# Messenger and Visitor.

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**Remember! the "Messenger and Visitor" for $1.50 a year to all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.**

—ARCHBISHOP O'BRIEN, of Halifax, has issued a circular to his clergy informing them that it is his purpose to leave on the second of January, to visit Peter in the person of his successor, Leo XIII. He tells them that this visit is in imitation of Apostolic example, inasmuch as Paul "went up to Jerusalem to see Peter and stayed with him fifteen days." It appears that this example has been followed by the bishops of the Catholic church in every age. According to the Archbishop, "Peter lives in his successor, the Roman Pontiff, and the bond of union between him and the bishops of the world is the same as that between Peter and the other Apostles." We are glad to see his Grace making so direct an appeal to the scriptures. He will remember the context of the passage he has quoted. He claims that he is a successor of Paul. He will remember that Paul declared that he was not an Apostle "of men nor by man," and that after his conversion he did not go up to Jerusalem to receive authority, but that he preached the Gospel which had been communicated to him by the revelation of Jesus Christ. When he adds that after some years he went up to see Peter, abode with him fifteen days, the implied thought evidently is that so short a visit could not have contributed very much to his system of doctrine. Paul is, also, "careful to tell us" that when he went up to Jerusalem after the space of fourteen years, they who seemed to be somewhat in the church there added nothing to him in conference, and that when on a still later occasion Peter came down to Antioch, he withstood him to the face. All this would read like a very strange account of the relations between a modern Roman Catholic bishop and the Pope. Archbishop O'Brien is fully aware that the so-called successor of Peter would not tolerate any such independence on the part of any so-called successor of Paul at the present day. Evidently a change has come where change is supposed to be impossible.

—SOME YEARS AGO there began what was called a Free Church movement in Sweden. It was due to a dissatisfaction with the cold formality of the Lutheran church, and a longing for a more earnest Christianity. The latest reports are that this movement seems to have spent its force, and there are signs of retrogression. One of the prominent leaders has been compelled, in order to hold by infant baptism, to become the champion of baptismal regeneration, and the paralyzing effects of this doctrine are being seen. A part of the adherents of the Free Church, however, are rejecting infant baptism, and give signs of greater vitality. We hope there may not be a repetition of what took place in the Reformation under Luther, and a clinging to baptismal regeneration to redeem infant baptism from uselessness, reduce to the old formalism and lifelessness.

—THE LOOSE VIEWS of Church relations entertained by a large class of "Liberal" Christians, are illustrated in the case of the lady who, on entering a new place of residence, preferred a particular church "because its steeple was the highest!"—*Index.*

Is there proof of any looser view in this case than is shown when one chooses a church home for any other cause than a desire to have the best sphere to work for the Master.

—THE STATISTICS of the Baptists of Maryland make a good showing.

The past year has been the best in the entire half century, as far as results are concerned. The entire number of additions was 1,629, or 33 for each church. The baptisms were 1,285, an average of 23 for each church. The contributions of the year reached about $80,000, or $7.50 per capita. The largest number of baptisms were reported by the Union church, colored, Rev. Harry Johnson, the pastor, having received in that way 271 during the year.

The record for the half century is encouraging. The association began with 6 churches and 478 members. It has now 56 churches and a membership of 11,484, or over 24 times as many as at the beginning. The increase of Baptists is therefore much in excess of the increase of populations. In view of the fact that Maryland was originally settled by Roman Catholics, and that the Methodists subsequently absorbed most of the Protestant population, we think this speaks very well for our denomination there.

—IN A REFERENCE to a statement in a book under review, the *Churchman* remarked of the author:

"We doubt if he is quite correct in what he says are the tenets of Baptists—for instance, that they do not believe baptism a saving ordinance, nor in the damnation of infants."

Whereupon the *Baptist Weekly* responds in the following vigorous way:

"Such a miserable slander is unworthy of the *Churchman*. After many years close acquaintance with the Baptist churches we can declare we do not know a Baptist who believes 'baptism a saving ordinance' or who believes in the damnation of infants. These doctrines may be held by Episcopalians who teach that Baptism makes a child an 'heritor of the Kingdom of God,' and, who leaves our unbaptized ones to the 'uncovenanted mercies of God,' but Baptists spurn such unscriptural dogmas. Furthermore, we would say, strong as our belief is in the divinity and atonement of Christ, we judge that at the final day it may be better to have been a truth-telling Unitarian than an Episcopalian who has borne false witness against his neighbors."

