

The Messenger and Visitor.

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THE CHR. V. VISITOR,
VOLUME LIII.
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Dr. McCosk has applied to Dr. Briggs' latest work the destructive criticism the latter uses to show that certain books of the Old Testament were composed by more than one writer. The result is that he makes it just as plain that Dr. Briggs' work has two authors as does Dr. B. that these Old Testament books have had more than one. — A Senator of the United States is afraid that Germany may lay hands on Cuba. This island is deeply in debt to German capitalists. Mr. Call fears that Germany may make this financial claim on the island the basis of political control. This gentleman has, therefore, introduced a resolution into Congress to guard against this possibility. It is doubtful, however, whether the resolution will be treated seriously by the House. — We are glad to learn that the Scott Act is so well enforced in Fredericton. The Reporter declares that a drunken man is a rarity. On nomination day, there was not one to be seen. This is a result which may well be thought to repay all the effort put forth by the stalwart temperance men there.

— HIGH LICENSE.—High license, with which the liquor men and lukewarm temperance people have been fighting prohibition, is not commending itself to the good will of true men. Governor Brackett, of Massachusetts, in his inaugural, gives some significant facts. During the last year 288 of the 351 towns and cities of the state voted against license and for prohibition. In 25 cities which gave 30,348 majority for license in '88, the majority this year is 8,223.

— KIND WORDS.—The Western Recorder, of Louisville, Kentucky, has a warm side for Canadian Baptists: "We love Baptists the world over, but we feel a special admiration for the Baptists of Canada. There is no little nonsense about them, and so much earnest faith in God's word, and consecrated zeal for His cause, that we gladly extend to them the hand of fellowship. We would be glad to have our Convention appoint fraternal assessors to the Canada meetings, and to cultivate closer relations with the Canada brethren.

Canadian Baptists only wish they were more worthy of this eulogy from one of the ablest of Baptist papers of the South. We are sure our people would be delighted to reciprocate in the kindly courtesies mentioned by the Recorder. The Baptists of the South are among the most stalwart, and their methods and spirit are very nearly allied to our own. Their work is directed by a body composed of representatives of the churches, and is not in the hands of close corporations.

— COMPARATIVE CHURCH POLITY.—We have received a pamphlet by Ego Pulvidore entitled a study on the above subject, and published by C. H. Kilborn, Boston. Its author is a thorough believer in the fundamental Baptist principle that we are to derive our church polity from the teaching and practice of the New Testament, and he is convinced that the Baptists come the nearest to the New Testament pattern of any denomination. At the same time he believes that Baptists have departed from the New Testament standard in several particulars. In the primitive times there was but a single church in each city or district, converts were immediately baptized, and the church controlled everything, there being none of the independent societies, which divide, confuse and weaken. He gives a strong plea for a return to what he considers the New Testament rule. It may be questioned whether the first two of his points of discrepancy may not have been due, in apostolic times, to the circumstances of the time, rather than to any real inner and essential law of church life. The last departure from the exact New Testament practice cannot be explained away in any such manner.

— OVERDOSE.—The Christian Inquirer thinks the society business overdone. To guard ourselves we wish to say that we do not know what the Inquirer's opinion of Y. P. S. C. E. or W. B. M. A. societies is; but there is a general principle underlying its remarks which all may see:—

We have too many societies. We are splitting up into little cliques and clubs. We are shutting out the church from her real position. Sometimes it seems as if every tenth woman in the church had her own little society. And each one is independent—wonderfully and fearfully so. To touch the head or the tail of it makes wonderful commotion all through the church. We believe in woman's work in the church, but there is too much of woman's work, and man's work, too, outside of the church, in little societies that are only barnacles on the sides of the grand ship which Christ and the apostles set afloat. Much of the outside work performed by the members of our churches is simply drawing away so much strength from the real Christian work of the church. Our churches are being split up

into little societies, to the injury of the cause of Christ. The church having been split into halves, quarters, is then shivered into atoms. Strength is lost, not gained. Momentum is decreased, not increased. There is no proportionate increase in power—numbers increase, but strength does not. The hair-splitting of collections tends to less honest giving. There are tables of figures that might be studied with profit, showing the bad effect of this infinitesimal splitting into fragments in giving and in work.

