

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 4, 1888.

NO. 14.

—DISSENT.—There is prospect of a split in the British Geological Society. It is due to a controversy over the Darwinian hypothesis of evolution. There are many people who take their science some where between the second and the thousandth hand, who are out and out Evolutionists. Some of the scientists themselves are opposed to the theory of Darwin, and the doubt of its correctness seems to be on the increase.

—PLAIN.—We clip the following from the *Canadian Sentinel*, published, we believe, by Mr. McCready, of Moncton, in the interest of the Seventh Day Adventist. It is suggested by our editorials on this body and their tenets, and is directed, in all it utters, against ourselves: because unable to agree with our brother:

And when from the very depths of perdition's fiery gulf the wailing of the damned shall roll up in one burst of agonizing despair, where will there be the "sinners in Zion," who have spent their time in teaching human tradition instead of the word of God? Will there not then be a howling of the shepherds who have fled their flock and lured them to ruin? We hope our brother does not enjoy the thought of the misery of those who cannot accept his peculiar ideas.

—WELL STATED.—Dr. Lyman Abbott, who is acting as pastor of Plymouth Church (Becher's), recently preached a sermon which shows he does not believe in the doctrine of his own church, on the question of infant baptism. Here is a paragraph which puts the inconsistency of the practice pretty strongly:

"The helpless infant lies in the arms of the mother, and the child, by a pure fiction, is supposed to renounce the world; it is supposed to believe in the Apostles' Creed; it is supposed to exercise faith and repentance; the promise and the renunciation and the experience being expressed for it by another. The Baptists are more logical. They say there is no way by which a child can be brought out of the kingdom of darkness into the kingdom of light, out of the kingdom of Satan into the kingdom of Christ, out of this curse into this blessing, except by repentance and faith, and no babe can exercise repentance and faith, and no man can exercise repentance and faith before he is old enough to understand and old enough to exercise repentance and faith; we must wait until he has come to years of discretion and intelligence, and then he must intelligently exercise faith and repentance for himself, for there is no door of entrance into the kingdom of God except the door of conversion by personal experience through repentance and faith. We Congregationalists are not logical; we stand about half way between the Baptists and the Episcopalians. We baptize our children as the Episcopalians do, but we say that they cannot come into the church, or be Christians, until they have experienced repentance and faith, as the Baptists say."

—HARD FIELDS.—Sometimes ministers, when pointed to certain fields of labor, refuse to entertain the idea of accepting them because they are difficult. In this as it ought to be? Are these fields to be left to decay for want of pastors? If not, the Master must wish some one to go and undertake the task of lifting them up. Does it not appear that there is a disposition to shrink duty, when a strong man looks around for an easy field rather than take one which presents itself? Just as in the army, divisions and soldiers are emulous to take the position where there is the most hardship and danger, so should it be in the army of the Lord. When we do for Christ's sake, who endured such hardness for us, should we not only be willing, but glad to accept positions of difficulty and toil? Had the apostles desired easy fields, or been unwilling to court hardship, Christianity would have been strangled at its birth. Had there not been men willing to welcome difficulty and danger, in all ages, the church would long ago have ceased from the earth. Why should believers in these days, when there are fewer difficulties and dangers, wish to shun those there are? Rather should we all desire to be in the fore-front of the battle, where the opposition is fiercest and the hardship and danger greatest. We need brave, stalwart ministers and Christians generally. We are thankful for the faithful men we have. May the Lord fill us all with the love and courage which will lead us to place ourselves on the altar of service, and, if need be, of sacrifice.

