Messenger and Visitor.

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VOL II. | SAINT JOHN, N. B., WEDNESDAY, OCTOBER 27, 1886. | NO. 43

—SUBSCRIBERS IN ARREARS.—An offer has been made in the MESSENGER AND VISITOR, by which those who have not secured the reduced rate of $1.50 per year may still get the paper at that price for this year. If those who are in arrears from January, '85, will send us $5.00, it will pay for the three years, '85, '86, and '87. If those who are in arrears from January, '86, will send us $3.00, it will pay for the two years, '86, and '87. This offer will hold only till the 1st. of November next. After that date, all in arrears as above stated, will be expected to pay the full $3.00 for this year, as well as for last. Will not the subscribers interested remit at once, and save the fifty cents on this year's subscription? Act promptly, brethren.

—PASTORS, AGENTS, ALL INTERESTED.—The Local Directors have authorized us to offer the MESSENGER AND VISITOR from the time any subscription is received till the end of this year for twenty-five cents. This is to give all who wish, an opportunity to see how they like the paper, for a trifling cost. Will not all interested in the circulation of the paper send us in as many trial subscribers, on this offer, as possible? How many old subscribers will send us in at least one? Do not let a day pass before something is done.

—TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not, later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not some more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—THE HADDOCK MURDER.—Our readers will remember to have read of the murder, not long since, of a Methodist minister, Mr. Haddock, in Sioux City, Iowa. He was an active temperance worker, and it was supposed that he had fallen a victim to the rage of the liquor sellers. This suspicion has been proved true, as the following dispatch will show:

SIOUX CITY, IA., Oct. 8.—H. J. Leavitt, the arch conspirator in the Haddock murder, was arrested in Chicago, yesterday, and makes a sworn confession charging John Arendsdorf, lessee and part proprietor of Franz's Brewery, with firing the fatal shot. Munchrath, a saloon-keeper, and son of an alderman; Geo. Triber, a saloonist, and four or five others are implicated in the conspiracy. The whole truth will be revealed, and the conviction of the guilty ones is quite certain. Very little excitement prevails. But there is a quiet, deep satisfaction. The rum-hole element is agitated and nervous.

Arendsdorf has been arrested, and is now in prison awaiting his trial. Mr. Walker, however, who assisted Mr. Haddock in obtaining evidence against over 80 rum sellers, has been obliged to flee from home for fear of his life.

—NEW PAPER.—The proprietors of the *Voice*, the sprightly and vigorous organ of the third party movement in the United States, have determined to issue a daily edition. This has alarmed the rum party, and they have concluded to start a paper in the interests of their trade. It is to be called *The Bar*. Now we shall hear about all the beauties of the rum traffic.

—NORTH-WEST MISSION.—We would gently remind the Superintendent of Missions in the North-west that the Baptists of the Maritime Provinces are interested in the work he oversees. They have promised to help. They seek information, perhaps a little more than do the brethren nearer at hand in the east. Will he not, therefore, send some communications to the MESSENGER AND VISITOR, or call us in the *Canadian Baptist*. We know the failure has been due to no oversight.

—IN CHURCH.—Almost every day the papers contain accounts of the evil wrought in character by men who have been accepted as persons without any enquiry into their previous life and record. They have a pleasing delivery, or possess the power to draw the crowd, and the churches accept them without requiring any vouchers. It is matter of astonishment how ready churches are to accept men, under these circumstances. It is still more strange how a part of a church will hold to men, after they have been proved unworthy. Almost always, a man of this type has the evil power to tear the church to pieces. It is to be hoped that none of our churches shall have the bitter experience which almost always comes through taking as pastor a man who cannot present the most unquestionable testimonials of worth. No man who is really to be trusted with the solemn responsibilities and the sacred interests of the work of the ministry, need be without credentials, and the fact that a man does not possess them usually proves him unable to get them. Business men will not accept a man as accountant unless he can give the proper vouchers for good conduct and fitness; shall churches that have the boundless interests of the kingdom of Christ in their keeping be less careful?