— A TERRIBLE WASTE.—During this last year just closed, the people of our Dominion have used 9,749,233 lbs. of tobacco and 92,599,000 cigars. Reckoning the retail price of the tobacco at 60 cts. per lb. and the cigars at 7 cts., and we have the enormous sum of \$12,331,469, or about \$2.50 per head for each man, woman and child, spent in this useless and harmful way. The sad feature of this is that professing Christians have to assume a large share, if not their full proportion of the responsibility for this expenditure, and all this when the myriads of the heathen are perishing without the gospel, because there are not the means to send those who are ready to go. There were 171,089 Baptists in the Maritime Provinces at the census in 1881. They would number 200,000 in all probability to-day. This would give \$60,000 as the proportion of the tobacco expenditure for which our people are responsible. Making the part of this sum spent by our church members to be but a third of this—\$166,666—and what a terrible waste of money to face at the judgment. The world is crying out in its need of that which money is necessary to send. The man would be considered very guilty who should throw bread into the fire, when there were people starving for the lack of it. What shall we then say for the self-indulgence which would help to waste such a magnificent sum, when there are myriads perishing for the lack of the bread of life it would help to send? We are sure many have not stopped seriously to think of the sin of robbing God and His cause of the help of their means to spend it in such a worse than wasteful way. If this note shall but arouse any to a serious consideration of this grave matter, we shall thank God.

— ENTITLED TO EQUAL RESPECT.—One "J. O. Roberts" having written to the Central Christian Advocate that the association that John Wesley was an imperialist and that the Methodists changed his testimony after 1835, are both preposterously untrue assumptions and entitled to equal respect, the Journal and Messenger takes up the challenge in the following vigorous and conclusive way:—

We readily grant that both the statements, viz: that "Wesley was an imperialist" and that "the Methodists changed his testimony after 1835," are entitled to equal respect. The first we are prepared to prove, and we accept the confession of Mr. Roberts for the second. In "The Life of the Rev. John Wesley, M. A., sometime fellow of Lincoln College, Oxford, collected from his private papers and printed works, and written at the request of his executors, by which is prefixed some account of his ancestors and relations; with the life of the Rev. Charles Wesley, M. A., collected from his private journal, and never before published. The whole forming a history of Methodism, in which the principles and economy of the Methodists are unfolded. By John Whitehead, M. D., author of the discourse delivered at Mr. Wesley's funeral; with an introduction by the Rev. Thomas H. Stockton, Second American edition, published by William S. Stockton, in Philadelphia, in 1845." We find the following paragraph on page eighty:—"Mr. Charles Wesley, as well as his brother John, was so fully convinced at this time that immersion was the ancient mode of baptizing, that he determined to adhere strictly to the rubric of the Church of England in relation to it, and not to baptize by sprinkling, unless it was sickly and weak. This occasioned some contention among his people, who were governed chiefly by their passions and the spirit of opposition. However, by perseverance and mild persuasion, he prevailed with some of them to consent to it, and about this time he adds, with apparent pleasure, 'baptized Mr. Colwell's child by true immersion before a large congregation.'" On page 142 of the same work it is said:—"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by true immersion, if the person would submit to it; judging this to be the apostolic method of baptizing." October 25, he says, "I baptized Mr. Wigginton in the river by Baptist-mills, and went on my way rejoicing to French-Hay." Again Mr. Wesley says: "October 13 (1739), I wrote to the Bishop of Bristol as follows: 'Several persons have applied to me for baptism. It has pleased God to make me instrumental in their conversion. This has given them such a prejudice for me that they desire to be received into the church by my ministry. They choose, likewise, to be baptized by immersion, and have engaged me to give you a ship notice, as the church requires.' That John Wesley believed immersion to have been the baptism of apostolic times, as did his brother Charles, there can be no reasonable doubt; therefore, according to Mr. Roberts, there can be no reasonable doubt that the Methodist changed his testimony after 1835."

The Salvation Army in India.

[The following communication comes to us from a most trustworthy source. The writer has a position of responsibility in Calcutta, and is in a position to know whereof he affirms.—EDITOR.]

With reference to the article which appeared in your issue of Aug. 29, which has just reached me, stating that Salvation Army reports must be taken with a grain of salt, I have found that to be a fact in many instances, and have long looked for some missionary to repudiate the spurious accounts so freely circulated about the globe. Several articles have from time to time appeared in the Canadian War Cry, the official gazette of the Salvation Army, which tend to make its readers believe that the Canadian contingent of Salvation Army volunteers for India, commonly called "the Canadian twenty," are still actively employed as Salvation Army officers in India. While the articles in question have not really said that such was the case, and, while you cannot say that they have printed a direct falsehood, still the nature of the articles was such as to make the readers believe what was not true.