—CRITICISM.—Some of our Baptist exchanges criticize very mercifully the following statement from the New York *Christian Advocate*:

If our Lord designed that immersion under all circumstances should be the only form of baptism, it would have been easy to make the statement of the fact in language which would not have given rise to any controversy. It is pointed out that this statement rebounds upon pedo-baptism like a boomerang. No mention is made of infant baptism in the New Testament, and every argument our Pedo-baptist urges in its support is repudiated by another. If, then, no practice is to be regarded as established which is not so plainly enjoined in scripture as to prevent controversy, infant baptism must give up the ghost. But the principle,

had we not better say, sophism, at the foundation of this statement is this. When the scripture teaching is not so plain as to prevent two opinions, it is left optional with each man which belief he will hold. This is what is implied in the assumption that, because men are not prevented from cavilling at immersion as baptism, but can possibly argue that sprinkling or pouring is also baptism, therefore it is permitted people to practice sprinkling or pouring for baptism. Very well. The divinity of Christ is not so plainly revealed but that some cavil at it and hold he was only a man, therefore on the assumption of this dictum of the *Advocate*, men are at liberty to be Unitarians, if they desire; it becomes an open question and a matter of indifference whether Christ is worshipped as God or treated as a man. On the same ground, the statement, future punishment—almost every doctrine of the Bible, indeed, could be made optional. It is, however, a question how immersion could have been made more plain. The word used by our Lord means just that, and all references to it agree in this meaning.

—FAITH CURE.—The *Christian Enquirer*, formerly the *Baptist Weekly*, in referring to the collapse of the faith cure movement of a Rev. A. Simpson, of New York, has these strong, plain words:

We most heartily believe that God alone is the Healer. No name of God is more beautiful to our thought than Jehovah-Rophi, the Lord that healeth. The words of the Psalmist are as true as they are beautiful, when he says, "who forgiveth all thine iniquities; who healeth all thy diseases." But God works evermore through human instrumentalities, by the use of recognized means. The Word of God clearly shows, that diseases were most conspicuously cured by divine power, and that, in many instances, that divine power was exercised together with the use of appointed means.

As well might a man refuse to preach, simply praying for the conversion of souls, as refuse to administer proper remedies to diseased bodies, simply praying for their healing. Many excellent people have been sadly misled by this Faith Cure craze. It is a craze, pure and simple. It is having its day. Many persons doubtless have been cured by faith without the use of means; this we readily admit. Many persons also have been cured by the touch of men who did not pretend to possess God's help; men who did not profess even to be good men. Diseases which come by the imagination may go by imagination. But to lay down a law that prayer shall be offered by the bedside of the sick, except doctors are discharged and all medicines are disregarded, is to assume a position whose stupidity is equalled only by its impiety. This position Mr. Simpson has frequently taken. It is known that often at his meetings cures are attributed to faith alone, when it was known to some that the persons represented as cured never had the diseases which they were represented as having; and in other cases they never received the cures which it was claimed they had experienced. We trust that this silly and wicked mania, together with many other exhibitions of similar weakness and spiritual fanaticism, may soon pass away.

—STAND FIRST.—One of the daily papers of Richmond, Virginia, has been taking a census of the religious denominations of the city. The total of Baptist church members is 16,960, that of all the other denominations combined is 16,464. It will be seen that our denomination outnumbered all the other Christian bodies put together. The Baptist also outnumbered any other denomination in Boston. As Boston is the centre of culture for the North and Richmond for the South, it speaks well for the intelligence of our people in the United States. The old slander that our sentiments thrive best among the ignorant, gets no support from this showing. But still, it is true, that plain uneducated men and women, from a common sense reading of the New Testament, do incline to our views, from the simple fact that they are so plainly taught there. As the old negro said when asked why so many of his race were Baptists, "We've got no larnin', we just take the Bible as it reads."

—THE REGULAR BAPTISTS OF THE UNITED STATES.—The Year Book of the Regular Baptists of the United States has just been published. From the summary of statistics we learn that there are now in the United States 31,891 Baptist churches with a membership of 2,916,315, a gain during the year of 1,369 churches, and of 184,745 members. The number of baptisms during the year was 158,383, a gain of 2,995 over the number reported the year before. We shall give a fuller statement of the facts in the Year Book later.

