when the jars are filled they are carried home with a quick step. Few care to chat or loiter then. These jars hold from four to five gallons, and are no light burden, especially for light figures.

Children go by in the morning on their way to school, and at this season of the year each one carries in his or her hand a stick of wood to help keep up the fire in the school-room. A little girl who came without one, because she said they had wood at home, was sent back to stay till she could bring one. She returned, went

into the house, and snatched one from under the kettle where her mother was cooking, and ran back with it to school, her mother loudly protesting against the act, which surely was not so praiseworthy as was her unwillingness to lose a day at school.

Sometimes persons in passing will stop long in exchanging their salams that it is easy to see what a hindrance this custom must be to one in haste or on important business, and why it was that Christ said to his disciples when he sent them to preach in the cities and villages, "Salute no man by the way."

In autumn long strings of camels pass bringing wheat from the interior to our village and to a village beyond; and the Bedouin cameliers, with their coarse dress and sorbs of goats' hair coiled around their heads to keep their kerchiefs on, look like real sons of the desert. Loaded mules and donkeys often pass early in the morning on their way to Beirut, and glad are we when one, in returning, stops at our gate with a package from the city, or letters and papers from across the sea. This is all the "express delivery" we have on Mt. Lebanon; but a special messenger sometimes performs the part of postman. Occasionally one of the village beks or sheiks rides by on his fine horse, with several attendants, and the bright-colored head-dress of the rider and the tassels and silver trappings of the horse are quite gay and picturesque.

But I will not detain you longer at my window, and it is quite time for me to close this long chat.—*Woman's Work for Women*.

Missionary Items.

—Lough Fook, a convert of the Southern Baptist Mission in Shanghai, went to British Guiana as a collier for the sole purpose of preaching Christ to his countrymen there. Before his death at Demarara he had built up a Baptist church of two hundred members, who invested their funds for God and contributed \$2,000 annually to benevolence.

At the recent annual meeting of "The Calcutta Christian Tract and Book Society," Rev. Dr. Phillips said that, "whereas years ago the name of Jesus was regarded with aversion, it is now the best passport to have that name on the title page."

—Recently a missionary of a large mission in North India was preaching at a religious fair attended by 20,000 Hindus. He writes that "at one time the people were so moved that they shouted as one man with all the enthusiasm of devotees of Jesus."

A Hindoo woman writes to one of the newspapers of India: "Without the least fault of mine, I am doomed to seclusion. Every aspiration to rise above my ignorant sisters is looked upon with suspicion, and interpreted in the most uncharitable manner. Our lawgivers, being men, have paid themselves pure and noble, and laid every conceivable sin and impurity at our door. By right divine they can maltreat us at will. The treatment which servants receive from European masters is far better than that which falls to the share of us Hindoo women. We are treated worse than beasts. We are regarded as playthings."

The days of martyrdom have not entirely passed. Three young converts of the Nyassa Mission of the English Church Missionary Society were some time since bound alive to a scaffolding, under which a fire was made, by means of which they were slowly roasted to death. Their persecutors mocked them, and told them to pray to *Iza Masiya* (Jesus Messiah), and say how would recon them. They adhered to their Christian faith and profession, and even sang hymns in the midst of the fire. One of their persecutors was so impressed by their calm courage and fidelity that he determined to learn to pray to their God. So, as of old, "the blood of the martyrs is the seed of the Church." Christianity will yet reign over all the Dark Continent; and this persecution is by no means one of the least of the signs of its approaching triumph.

In 1890 not a convert had been made by modern missionaries. There are, according to Dr. R. S. Storrs, in his discourse before the American Board, 752,152 of Christian communicants in native churches, and there were 2,285,709 adherents among them, while two-sevenths of the number of communicants in Japan were added last year; a hundred per cent. increase of the number in China within eight years; eighty five per cent. increase in India within ten years.

Of China's 300,000,000, 75,000 are in Christian communities; of India's 250,000,000, about 70,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000; of Persia's 5,000,000, 5,000; of Africa's 200,000,000, 500,000; American Mission-fields add 700,000, and the Isles of the Sea, 400,000 more, identified with Christian institutions;

and so we have a grand total of 2,600,000 who in the whole mission field are either converts—or adherents of Christian Churches.

A Failure in Life.

BY J. R. HAWTHORNE, D. D.

Lot's life was a miserable failure. In his eagerness to increase his worldly wealth and pleasure, he lost all he had. A wicked man may prosper in things of this world in spite of all his wickedness. He may neither fear God nor regard man, and yet make money and rise to positions of power and grandeur. But many will be the reverses and the afflictions of the child of God who attempts a selfish and disobedient life. His fondest schemes will come to naught, and God will lay him on his anvil and beat and bruise him until his stubborn will is subdued, and his earthly loving soul consents to part with its idols. Lot, who sought wealth and luxury at the sacrifice of every obligation to his God, was brought to see his possessions in ashes, and to feel the pangs of deepest poverty. Such, my brethren, will be God's discipline of you, if you attempt to follow the example of Lot.

Lot sought the worldly advancement of his children at the peril of every interest of their souls. The results of his folly are sickening to contemplate.

Are there not parents even in our churches who have chosen pursuits and made alliances for their children without regard to their moral and religious welfare? How many fathers have put their sons into business where every influence was deadly as the upas tree. How many a noble girl has been sacrificed by the unrighteous ambition of her parents. Mournfully calling the chains of the galley slave are the bonds riveted upon her soul at the marriage altar. For such folly there are no tears too salt, there is no remorse too bitter, there is no repentance too deep.