—SAM JONES.—This famous evangelist has been holding revival services in Toronto. We have before us his first address, as reported in the *Mail*. The audience is reported to have laughed twenty-three times, during the delivery. The importance of right character is held up in it, with great force; but we fear that the impression was weakened by the stream of sallies which kept the people in laughter so much of the time. We may be an old fogy, but we have our doubts of the many devices now used to secure the attention of people for religion. It is not beat of drum and witty sallies that will dispose men to accept the Lord Jesus Christ, even though these things may gather them together. If we depended upon the Spirit of God more, we should not feel that we needed any such devices as these. Consecrated wit has its place; so much of it when dealing with the tremendous issues involved in the salvation of souls, appears to us unseemly and fitted to ward off any deep impression.

—BAD.—The British Viceroy of India has refused to appoint a Buddhist Pope, as the Burmans requested to avert the collapse of their religion. Religion under state control is bad even for Buddhism, and it is good for India only because Buddhism is bad. Religion under state control is still worse for Christianity and for the world, because Christianity is good.

—CHANGE OF TIME.—Will the governors of Acadia College please notice the change of time in the meeting advertised to be held Nov. 9th. It has been postponed till the 24th.

—THE SUN SHINES.—Our secular contemporary, the *Sun*, referring to the article on the MESSENGER AND VISITOR on the result of the conference of the joint committees in the union of the Baptist bodies, remarks:

"This disclosure contains a solemn warning. Here have been for many years two religious bodies living side by side, working in the same settlements, keeping up in some places two churches where one would have accommodated all the people, and preserving with great waste of economy separate organizations. Each has labored under the impression that the other entertained views which the other did not entertain. Living thus side by side all these years, they failed to find out that they were nearly identical in creed, although the truth was so easy to ascertain that a committee of the denominations made the discovery after a few hours conversation. Like the old woman who found out in old age that she had been talking prose all her life without being aware of the fact, these good divines have learned that they have been preaching all the same theology without knowing it."

The suggestion is added that it might be well to have a general conference of all religious bodies, and it is intimated it might be proved that the various denominations are each misrepresenting the rest, and that this is the chief reason why they stand apart.

On all this we make the following comments:

1st. There was a time when a more marked difference of belief separated the various Baptist denominations in the Maritime Provinces. The misunderstanding has arisen because the gradual change in sentiment has not been duly noticed.

2nd. A general conference of all denominations might be of service, were all do come together in the loving spirit of the Master, throwing aside all prejudices which would lead any to hold on to the traditions of men.

3rd. We religious people will accept, with all humility, the homilies of our friend, the *Sun*. We cavilled our contemporary takes even a small interest in an important matter as religion. It is more than doubtful, however, whether Christian peoples are sharper above all others in allowing misunderstandings to continue between the various sections that constitute the summit of them. We venture to suggest that there is just a little of this kind of thing among politicians, and that our political papers, instead of attempting to lessen the trouble, are the most to blame for the widening of the breach between political parties. We commend to our friend, the *Sun*, the attentive consideration of Matt. 7: 3-5.

—TORONTO BAPTIST COLLEGE.—We had hoped to have a communication from our Toronto correspondent giving an account of the opening of our Theological School at Toronto. It has not yet reached us. We give a note below from the *Canadian Baptist*. It says:

The attendance as to number and character of students is very encouraging, and there is promise of a successful year's work being done. The incoming class is as large as the unusually large graduating class of last year. Professors and students are like hounds on the leash for the work before them and doubtless they will be encouraged by the sympathy and prayer of those in whose case they labor.

The chief feature of the opening exercises was a paper by Dr. McVicar, on "Mistakes in regard to Education." It was a masterly production, containing the Dr.s reason for rejecting some of the accepted theories.