The following facts concerning the churches of London will interest our readers. The Established churches number 547. The Methodists follow with 329; Congregationalists, 109; Baptists, 102; Presbyterians, 70; Roman Catholics, 46; Plymouth Brethren, 20; Jews, 16; Friends, 11; Unitarians, 11; Swedenborgians, 7; Lutherans, 6; Catholic Apostolic, 5; Church of Scotland, 4; French Protestant, 3; Greeks, 2; and scattering, 68. The total is 1,356.

Missionaries on Furlough.

We left Madras, on Monday the 23d, by rail, and reached Nellore, the terminus of a new road lately opened, the following day. We received a most cordial welcome from Dr. and Mrs. Downie and Miss Wayte who labor at that station. That is the oldest station of the "Lone Star" Mission. For the information of readers who may not happen to be familiar with the history of this mission, a few words about the origin of the name "Lone Star" may be of interest.

In the year 1853, the annual meeting of the Missionary Union took place at Albany, N. Y. At that meeting the question of giving up the Telugu Mission, then represented on the field by Mr. and Mrs. Jewett only, was discussed. Among those who pleaded for its continuance was a gentleman who, in the course of his address, pointed on the large missionary map which hung on the wall behind the platform, and called Nellore "the Lone Star," it being the only station there occupied. Dr. S. F. Smith, who was present, caught up the word and before he retired that night wrote the following almost prophetic stanza:

Shine on "Lone Star," Thy radiance bright
Shall spread o'er all the eastern sky,
Morn breaks apace from gloom and night,
Shine, and bless the pilgrim's eye.

Shine on "Lone Star," I would not dim
The light that gleams with dubious ray,
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on "Lone Star," in grief and tears
And sad reverses oft baptized,
Shine on amid thy sister spheres,
Lone stars in heaven are not despised.

Shine on "Lone Star," Who lifts his hand
To dash to earth so bright a gem,
A new "lost planet" from the band
That sparkles in night's diadem?

Shine on "Lone Star," The day draws near
When none shall shine more fair than thou;
Thou born and nursed in doubt and fear
Wilt glitter on Immanuel's brow.

Shine on "Lone Star," till earth redeemed
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crowd the Saviour Lord of all."

This did much to turn the scale in favor of continuing the work among the Telugus, a work that has of late years proved so fruitful. The name "Lone Star" is now used to signify the whole Telugu field, occupied by American Baptists.

The Nellore field did not share to any great extent in the revival which swept over Ongole and adjacent places further north, culminating in the great ingathering of seventy-eight. The work there has been more gradual, and yet the number of disciples is about six hundred. In addition to caring for the converts and preaching to the heathen in a very large field, a good school, with an industrial department, is in successful operation. Miss Wayte gives also a portion of her time to Zanzana work.

On Friday morning we continued our journey northwards to Ramapatam, a distance of forty-five miles. Our means of conveyance was to us entirely new. The carriage, a large cart or van, was drawn by eight men who scampered off, making more than five miles an hour. Word was sent ahead and relays posted every ten miles. These were in readiness, and little time was spent in changing. At five in the afternoon we reached the pleasant home of Bro. Boggs. We were pleased to find these dear friends enjoying excellent health and happy in their work. Bro. Boggs has charge of the Telugu Theological Seminary, or it could be as properly called "Bible School," for there are more than seventy men, some young, some middle age, some almost old, engaged from hour to hour and day to day in the study of God's Word. The school is so situated that a large number of the students go out every Sabbath to preach in the surrounding villages. The benefit of this field work to the students cannot be estimated, and at the same time the feeble churches, or rather companies of disciples in these villages are helped and strengthened, and the heathen hear the good news. The number of students is much smaller than a few years ago, but this does not indicate any diminution of interest in the great and important work of training preachers and pastors for this great field. The president of the school as well as the missionaries at the various stations are more particular in their selection of students, and as the advantages for education at the station school increase, endeavor to raise the standard of admission to the seminary. Many of the students are accompanied by their wives, who pursue the same studies as their husbands. Some of them have children, but one takes care of all the little ones while the others study. They take day about as this:

After a delightful visit with these friends we set out on Monday afternoon, the 30th, for Ongole, a distance of thirty-five miles. We were drawn by coolies as before. We did not arrive till nearly midnight, but

enjoyed the journey, and our men did not seem to dislike their part. We took this for granted, for we could not speak a word of their language. We travelled on from hour to hour, over a heathen country, drawn by heathen, in a dark night, and yet felt perfectly secure. Surely we have great cause for gratitude, that, although mission work is often hard and discouraging, we enjoy such perfect protection. These people understood one word of our language; every body on this coast does, and that was Clough. When we reached the town they stopped and motioned as if asking where we were going. We said "Clough Sabib," and away they went, and soon we were at his house, and received a genial, whole-hearted welcome. H. M. Ongole, Feb. 2nd, '88.

Thirty Years Ago - A Reminiscence.

BY REV. W. B. BOGGS,
RAMAPATAM, INDIA.
Feb. 14th, '88.

"And thou shalt remember all the way which the Lord thy God led thee." Deut. 8: 2.

To-day I have been recalling the past. Thirty years ago to-day I was baptized, and the remembrance of that day is hallowed. The anniversary of it never passes without precious memories and quickened spiritual impulses.

It was at Lower Stewiacke in Colchester Co., N. S., and the baptism took place in the Stewiacke river, at Hills Bridge, about two and a half miles east of where the railway station is now. The administrator of the ordinance was Rev. T. H. Porter, Jr., at that time pastor of the church at Sackville, N. S., and father of the late Rev. T. H. Porter, of Fredericton. Theodore was not yet ordained, and his father had the day was beautifully bright and clear, though cold. The (to me) unwonted brilliance of the sun light, and the glad appearance of everything around me are fresh in my memory to-day.

For some months previously, under the labors of Bro. Theodore Porter, a religious movement had been in progress, deep and widespread; a spiritual quickening of the churches at Upper and Lower Stewiacke, and in the neighboring places, St. Andrews (now Wittenburg), Brookfield, and Forest Glen; and many were turning to the Lord.

I had been brought up in the Church of England, but for some years previous to the time of which I am now writing my parents had been longing for more truly evangelical preaching, and more real Christian fellowship and life. And so we were for some time just inquirers, seeking for the light and the truth, and for a scriptural church and ordinances.

In this transition state we enjoyed very much the preaching and the fellowship of some loved and honored Methodist brethren, whose names will ever be dear to us; among whom I would especially mention Rev. Geo. W. Tuttle. If he is still living, and should happen to see these lines let him know that those Sunday afternoon services in the little school-house at Stewiacke, when he so earnestly and lovingly proclaimed—

"Jesus the name that calms our fears
That bids our sorrows cease,"

were really among the means which led me to Christ. Many of those Wesleyan hymns, so full of Jesus, are graven on my mind, as the result of those meetings.

We also attended, from time to time, the meetings at the Baptist church, and gradually became more and more attached to the doctrine and church order that we found there. We had been for some time earnest seekers after salvation, and during the revival spoken of above, I and several members of the family experienced the new hope and peace in Jesus. I then professed my faith in him, and was accepted by the church, and with nine others, was baptized on the 14th of Feb., 1858. One of them was our beloved and venerable brother, Wm. Faulkner, of Truro. Some of the ten are dead, and some are scattered in distant lands, but I hope they will all be found among the white-robed ones at the last.

In recollection I can see the faces of those who stood on the banks of that Jordan, and hear the touching strains of that precious baptismal hymn,—

"In all my Lord's appointed ways
My journey I'll pursue."