Twenty was the number that left Canada, of which eighteen arrived in India. Soon after arriving in Bombay, one of them found that many things had been grossly misrepresented to him in Canada, and he openly accused the Canadian War Cry of printing falsehoods, and one of the majors of the Salvation Army of aiding and abetting the same. His name was Capt. Gough, a distant relative of the immortal John B. Gough. He was by far the best speaker of the twenty, completely thrilling his audience and holding them spell bound while he delivered to them the message of God; but finding that he had been so grievously misled, he returned to America. Thus ended the Salvation Army career of one on whom their greatest hopes depended.

The name of the second one to leave the Salvation Army was Charles F. Lewis. At present, he is in charge of the Seaman's Mission of the Methodist Episcopal church in Hastings, Calcutta, preaching the gospel to seamen, and visiting them in their ships, and in the hospitals, and looking after a reading and coffee room for them. His adopted name (which he has now dropped) was Lieut. Shanta, which means "peace." He is the perfect embodiment of it now. Before he joined the Salvation Army he was a member of the Baptist church at Freeport, Nova Scotia. The third one is J. E. Robertson, who is at present studying to become private secretary to Bishop J. M. Thoburn, of the Methodist Episcopal missions in India. He is very quiet and has little to say concerning his desertion, only, "That things were not all right, and far from all right, in fact were not as they should be," mentioning those who were to blame. Before he joined the Salvation Army, he was a member of the Canadian Methodist church in Prince Edward Island, and held a school teacher's certificate, which, under the influence of the Salvation Army teaching, he burned. His adopted Indian name was "Parananda," which means "Fulness of Joy." Deserter number four is Lieut. Armstrong, who left the Punjab a short time ago. I know very little about him, except that he is now on his way home, and, although his parents are "well to do" in Canada, he is working his passage from Calcutta to New York, as a sailor on board the ship W. H. Corsar, of St. John, N. B., that will arrive at New York about the end of the month of March. His adopted Indian name was "Ranjit Singh," which means "Conquering Lion of the Battlefield." His home and relatives are in the city of St. John, N. B. The fifth one is Lieutenant Endicott; about him I know little more than that he left the Salvation Army in India, and went away to England, working his passage on a steambot.

Number six is Capt. Lloyd, the present whereabouts of whom very little is known. She left the Salvation Army in Madras, South India, and went to live with a friend. Since that time very little has been heard of her. One died, which makes the number seven to be deducted from the eighteen which first arrived. This leaves a total of eleven, and I question very much if for I will be true by the time this reaches you, for I have heard rumors of another one deserting; but these things are kept very quiet; so quiet that there might be one or two more deserters at the present time which I have not heard of; but of those I have mentioned I am certain, and have given you their full names and addresses, so that you may see I write only the truth.

Now in writing my unprejudiced opinion, I know that some people will call me wicked, and a child of the evil one; nevertheless, the stubborn fact remains, that the Salvation Army, in comparison to other missions in India, is a failure. I do not say that it has failed to make any converts, but that, comparing it with other missions in India, it has failed. Since the first time the Salvation Army came to Calcutta, which is some years ago, there has constantly been from one to four home officers stationed there, and yet, at the present day, they are not able to point to one convert from heathenism, or at least not more than one. Some time ago I saw a letter in the Indian War Cry from Calcutta containing an account of a "Wonderful Success, the Devil routed," and shortly after that, an account of eight or ten at the penitent form. I now ask where are they? The two Canadians who were stationed in Calcutta at the time the report went to press, are now at the Methodist Episcopal mission, and they have personally told the writer that they could not point to a single convert. If the readers of the War Cry would take the trouble to ascertain the number of converts reported and the number of times "Hell's gates have been broken open, the devil defeated, vanquished and put to flight," with the angels of God rejoicing and such like, they would at once see the utter absurdity of depending upon the misleading statements contained in it. Often have I seen reports of immense breakdowns of "the devil's host" and hundreds converted. A prominent Methodist Episcopal missionary in Bombay commenced to buy the War Cry every day, and put it on file in his study, taking note of the number of conversions reported in it. At the end of six months he found that during that time the Salvation Army had reported several hundreds of converts, and yet that missionary, who knew all parts of the city, could not go out and put his hand upon one of them.

The writer has often asked officers of the Salvation Army why their methods were a failure in comparison to other missions, and they would stand and look at him with a blank stare, as if he were the monstrosity of some kind, and then ask him what he meant, but when he began to question these men, he found that they positively knew nothing whatever of the successes of other missions, because the only literature they read was that published by the Salvation Army, in which they carefully conceal the fact of other missions' successes, and lead the reader to think that nothing is being done to convert the heathen except by the Salvation Army.