—UNION.—At the Eastern Convention of Quebec, it was voted to unite with the Baptists of Ontario in H. Mission work, if an agreement could be reached. The Baptist of Ontario and Quebec have been united in For. Mis. and Education, for years. An attempt was made years ago to have the union general. At that time, sectional feeling gained the day. It is to be hoped this new attempt will succeed.

—A GENEROUS OFFER.—The Standard Publishing Company of Toronto offer to make over the stock of the company to the denomination, if the Baptist body of the West are prepared to take it under its control. This is the company that publish the *Canadian Baptist* and run the Baptist Book Room in Toronto.

A Time to Dance.

A ball having occurred in the parish of a worthy minister, at a season of peculiar seriousness among the youth of his pastoral charge, and many of them, from conscientious motives, having declined to attend, their absence was attributed, erroneously, to the influence and interference of their pastor, who, in consequence, received the following anonymous note:

"SIR.—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing. Ecclesiastes 3: 4, 'A time to weep, and a time to laugh, a time to mourn, and a time to dance.'—A TRUE CHRISTIAN, BUT NO HYPOCRITE."

The minister immediately wrote the following reply, which, as the note was anonymous and without address, remained in his possession for some time, when he communicated it to the public, thinking it might meet the eye and correct the opinions of the writer of the note and others:

"MY DEAR SIR.—Your request that I would preach from Eccles. 3: 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from a "TRUE CHRISTIAN."

My first difficulty respects the *time* for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder storm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained, is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is the "time to dance?" From the notoriously pernicious effects of "night meetings," in all ages, both upon morals and health, no one will pretend that the *evening* is the "time to dance," and perhaps it may not be impertinent, while pursuing the duplicate, to enquire whether the forenoon is devoted to "that innocent amusement." But allowing the time to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission*? Or is it merely a declaration of the fact that, as men are constituted, there is a time when all the events alluded to in the text do, in the providence of God, come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, is the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and show in what consists the evil of "those innocent" practices of hating, and making war, and killing men, for which, it seems from the text, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to "a true Christian," to dance in a Scriptural manner, as well as at the Scriptural time.

Now, to avoid mistake on a point of so much importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection. "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances" (Exod. 15: 20). This was on account of the overthrow of the Egyptians in the Red Sea.

The daughter of Jephthah "came out to meet him with timbrels and with dances" (Judges 11: 34). This was also on account of a victory over the enemies of Israel. The yearly feast in Shiloh was a feast unto the Lord, in which the daughter of Shiloh went forth in dances (Judges 21: 21). This was done as an act of religious worship.

"And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the King of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself" (2 Sam. 6: 14, 20).

Dancing, it seems, was a sacred rite and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord," admitting, that had this not been the case, her rebuke would have been merited.

On account of the victory of Saul and David over the Philistines, "The women came out of all the cities of Israel singing and dancing" (1 Sam. 18: 6).

"Let them praise his name in the dance" (Psalm 149: 3). "Thou hast turned for me my mourning into dancing" (Psalm 30: 11). The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

"As soon as he came nigh unto the camp, he saw the calf and the dancing" (Exod. 32: 19). From this it appears that dancing was a part also of idol worship.

"Oh, virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry" (Jer. 31: 4). This passage predicts the return from captivity, and the restoration of the divine favour, with the consequent expression of religious joy.

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Matt. 11: 17). That is, neither the judgments nor the mercies of God produced any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

"Now his eldest son was in the field, and as he came and drew nigh unto the house, he heard music and dancing" (Luke 15: 25). The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church and the exhortation of the Psalmist, "praised God in the dance."

"A time to mourn, and a time to dance" (Eccles. 3: 4). Since the Jewish church knew nothing of dancing, except as a religious ceremony or as an expression of gratitude and praise, the text is a declaration that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod" (Matt. 14: 6). In this case dancing was perverted from its original object, to purposes of vanity and ostentation.

"Wherefore do the wicked live, yea, are mighty in power?" (Job 21: 7). "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" (Job 21: 11, 13-15). Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, and not delighting to serve him, or pray to him.