Oh God! let me never covet so fortune, no pleasure, no fame at the sacrifice of "righteousness and duty. May the glory of thy kingdom and the beauty of thy righteousness be my soul's supreme desire. Help me to be as loyal to thy will that men shall never question my sincerity. May the richest legacy which I leave to my children be a record of fidelity to thee and to them. Let my tent never be pitched towards Sodom."

Selections.

A little child was once obliged to have a painful operation performed. Her father took her in his arms, and explained to her that it was best, and would save her a great deal of suffering by and by, and prevent her from becoming a cripple. The child believed that the father knew best, and she said: "Stay right by me, papa, and hold my hand, and I can bear it."

Just as the father stayed close by his child and held her hand, and whispered: "Be brave, my darling; it will soon be over," so our Father watches by us every moment, and whispers, when we are in trouble: "Be patient and hold on to my hand; nothing can separate you from my love; in life I am always with you, and in death you will be only coming a little closer, where you can see me as I can see you."

We may not have to meet such bitter things as the early disciples did—famine and persecution and cruel suffering—but we may be conquerors over our little troubles, through Him that loved us. If we learn in His strength to be patient and loving and forgiving when others are unjust and unkind, we are conquerors; if we overcome our sins by faith and trust in His name, we are conquerors, and day by day we shall learn to know how true it is that all things which our Father sends us do really bring about our good. So that we may not only be disciples, but glad, happy disciples, praising and singing as we go: "If God be for us, who can be against us?"—*The Christian Union*.

—Says the *Christian Intelligencer*: "A prime essential to success is the staying quality; that trait of character which holds on to that which is right and righteous with a firm, unyielding grip; that habit of life which looks not forward with misgiving nor backward with regret, which St. Paul cultivated, and which adopts for its motto his celebrated saying: 'This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Many, who in the beginning of their religious career, gave promise of great usefulness, have disappointed the fond expectations they awakened by chastelessly lapsing into a state of religious apathy and unconcern, thereby winning the merited reproach, 'Ye did run well—who did hinder you that ye should not obey the truth?' Believers should never forget that they entered for life into the service of God, as all profess to do, when, by public confession of allegiance to God, and by solemn vows of loyalty to

Christ and of fidelity to His Church, they are enrolled among God's people."

—May we be permitted in this article, to suggest the timely query, "Is not the demand as exigent and as urgent to be 'zealously affected' in the Master's cause in 1885 and 1886, as when these words were first uttered—or as when made the theme of a powerful presentation on that occasion alluded to?" Who will question it? And yet are there not "signs of the times" now passing over us, which go far to show, that at least a primitive Christian zeal is more or less variously at a discount, in room of being, as it should be, at a premium? And there are such indications in pulpit and in pew alike; in prayer-meetings especially so; in Sabbath-schools themselves, and in personal service for Christ generally? The age does not lack so much nearly for education, for organization, for almost endless formulations and formulations, as it lacks individual and personal zeal—a zeal animated and fired by a love for the Master, for His cause, and for the souls of men, which "many waters cannot quench, nor floods drown." Such a zeal may and should be informed and inspired by the utmost intelligence, but it is sadly deficient and sadly wanting, if it have lost the ardor of the disciples whom Paul and others gathered into the early churches.—*Watchman*.

—The *Examiner* exposes the superficiality of a class of professed Christians whom it designates as "honorary" members of the Church:

What conception of obligation to the Church these "honorary" members have, it is difficult to tell. Judging from their words and acts one is compelled to suppose that they imagine themselves to have conferred a favor on the Church by joining it, that they are entitled to special deference on account of the condescension they have shown; that they are exempted from all burden-bearing and self-denial. The sense of duty to God and His Church is so freely developed in them, that it may be said for all practical purposes not to exist. They look on all forms of Christian work as disinterested speculations. Like all disinterested persons, they are ready to give advice, identify rarely give anything else. They shine as dazzling orifices of all that is attempted by others, and can throw cold water on any movement faster than the active members can kindle zeal for it. Their influence in the Church is at best negatively good; it is often positively bad.

There is not a pastor whose work is not hindered by the presence of these "honorary" members in his flock. Can anything be done to rouse them to an adequate appreciation of their obligation as members of Christ's Church? Can they not in some way be brought to a realizing sense of the meaning of duty? Perhaps with many of them the case is hopeless. They have become too settled in their habits to be reached by either denunciation or entreaty.

But we believe that much might be done by every pastor to prevent the increase of such a class in the Church. Prevention is easier than cure, formation is better than reformation. It is comparatively easy to secure right habits where wrong habits are almost inorganic. Here is where the mistake has too often been made. Converts are not trained in Church work immediately on their entrance into the Church, when their hearts are full of love to a new-found Saviour, when they are not only willing but anxious to do something for their Master. If they are directed and encouraged at this moment, the critical moment of their Christian lives, they will form right habits that will be lasting. It is not too much to say that in most cases a Christian's attitude to the Church is determined for life within the first two years after his conversion, and in how many cases it is wrongly determined, is but too sadly evident in after years.

As a child when veiled with play-stories in his mother's arms, and without one lingering fear of danger, sweetly sleeps, so does the weary believer when called to die needly with fearless confidence in the Everlasting Arms. What mother love is to the confiding child, the all embracing love of the Infinite One is to the dying Christian man, whose faith recognizes the Father in the gracious face of the glorified Jesus. It was because Stephen's eye was fixed on that divine face while he lay bleeding on the rough bed of martyrdom, that inspiration did not say he died—even that was too harsh a term—but that "he fell asleep." O beautiful conception of death! Going into a soft sweet sleep which ends the sorrows and toils of earth, and is followed by a waking amidst the music, the bliss, the glory of heaven, and a beholding of the beauty and love of God in the face of Him who is altogether lovely, the Son of Man, the son of God—this is death.—*Henry Harold*.

—How many old subscribers will send us in a new name this week?