It is vexatious to have such absurd charges made against our denomination, and the *Churchman* deserves a sharp rebuke. Still there are some Churchmen who hold all the other denominations in such small estimation that they never take the trouble to study their doctrines. The editor of the *Churchman* may be among this number, and his sin may be in making a statement when he ought to have known better, rather than in bearing false witness in the worst sense. Let us give him the benefit of the doubt.

—THE CATALOGUE of Newton Theol. Institution for the year 1885-86 has been received. The faculty consists of six, including a Professor of Elocution and a Librarian. There are four in the Post Graduate course, eleven in the Senior class, nineteen in the Middle, seven the Junior, and fourteen General students, making a total of fifty-five. Of these seven are from the Maritime Provinces. Elective Studies have been introduced, and a course of eight or ten lectures is given each year, besides a number of familiar talks by some of the most successful pastors on topics relating to the practical work of the ministry. This old institution is holding steadily on its way, and by its conservative attitude toward the Higher Criticism, is doing much to guard our pulpit in New England from the paralyzing influences of the New Theology.

—WE LEARN from the Catalogue of Woodstock College, our Baptist college of the West, that steady progress is attending the efforts of those who are there engaged in educational work. There are sixteen instructors in its various departments. There is a preparatory department, a collegiate course of four years, and students are prepared for matriculation into either the first or second year at Toronto College. Young ladies are received to all the classes of the Institution, besides having instructors in Music and the Fine Arts. Efforts are being made to swell the endowment of $41,000 already invested to $100,000, besides paying off a debt and expending $25,000 in improvements on the buildings. The attendance of students is large.

—THE FOLLOWING from Prof. Anton Gindely's history of the thirty years war, just translated from the German, is of interest to Baptists:—

Ferdinand then issued, September 16, 1622, a patent by which he banished Anabaptists from the land. These were German communities which had settled upon the estates of individual noblemen, from the year 1520 to 1530. Although no sect of the time was so despised and persecuted as this one, yet they enjoyed in Morabia a secure existence, because they prudently abstained from all proselyting and exercise of political influence, and readily submitte to taxation. The several congregations had their Communistic organizations, and tilled the fields, or pursued single industries, among which was the manufacture of cloths, upon a common account. As they not only brought to their landlords, but also to the country, double the amount of taxes paid by the Jews, self interest, itself, pleaded for their toleration. They had, in the meantime, so increased, that they numbered more than 20,000. They were now obliged to emigrate and again abandon the home which had become dear to them, and, almost without means, to seek new places of abode. Nevertheless the majority obeyed the command and emigrated, chiefly to Hungary, where they have been perpetuated down to the most recent times.

—"IT ONE CANNOT do a great work himself, nor inspire others to do it, the next most precious gift is an immense capacity for estimating the value to the world of those who can do such a work."

We question the soundness of this remark. Is not the "next most precious gift" an immense capacity for attempting smaller works. There is a great truth in this statement, however; for nothing helps workers like the appreciation of their fellows. Change the quotation so that it will include both attempt to do lesser things and the highest appreciation of works greater than they can do, and it is most excellent.

—THE LATESTIC CORRESPONDENT of the *Standard* gives the following interesting account of one of the Baptist ministers who was at a reunion in Berlin. The Baptists of Germany and Russia are a noble sacrificing people. He says:—"The most remarkable veteran who appeared on the stage was Rev. G. F. Alf of Kloin in Russian-Poland. He was a German Pole of the best type. Twenty-seven years ago the work in Poland began with one member. Within a short time a brother baptized forty-five. For this act he sat eight days in prison. They were forbidden to hold meetings; but they held them in the night. The government issued a circular in Polish warning all classes against this "dangerous sect." The speaker who stood before us, was himself chained, taken and locked up. For two days he saw no man. His property was all confiscated. After sitting three weeks in prison a Lutheran minister called on him, but made no efforts to set him free. In this prison he sat three months, and for a time feared that he must be banished to Siberia. Finally, he was providentally liberated. In a short time the authorities again caught him disobeying the special edict, and he was again imprisoned for three months. This time he had to work on the streets with the thieves and robbers. He has been thirty times in prison in different places since he began work in Poland, and feels more encouraged to-day than ever. The Baptists are continually growing. There are to-day in Russian-Poland thirteen workers, and seven churches with 673 church members. A brother from the Volga river in Russia stated that there were 100,000 Germans in that section of Russia, stretching on as far as Astrachan in Asia. Among these are found 3,400 Baptists. These are but a taste of the many incidents, one might almost say adventure, on the frontier of real evangelical religion in Europe, that we had the privilege of hearing at the last conference. It certainly shows that the days of martyrdom are not all gone; that the workers in countries of religious freedom, however much they complain, carry very light burdens as compared with those who labor under the iron rod of so-called religious governments.