From the preceding quotations, it will sufficiently appear:

1. That dancing was a religious act, both of the true and also of idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the daytime, in the open air, in highways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement were deemed infamous.

6. That no instances of dancing are found upon record in the Bible in which the two sexes united in the exercise, other than as an act of worship or amusement.

7. That there is no instance upon record of social dancing for amusement, except that of "the vain fellows" devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

An Autumnal Sunset.

How beautiful is this evening in the river woods, waiting for the setting of the sun! Reaching a little opening where the grass grows thick and soft, I lean against the friend of years, a strong-hearted elm, and drink in the beauty all about me. The first heavy frost has struck a death-blow to the year, and all through the interlacing boughs above me the green is touched with crimson and gold. On one side, through a window in the foliage, a field of sun-flowers is greenly framed, holding a marvelous richness of yellow and brown in their great wide flowers, while in a fence corner near at hand a straggling clump of white and purple asters, with tall, feathery sprays of golden rod, glowing the black and lichened rails. A gigantic grape-vine clambers into a neighboring tree top, its ripening fruit mingling with the ripening leaves of a luxuriant ivy. All around, the dark boles of the trees cast long and heavy shadows on the ground. A red squirrel ventures to my side, and the next moment is chattering a hundred feet above me; the birds are chirping querulously, and a myriad of singing wings fill the dreamy air.

And thus I stand and wait, looking down a wide wooded avenue that leads out to the sunset land. The sky is clearest sapphire save that the blue is merged in dimmy gray where heaven touches earth. Straight before me the sun hangs very low. Now the darkening horizon clefts it in twain, and the half sphere that remains looms large and strange in its phase of rich vermilion, while all the west is bathed in opalescent light. Golden-rod and purple aster, ivy leaf and ripening grape, take on a more brilliant beauty than they have ever known before, and all the greenery of the place is blotched with bronze and gold. The sun has become but a vermil crescent, and now a curving line, then wholly disappears, and the light on leaf, and fruit, and flower, this wonderful after-glow, is indeed heavenly in its splendor. It is a magic-woven tissue of purest, softest cadmium, some unknown texture, splendid beyond comparison, yet tender in its tintings as a woman's love; an indescribable grandeur veiled, yet revealed, in quiet beauty.

The upper sky as I see it through the tree-tops is blent with rose and topaz, a fitting dome for one of "God's first temples," and so I wait, and worship. And still the world of heaven and the world of earth grow into one in that ineffable splendor. Only a long time after do I know that the shadows have grown very dark about me, that the evening star looks forth through the faint film of color that remains, that the silence and the sadness have grown wondrously deep and that the day

"has perished silently,
Of its own glory."

—*Florence L. Snow, in Brooklyn Mag.*

—Prayer is not always petition. It is sometimes, and ought to be oftener, thanksgiving. It is sometimes confession. It is sometimes adoration. It is often an uttered and unutterable communion. That is a beautiful illustration of one phase of prayer—the communion phase—which is related of the little girl of a hard-worked and somewhat nervous clergyman, who could only compose to advantage when he was absolutely alone and undisturbed. One day he thoughtlessly left his study door unlocked, and his little three-year-old child softly opened the door and came in. The minister was disturbed, and a little impatiently lifted up his face to the face of his child, and asked: "My child, what do you want?" "Nothing, papa." "Then what did you come in here for?" Just because I wanted to be with you," was the reply, and the little one sat down quietly on the floor and said not a word. Surely that is a form of prayer that we need to cultivate in this busy day of ours. To come into His presence and wait before Him, wanting nothing but to be with Him—how such an hour now and again would rest us. We have a friend, not a Christian, who leaves his business place down town, now and again, especially when he is being particularly burdened with care, and rides up to the Catholic Cathedral on Fifth Avenue, where he sits down for an hour, and then goes back again to business. He says: "It is so quiet there, it rests and quiets me." How much more might we find a sweet and quiet resting place for our weary and tired souls and bodies by just resting in the Lord, sitting without petition at His feet, or as John, leaning our heads upon His bosom.—*New York Independent.*

This, That, and The Other.