And then the privileges and joys that followed; the hand of fellowship, the Lord's supper, the warm welcome by the brethren, the happy meetings, the joy in Christ, the new hopes and aspirations, the unfolding purposes; it refreshes the heart to remember these things.

Oh blessed day! It will be remembered forever, for if in this, earthly world where things of time claim such a large place, the recollection of these blessed experiences and golden days is so vivid, what will it

be in the spiritual world where Jesus and salvation will be all our song. Surely all these experiences of his grace and love will be more distinctly remembered, and we will exult forever over the day that witnessed our espousal to Christ.

On the following Lord's day my mother and my elder brother were baptized, and about three months afterwards my father followed in the same ordinance, and three years after that I had the pleasure of baptizing my younger brother. And thus the whole family are united in church fellowship and in the hope of glory.

But what changes have taken place in that little church since then! On that day Dea. Joseph Sibley of St. Andrews, (a saint indeed, and long since gone to glory), was present; and Dea. James Stevens, late of Brookfield, also gone home; and Dea. E. C. Banks now of Berwick, and many more who have long ago passed away, some to the land of the living above, and some to distant countries. The Woodworth families, in which so many were connected with the church and Sunday-school, are all, or almost all, gone to foreign lands.

And he who was the chief human actor in all that blessed revival, who pointed many to the Lamb of God, and rejoiced over their conversion, the beloved of all, my bosom friend from that time forth, Theodore H. Porter, entered into rest some years ago. In Oct., 1881, just one month before he died, he wrote to me thus, "I feel thankful that I was enabled to do my last work on that old and yet fondly loved field, my last sermon being in the Stewiacke meeting house, from 'Mighty to save.' A good ending."

As I look back over these thirty years, (nearly half the allotted period of human life), many thoughts and reflections come rushing into my mind. Some of the chief among them are these:

1. The Lord has led me. How plainly I can discern his leading now! There have been bitter trials, but oh what goodness and mercy! The covenant keeping God to whom I gave my life that day has been with me through all the changing scenes, and not one good thing of all that he promised has failed.

2. A growing sense of my own unworthiness. When I contrast what I have been with what I ought to have been, and what I have done with what it seems to me I might have accomplished, there are sighs of regret. But I do thank him that he took me out of the kingdom of darkness, and received me, and made me a minister of Christ.

3. An increasing sense of the reality and preciousness of Christ and his salvation. The firmness of the foundation is more fully realized. The personal Lord Jesus Christ, the ever-living, ever-loving Saviour, the King of the everlasting kingdom, is more and more real, and the prospect of seeing him and bowing in adoration before his throne, becomes more certain.

Now this letter is much occupied with personal reminiscences, but I know there are some among your readers here and there who will be glad to recall those happy days, and perhaps the recollection may be refreshing to their hearts. If any shall be comforted or encouraged by the remembrance of those times of refreshing, this letter will act as without fruit.

May the days or years that remain be far more fruitful in that which tends to glorify Christ and advance his kingdom! And let this be our song in the house of our pilgrimages:

"Oh spread thy covering wings around,
Till all our wanderings cease;
And at our Father's blest abode
Our souls arrive in peace."

Prayer Answered.

For the glory of God, and for the encouragement of weak and suffering ones, I desire to make known what Christ, the Great Physician, has done for me.

For the last eight years I have been confined to the house a greater part of the time, not being able to walk any distance, from internal trouble—chronic inflammation and a train of diseases; have been treated by a number of medical men, but have received no permanent help. At times my suffering seemed unbearable, the opening of a door or conversation causing intense agony. What I have suffered the loving Father alone knows, for he alone knew the root of the disease of which I suffered was the outcome. Twenty years ago he revealed himself to me as my Saviour, and through all these years of suffering his infinite mercy has sustained me; the "Eternal God was my refuge, and underneath were the everlasting arms." About four years ago the passage in James 5: 15 was brought to my notice. I could not but see that it meant God's children now, but hardly knew how to apply it to myself, yet I turned to him for healing, and from that day to this he has been leading me on step by step. It would be impossible for me to make you understand the wondrous way my Lord has led me on. After a time I was led to give up my