### Blessedness of Longing.

Probably the most perfect piece of work ever wrought by human hands in the statue of the Christ, by Thorwaldsen. Those who have seen it in the Metropolitan Church at Copenhagen say that the whole light of the story of the Gospel seems to stream down upon them from the stone as they look upon it. The artist wrought a long while upon it, and with intense joy and enthusiasm; but when it was completed a deep melancholy settled over him. When asked the reason for this, he said his genius was decaying. "Here is my statue of Christ; it is the first of my works with which I have felt satisfied. Till now, my ideal has always been far beyond what I could execute. But it is no longer so. I shall never have a great idea again." To him, satisfaction was the sure indication of the limit of achievement.

In all life this law applies. In the physical realm hunger is a mark of health, and the want of appetite proclaims disease. So the mind grows through longing. The doors of knowledge are open to the student's eye, giving a glimpse of the boundless fields that stretch in all directions, and producing a craving, a hunger to know, which leads him to seek with eagerness for the rich treasures of wisdom. So long as this mind-hunger continues, the quest for knowledge will continue, and ever new stores will be discovered; but whenever the hunger dies out, mental growth is at an end, and the mind has passed its best achievements.

In spiritual life the same is true. There is no mood so hopeful as longing. The highest state is one of hunger and thirst, intense desire for more life, more holiness, more power, closer communion with God, more of Christ's likeness in the soul. The Gospel promises rest to these who come to Christ. Peace was one of the benedictions the Saviour left for his people. Contentment is one of the graces and duties enjoined upon the Christian. But spiritual hunger is not incompatable with either peace or contentment. It is not unrest; it is not anxiety or worry; it is not murmuring discontent; it is deep longing for more and evermore of all blessings, calmer rest, sweeter peace, more perfect contentment, with richer heart-fulness of Christ and more and more of all the gifts of the Spirit.

The absence of this desire tells of the cessation of all spiritual growth. Longing is the very soul of all true prayer. If we desire nothing more we will ask nothing more. Longing is the empty hand reached out to receive new gifts from Heaven. It is the hearts cry which God hears with acceptance and answers with more and more. It is the ascending angel that climbs the starry ladder to return on the same obedient stairway with blessings from God's very throne. It is the key that unlocks new storehouses of divine goodness and enrichment. It is the bold navigator that ventures out on unknown seas and discovers new continents. It is, indeed, nothing less than the very life of God in the human soul, struggling to grow up in us into the fulness of the stature of Christ. Longing is the transfiguring spirit which purifies these dull earthly lives of ours, and changes them, little by little, into the divine image,

"The thing we long for, that we are
For one transcendent moment,"

and continued long-ing after the good lifts up into the good. The heavenly ideal, ever kept before the mind, and longed after with intensity of desire, carves itself in the soul. As Lowell says again:

"Longing is God's fresh, heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing."

The latter half of this stanza must not be overlooked. If longing is God's angel to lead us heavenward, we must follow where the angel leads. Mere longing opens no gates, takes us to no heights, finds no rich treasures, discovers no new worlds. Longing without action is a most unhealthy state. It is but a poor, sentimental day-dreaming, which leaves the soul more empty than even when the dreams have vanished. Longing, to be blessed, must become an inspiration. When Raphael was asked how he painted such wonderful pictures, he said: "I dream dreams and see visions, *and then, I paint my dreams and my visions.*" His hand wrought into forms of beauty the lovely creations of his mind; otherwise they would never have brightened the world with their marvelous splendors.

When Joan of Arc was asked what virtue she supposed dwelt in her white standard that made it so victorious, she replied: "I said to it, 'Go boldly among the English, *and then I followed it myself.*" The white banner without "the lily-white maid" herself would have won no victories. So, when we send out the white banner of pure and noble longings, we must be sure to follow it ourselves if we would win the blessings which our hearts crave.