—Just as every stroke of the sculptor helps to bring the angel out of the marble, so every thought, feeling and purpose of our souls to-day contributes something to the beauty or deformity of our resurrection bodies.

—It is stated that Mr. Spurgeon has admitted ten thousand persons into church membership in connection with his fruitful ministry in the Metropolitan Tabernacle and its missions.

—The Baptist ministers of Boston voted unanimously on the 4th inst. to take no action respecting the coming of the evangelists, Sam Jones and Sam Small, to labor in Boston. They are to come in January, at the invitation of the Methodist ministers.

—Rev. A. K. Boyd says: "You have been thinking well of yourself and your doings, when all of a sudden your little scaffolding of poor sticks breaks under you, and you see with a dismal clearness, what a sorry thing you have made of it all, what miserable mistakes you have blundered into, what inexpressible follies, worse things than follies, which bow you down, and (in brief) what a poor creature you are."

—Dr. Geo. F. Pentecost suggests that it is better to have a faith which we cannot define than to be able to define a faith which one does not have.

—It is estimated that 250,000 Scandinavians have come to the United States within the last six years, Swedes outnumbering Norwegians and Danes combined.

—Somebody has well said that a woman should never accept a lover without the consent of her heart, nor a husband without the consent of her judgment.

—There are now in the state of Minnesota 48 Swede churches, with a membership of 2,692, and 14 Dane and Norwegian, with a membership of 700; making a total of 62 Scandinavian churches, with a membership of 3,392. During the past year 14 Scandinavian missionaries have been under appointment, with a total expenditure of $2,387.50. There are in the state two German Baptist churches, with a membership of 456.

—"Baptism of the dead. Another case," W. D. Powell, Saltillo, Mex., says, "I knew of a case occuring several years ago in Southern Texas, near Yorktown. Two young men had a fight in a country saloon and one was killed outright. His mother insisted that Rev. Mr. Black, a Methodist minister, and her pastor, should baptize the dead body in her faith. She said: 'You will baptize the unconscious babe in the mothers faith, why not baptize my son in my faith that his soul be not lost. And it was done."—*Biblical Recorder.*

—Proceedings have been begun against five professors of the Andover Theological seminary upon the charge of teaching heresy, and they have been summoned to appear before the board of visitors the latter part of this month. Should the decision of the board not be satisfactory the matter will be appealed to the supreme court upon the question as to whether the provisions under which the trust funds of the seminary are held have or have not been violated by its teachings.

—"I believe in God, the Father, Almighty. What a rong consolation! Other helpers are finite; they may be sincere, yet there is a limit to their succor. But my Father is Almighty! He who is from everlasting; who spake, and it was done; who commanded, and it stood fast; who doeth his pleasure in the armies of heaven and among men—be overshadows me! The hand that spread forth the heavens and flung the stars abroad, that piles the mountain and sinks the sea, is stretched out for my defence. They whose home is the Most High must be safe, for the abide beneath the shadow of THE ALMIGHTY.—*Dr. Newman Hall.*

—An article in the London *Guardian*, on the growth and position of Dissent, contains the following table:

	Number of Members. 1875.	1885.	Increase p. cent.
Congregationalists	326,090	418,100	14
Wesleyan Meth.	358,062	413,163	15
Baptists	263,729	310,818	17½
Primitive Meth.	169,720	191,098	12½
Calvinistic Methodists (Wales)	101,575	134,505	32½
United Methodist Free churches	62,319	67,081	7½
Presbyterian Ch. in England	40,440	58,423	44
Methodist New Connexion	22,833	28,032	22½
Bible Christians	18,324	23,486	28
The Friends	14,628	15,219	3½
	1,417,190	1,649,894	16½

The growth of population in the same period was 14½ per cent