In the North India Conference of the American Methodists, more converts from heathenism were baptized during the last year than can be shown by the whole of the Salvation Army since they first came to India, not to mention the great successes of the American and Canadian Baptists and the Church Missionary Society. These converts of the churches are no mere empty boasts like the Salvation Army converts, converted to-day and not able to tell where they are to-morrow. Their names are all down in church rolls, and they are all easily found. Mistakes will sometimes be made, but people should not make the grievous mistake of thinking that old missionaries, who are giving their lives in the cause of God, do not know anything about what they are doing. Many of them are very zealous and labor with untiring zeal for the welfare of the heathen around them.

It is my opinion that the failure of the Salvation Army in India is due in a large measure to the fact that they do not preach anything to them whereby they may be able to understand what conversion means—only an incoherent harangue, beginning at once to tell the natives "that the blessed Lord Jesus died for them; that He loves them, and if they give up sin and accept of Him they will be saved," forgetting that the majority of the natives with whom they come in contact are Pantheists, having their ideas of God as an essence, pervading everything and filling everything, and they innocently ask you how can their ideas of God be derived partly from their knowledge of the history or traditional stories of those who are pictured as their idols gods, and who were their leaders in many of the most heinous sins of the country, so that they have no conception of God as the Europeans have, and no clear conception of what sin consists of. "Sin" to most of them means whatever the Brahmins bid them to do, and it principally applies to the breaking of caste. In addition to this they know nothing of the meaning of the term "salvation" as we use it. Now these old missionaries who have been in the fight for years, are experienced in dealing with difficulties of this kind, and they have spent years earning to solve these and other similar

questions bearing on the same subject. They commence and patiently labor by illustrations, and plain words to teach the natives of God—His attributes, His laws, what constitutes transgressions of those laws, and in what way God punishes the transgressor. In this way, the crude notions of the people are dispelled, and they receive a true knowledge of God, as laid down in His Holy Word. The Salvation Army will not be a success, until they commence steady work on a given plan, and devote the time to studying the language of the country which they now spend in hawk-ing the War Cry about the streets and hotels of the cities. But instead of anything settled they are constantly moving about from one language and place to another, having no definite object in view; not knowing the hour in which they may receive orders to move to another district. They are spurned by Europeans, scorned by educated natives, and shunned by ignorant ones, while European Christians, knowing their hard lot, give them money for pity's sake.

Some years ago the Salvation Army reported in the War Cry three thousand converts in Ougera, when one of the Irish Presbyterian missionaries stationed at the same place immediately published a letter offering the Salvation Army a large sum of money if they could show one hundred converts from heathenism. Commissioner Tucker replied that he did not "bet," but as a fact they did not have them to show; and when you see great accounts of Salvation Army converts, you may be safe enough in giving them the same discount as in this instance, for I have time and time again seen the War Cry publish statements which were not only misleading, but almost destitute of foundation. I think I have proved it to you in the case of Calcutta and Bombay.

Space will not admit of my going into details and statistical facts, but any one wishing fuller information on the subject may communicate with me. The foregoing account has been confined to the "Canadian twenty," which arrived in India less than one year ago, but the English and Australian parties have not done any better, the Jubilee fifty being a miserable failure, little more than twenty of them in the Salvation Army in India at the present time. I conclude these notes, believing that it is a duty we owe to God and the Christian church to expose everything of this kind and hoping that those of my readers who are subscribers to foreign missions may carefully inquire into the truth before taking their subscriptions from the churches and giving them to the Salvation Army, on account of the noise they make or the untruthful reports they publish.

I do not expect the Canadian War Cry to reply to this, and for several reasons: 1st, They will not want to; 2nd, they cannot; 3rd, they may pretend to ignore me and ask who is this G. H.; and what right has he to have opinions; but let them reply to the facts which are here quoted. G. H.

Seaman's Reading and Coffee Room,
19 Lal Bazaar, Calcutta.
Nov. 13, 1889.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR THE MONTH OF JANUARY.
"For an outpouring of the Spirit of Missions on our home churches."—Matt. 18: 19.

Miss Nettie Fitch's Letter.
(Continued.)