The breath of life in me is sighing
For other ends has life been given to me;
Duties and self-devotion, daily dying
Into a higher, better life with Thee.
My God, with Thee."

Every longing should at once become an active impulse in the soul. The hand should instantly be reached out to paint or carve the beauty of which the heart dreams and for which it longs. Our longings should lead us into paths of Christly service and all heroic duty. Mere gazing heavenward after the ascended Christ, and watching for his return, is not the way to realize the blessed glory; there is work to do to prepare for his coming, and he will come soonest and with greatest joy to those who do most to advance his kingdom.—*The Westminster Teacher.*

### Thoughts on the New Year.

"Ring out the old, ring in the new."

As the old year is so near its parting knell, it naturally suggests thoughts for the new.

This season comes to few of us without bringing with it retrospect of the joys and sorrows, successes and failures that mark the backward path, and we pray for strength to run with patience the race set before us.

And nothing brings such joy as the work done for the Master which alone will abide and endure.

To those whose past life has been in direct opposition to the word of God, look to Jesus, is he not able to change your heart and life?

The gifts of friends are inseparably connected with the new year; but how much more precious was the gift of God to us, even his well beloved Son.

Do you not fear, if you start out on the new year with your own grand resolves you will fail as you have done before? There are no promise for such as trust their own strength. Lay all your weakness and sinfulness at the foot of the cross, and the Saviour will, in no wise, cast you out.

Do the emissaries of the power of darkness daunt you? The Lion of the tribe of Judah hath overcome all these. He will go before you and make the crooked places straight. "He will break in pieces the gates of brass and cut in sunder the bars of iron."

And may we who have entered on the Christian race, have greater faith, and live up to the privileges of those who have entered the high calling and have for the captain of our salvation, one who for our sakes became poor, that we through his poverty might be made rich.

What though we have had seeming discouragements? Do not all things work together for good to those, who love God, for those who are the called according to his purpose?

If we live near to Jesus and in a spirit of prayer, even the mistakes of our lives will be turned to our highest profit.

"Lord thou wilt ordain peace for us, for thou hast wrought all our works in us."

May we as a denomination take our Missions and all our affairs to God, who ruleth in the kingdom of men, and giveth them to whomsoever he will.

While we have encouragements on our foreign field may it but stimulate us to renewed action, and may we at home give our prayers and our substance as the Lord has prospered us throughout the year.

As each laborer there has left dear friends in the home land far away, we pray that he that sticketh closer than a brother may be with them at all times.

May our MESSENGER AND VISITOR, as a united paper, long be permitted to make its New Year's calls, and may its aim ever be to

"Ring out the false, ring in the true."

E. M. R.

### Missionary Items.

—Those who suppose that the Indian race is fast dying out will be surprised to learn that since 1876 the population of these scattered tribes in Western New York has advanced, by natural increase alone, about 33 per cent. And another fact is important, namely, that the increase has been in exact proportion to their seclusion from the white settlers.—*Rev. E. F. Ellenwood, D. D., in Foreign Missionary.*

FOR JAPAN.

In 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Kushu. Many of them were high in rank and honor among their countrymen, a few had been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and is still, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto an earnest, gifted woman had gathered a girls' school and home. Eager of heart, alert, wise but wary, her noble presence had won its way with the men and women of Japan in quarters that were inaccessible to others. One day, at morning worship, a gang of prisoners filed into the yard and began cutting the grass in the inclosure. The girls were just singing their sweet hymns, "Jesus I My Cross Have Taken." and "I'm Glad I'm in the Army," and the unusual words and tone arrested the prisoners' ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climbed the steps, and were soon within the walls; a strange sight for a girls' school—the overseer with his lash and sword, and these sad faced men with their clanking chains. But the songs ring out their glad welcome; and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale we would like to hear more of it," say they, slowly filing out.

"Come again, come again! You are welcome," responds the bright-eyed woman, with a silent prayer. So, as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher, and this strong, brave woman went forth fearlessly, under guard of an officer of law, if not to preach, at least to speak to those souls in prison. Once only, but mark the result. Months after, when some of these were released and returned to their homes in Kushu, they carried the precious seeds dropped into the hearts in the girls' school; and by and by there came a pleading call for a missionary to be sent, who, responding to the call, found a church in all but name, a waiting company of believers hungering to be taught of the Lord.—*Leaflet.*

—Missionary W. D. Powell, of Saltillo, Mex., writes to the *Alabama Baptist* that he has raised the means in Mexico to establish a hospital and infirmary, and he expresses doubt as to the propriety of raising money in the United States to establish hospitals in foreign countries. He says that he has secured the money in spite of the most violent opposition of the priests who threatened to excommunicate every Catholic who contributed to the fund.