will entirely into the hands of God. I just laid my burden down at the feet of Jesus and left it there, knowing no will apart from his in the matter. If I could glorify his name more by suffering I was willing to suffer all my life; if he could glorify his name by healing it was well; otherwise I could not ask it. From the depths of my heart I could say, not my will but thine be done. On Christmas morning I took my Bible, and as I read the first Epistle of John my heart cried out to God for this pure life therein described. I entered my room with my Bible, and casting myself at his feet, I besought him to do for me what I could not do for myself. I gave myself a living sacrifice into his hands, to do with me, to me, by me, for me, as seemed good in his sight. My one absorbing desire being that his will might be done in me, and there and then my eyes rested on the words: "He healeth thy diseases," and although I had read the words many times before they now appeared in a new light. It was as if the Saviour spoke the words then just to me. But my heart was so intent on being filled with the fullness of God I did not grasp it as fully as I might have done, but left my room and, joining my children, tried to read, but found I could not do so, I felt such an irresistible drawing to my room again, and as I entered it he signified his willingness to heal me then and there. It was so plain, 'twas like a light shining in a dark place, all I had to do was to take. I cried, Lord, oh, can it be that this is for me, even me, and now, just now, oh, it is too much, thou art too gracious unto me; but, dear Lord, I do, I can and I will believe that thou healeth me now, just now; yes, Lord, I take, and oh how I thank thee! And even as I said the words his healing power was felt throughout my body; and as I walked the floor and praised God the healing power passed through and through me, like wave after wave, until I felt that I was perfectly healed. There came such a blessing to my soul as well that I feel I can praise God from a full heart. "I cried unto him and he answered, he brought my heart greatly rejoicing." "He brought low," and he "hath lifted up."

I have had signs of faith by partial returns of the disease; but I cried to God to keep me in the faith he had given me, and, bless his precious name, he did; at the same time learning invaluable lessons from these trials. During my sickness I have not been able to sing without causing much distress. The singing of a hymn, from which I could not refrain, would cause suffering for days, and now I can sing praises daily with perfect ease. I had not been to church over two or three times during the last eight years; now I go every Sabbath, beside Sabbath school and prayer meeting; and, oh, how my heart goes up in praise and thanksgiving for this. After spending the greater part of my time for the last eight years in my bed or on my lounge in suffering I am now enabled to attend to my domestic duties once more, and the things I so longed to do when I could not do the Great Physician now enables me to do easily. As I review the past I am a wonder to myself. Do you wonder that I magnify the name of God, and make mention of his loving kindness, although the half could never be told? "Blessed be God who hath not turned away my prayer nor his mercy from me."

Mrs. CYRUS HARPER
Sackville, N. B., Feb. 25.

This, That, and The Other.

—A physician, a few weeks since, giving us an account of the decline of a church in his town, said it had died of the "foot-and-mouth disease." Being asked what he meant, he said that the people spent their time "running around talking about one another."—*Christian Advocate*.

—The Russian Government has voted an increase of £120,000 to the Ecclesiastical Synod for the express purpose of diffusing the orthodox faith in the Western Provinces. The propaganda will for this year be concentrated on Poland.

—The twenty-third annual report of the trustees of the Peabody Donation Fund has just been submitted to the public. The net gain for the year from the rents and interests has been £24,927 13s. 6d. The sum given and bequeathed by Mr. Peabody was, in 1862, £150,000; in 1864, £100,000; in 1868, £100,000; and in 1873, £150,000, making a total of £500,000, to which has been added money received for rent and interest, £435,570 16s. 7d, making the total fund on Dec. 31 last, £936,570 16s. 7d.

—Carry religious principle into common life, and common life will lose its transitoriness. The world passeth away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.—*John Caird*.