Everywhere we went the shopkeepers evidently asked extravagant prices, because we were foreigners. When we have the same thing to do over again we shall be able to profit by our dear little bought experience. I tried to get some white cotton to cover our umbrellas. They asked 1s. 6d. a yard, or 35 cents in our money. I told the guide in "a business indignation tone" that it was absurd, and I should pay no such price. He said "Nev mind, you not get it here, I take you to nudder store." And at the "nudder store" I got it for 5d., or 10c. a yard. We purchased some fruit, which was quite reasonable, and then took boat for the Rewa, feeling that it was indeed a place of refuge. And for a time it was; but soon after launch we heard a great shouting in the passage at the stern of the ship. On going out we found the place full to overflowing with vendors of trinkets, baskets, silks, rugs, etc. We thought we would purchase something as a souvenir of Naples, and forthwith began to make a bargain. As soon as they saw that we wished to purchase, they all rushed upon us like a pack of hounds. I could not even hear myself think. At

last we succeeded in convincing some of them that we did not want their wares. Even then while we were looking at a tray of trinkets we were almost thrown over as they crowded upon us in their eagerness to secure our attention. I found a little brooch that suited me very well, and asked the price. I was told with a solemn countenance that it was ten shillings or in our money \$2.43. I laughed derisively and said "ridiculous, I shall not pay such money, it is too much." He said, "How much you give?" I said, "with great carelessness, 'Oh, I will give a shilling.' You should have seen the heart-rendering look of reproach he gave as he answered, 'I could not do it, lady.' Finally, I got him down to three shillings, and was about to take it when some one said to me you can easily get it for less than that; 'tis not worth three shillings. I prolonged the parley and paid him 1s. 6d., or 30c. for the brooch. Later in the afternoon I heard that some one bought one very like it for one shilling. If anyone were foolish enough to pay them what they ask, they would be giving five or six times what the article is worth, and the vendors would not hesitate a moment about taking the money. They do not seem to know what truth and justice are. Evidently they do not exist in their catalogue of virtues. A couple of hours before dinner there was a shower. The news of a "beautiful rainbow" soon spread throughout the ship. All hastened on deck, and true enough, the beautiful bow of promise almost arched the sky. The mountains were veiled in mist. As the rich notes of the token of God's overhanging covenant faded from sight, the clouds began to lift, the mists rolled back from the "hills rock-ribbed and ancient as the sun," and here and there appeared the glorious gold and red tints of the sun, revealed through the bursting clouds. We know that "into each life some rain must fall, some days must be dark and dreary." But we know, too, that "behind the clouds the sun is still shining," and in due time will burst forth, all the more beautiful for the brief hiding. Oh that we could always remember that behind every cloud of trial the Sun of Righteousness is shining; that His light and beauty and warmth are there, even though we, for a season, are so blinded by earth's gloom that we cannot see. As the clouds rolled back from Mt. Vesuvius we beheld it half covered with beautiful white snow. What had come to us in the lower regions as rain drops, had crystallized into snow-white flakes for the crowning of Vesuvius's head. How often does God use the dark clouds of affliction and sorrow for the purifying of the soul! We remained on deck till Naples was glittering with thousands of lights. The Bay of Naples is rather in the form of a horse-shoe. The distance from point to point is—we were told—30 miles. It is thickly settled, including the City of Naples, from one point almost to the other. From this you can judge that the array of lights was very seeing. In the deepening twilight Vesuvius and the great hills on either side cast their dark shadows athwart the glittering waves, while the last gleams of light touched the heads of the mountains so lately crowned with beauty, and looking so calm, grand and pure in the fading light of day. On the other side of the bay, with its gleaming lights casting their brilliant shadows in the darkening waters, with its stir and bustle and hum, forming so great a contrast to the deep silence of the mighty hills. The work of man, and the works of God, in contrast. How small the one, compared with the grandeur of the other! Thus closed our first and perhaps our last day at Naples.

— THE JEWISH QUARTERLY REVIEW says that religion among the Jews is a dead thing. In Austria, the Jewish teachers have openly broken with Judaism; in Australia, Judaism is an anæmic invalid; in America, even more than in Germany, the boldest, the most liberal, the purest, doctrines of natural religion are preached by salaried Jewish ministers. Yes, both Biblical and Rabbinical Judaism seem to have had their day. The cloak that could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance.

— GOOD WORDS FOR BOYS.—An English writer says: "A gentleman may be polite, gentle, truthful and honest. And if a boy wishes to become a gentleman, he will rule his life by those four words, he will succeed. But he will find when he begins to try, that those four words, simple as they are, have deep meanings, and it may not be always easy for him to put them into daily practice. These words are good for girls, too, if they want to become real ladies and not mere shams.—Presbyterian.