—It is the man who confesses he went to Africa "as prejudiced against missionaries as the biggest atheist in London,"—Mr. Henry M. Stanley—who was converted by Livingstone's zeal and piety, and who has now given to the world a most valuable contribution to missionary literature, in his fascinating work on the Congo. His close companionship with a Christian hero, away from a selfish, civilized world, led him to inquire, "How on earth does this old man stop here? Is he insane, or what? What is his inspiration?" He discovered the secret ere long and became fired with a similar zeal to help open up the Dark Continent to Christ.

—During the past fourteen years some 700 Protestant churches have been built in Madagascar, all of which are free from debt. In all there are 1,200 Protestant churches with 80,000 communicants. Last year they gave $20,000 for missions. These are not the sort of people to be conquered easily by the French.

HEATHENISM IN CHRISTENDOM.

We use the word "heathen" as signifying ignorance of the only living and true God. Unhappily this ignorance is not peculiar to idolatrous nations. It is found in professedly Christian countries. Prussia claims to be a Protestant State. Its capital, Berlin, is supposed to be a (perhaps some fond Germans would say the) centre of Christian civilization. And yet, according to Professor Christlieb, the chief city of the foremost empire on the Continent, if not wholly given to idolatry, is remarkable for the fewness of its worshippers of the God of Abraham, the Father of our Lord Jesus Christ. The population of Berlin is about one million, and it is estimated that only 20,000 of these attend public worship. Hamburg is no better. Indeed, the proportion of worshippers there is less, for out of 400,000 people no more than 5,000 are found in places of worship on the Sunday. It is significant that suicides are on the increase in Germany. "Without God," and separated from Christ, life is found to be not worth living. In some provinces of the empire there are as many as forty suicides weekly. There needs a second Reformation—or rather, a revival of evangelistic zeal in Germany. A cold orthodoxy, dead forms, and lifeless congregations fail to touch the hearts of the people. Martin Luther would be startled, were he to revisit Germany, to find so many dry bones, and the bones so very dry. Our brethren of the German Baptist Mission prophesy alike to the bones and to the wind. There has been [illegible] brave soldiers fight under the banner of the Saviour, and lead some to their Great Captain. We say once again, let English Baptists pray for the land of Luther, and let them render what help they can to their co-religionists in that country in the holy war they are carrying on. It is a difficult enterprise, heretofore richly blessed by God, and still worthy of the sympathy and support of earnest Christians.

### "How to get There."

Two or three generations ago there were pious men in every Scotch village noted for their frequent use of Scripture language and metaphor. A tall man was spoken of as a "Saul among the people," and a disagreeable man as "a Mordecai at the gate," a bad woman was a "Jezebel," and a miser an "Achan;" a profane man was one who spoke "part in the speech of Ashdod, and part in the Jews' language." A keen politician, a pious church member, during the voting for a member of Parliament, anxious to know the state of the poll and the prospects of his candidate, asked: "Is the young man Absalom safe?" Many of those men of quaint phrases were farm-laborers or cobblers, who, though they had read few books, knew their Bible, and the knowledge made them excellent judges of sermons.

The Rev. John Macnab preached at a communion season on "Heaven." It was a long sermon, but the people thought it as beautiful as a series of dissolving views. It had, however, one defect—the length of the descriptive part left no time for the "application." Old George Brown met the preacher at a friend's house, and astonished him by the *resume* he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told us a'thing aboot heaven except *hoo to get there*; and Master Macnab, you'll excuse me, my young friend, for sayin' that that shouldna hae been left out, for ye'll admit yersel' if that's awantin' a's awantin. Ye'll mind the king's son's feast? The servants didna only tell that a'thing was ready, but they compelled them to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired, he said to his friend:

"I've been criticised by learned professors and doctors of divinity, by fellow-students and relatives, but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when delivering God's message to my fellowmen, forget to tell them 'how to get there'"—*The Presbyterian.*