

Messenger and Visitor.

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THE WEEK—The editor being absent from home attending the Convention in Wolfville, explains the non appearance of "The Week" column.

NON-COOP. ARMY IN WALES—Churchmen are striving to make it appear that the Establishment is overpowering dissent in Wales at a grand rate. This is to destroy the force of the argument for disestablishment in the principality. Their efforts are little less than ludicrous. For instance, a writer in the *National Review*—Stanley Leighton, M. P.—declares the Calvinistic Methodists to have declined from 10,655 in 1854 to 6,401 in 1886. The fact is they number over 130,000 communicants. The Baptist pastors are said to have fallen off from 4,221 in 1853 to 336 in 1886. The facts are that all the ministers of all denominations in Wales number little more than 2000, while the B. p. of Wales have gained steadily, as the following statistics, handed in at the Union just held, show:

In 1872 there were in Wales—churches, 576; members, 62,887; Sunday scholars, 61,167. In 1882—churches, 674; branches, 84; members, 81,323; Sunday scholars, 83,302. In 1887—churches, 727; branches, 70; members, 97,4; Sunday scholars, 100,400. From 1872 to 1887 there was the following progress: churches, 91; members, 18,436; Sunday scholars, 22,138. From 1882 to 1887 the increase was—churches, 53; members, 7,651; Sunday scholars, 17,028. During the year just closing there was a growth indicated by the following figures: churches, 18; members, 2,933; Sunday scholars, 5,338. During the past twelve months 5,448 were baptized.

These statistics are also interesting in another way. It will be remembered that the statistics of the British Baptists showed that there would have been a large decline had it not been for the gain in the churches presided over by Spurgeon's students. It now appears there would have been a still larger decrease were it not for the increase in Wales. The Welsh Baptists are more troubled with N. W. Theology any more than Spurgeon's men. It is thus seen that these churches, which hold most strongly to the old doctrine, are prospering finely, while the rest of British Baptists, as a whole, have retrograded this last year very considerably. It is also noticeable that the Welsh Baptists are strict communists, and their progress is the most rapid of all.

CRUISE—Stirring tidings still continue to come from Cuba. We noticed, not long since, the disposition of the nominal Catholics of Havana to bury their dead in the Baptist cemetery and the efforts of the bishop to prevent it. A priest attempted, with the help of twenty soldiers, to prevent the burial of a body in this cemetery. They wrested the remains from his friends and bore it into the Catholic church. Mr. Diaz describes what followed:

Last night at 7:30 I was called on by Bro. O'Halloran, who came from Las Puercas, and reported that there was trouble there. I went immediately in my buggy and found over 1,500 people collected around the Catholic church, determined to turn it and lynch or kill the priest, who was inside. The majority of the people were Baptists in sentiment; but they were all so enraged that the police could do nothing with them; but sent to Havana for 5,000 cavalry soldiers. When I saw that a crowd of people, heard their yells and realized their number, I feared that I could not restrain them, but I tried to go as near as possible to the church and rose in the buggy. When they saw that I wanted to speak to them they all made silence, and their sympathies seem to have passed and I would try to present the case in the court-house. They obeyed me, and I saved the priest from a sure death.

POWER OF THE TRUTH—We clip the following from a correspondence of the *Western Recorder*:

Some ten years ago a New Yorker sent out 15 letters of inquiry to the pastors of the largest churches in the North, with return postage enclosed. These were the questions: "Were you brought up among Baptists?" "If not, what led you to become one?" "Have you ever baptized ministers of other denominations?" The answers showed that some six of the one hundred and fifty came over to us—a most extraordinary discovery; and that the sixty had baptized more than one hundred P. B. baptist preachers.

The Baptist denomination is increasing faster than any other in the United States. It must also be remembered that it receives a much fewer accession by immigration than any other of the larger bodies. The Episcopal body receives thousands from England every year. The Presbyterians receive great numbers from Scotland, Ireland and the prominent countries of Europe are pouring in their hundred thousands of Catholic. The Methodist denomination is most strong in Great Britain than ours, and sends much larger numbers of its adherents to the western world. The Lutherans are being replenished with great multitudes from Germany and Scandinavia. The Baptists of the United States receive a very few of their faith from abroad. For them to make the largest increase in the face of this odds, proves that our principles are winning their way beyond the borders of our own people, in a very remarkable way. The truth is powerful and must prevail.

MOST RAPID GROWTH—The following statements of Dr. Strong, of Rochester, at the May meetings at Washington, should encourage and stimulate Baptists. They ought to be a humble us:

Our denomination is an example of marvellous growth. A year or two ago we numbered about 2,500,000. The Year Book now gives 2,900,000, and before the Baptists of the North shall assemble in annual convention we shall pass the 3,000,000 point. That is not the most remarkable feature of the truth. A recent careful examination shows that we are now making more rapid progress than any other Christian denomination in our land. Whereas formerly the Methodist increased in more rapid ratio, during the six years past their progress has been 7.7, while that of the Baptists has been 9.5 per cent. So that if our present ratio continues, we shall in a very few years overlap our Methodist brethren, and constitute the largest body of evangelical Christians in our land. Such a vast increase brings with it a corresponding responsibility. I deeply feel this.

MISTAKEN IDEAS—The most have a mistaken idea of some of the tribes of equatorial Africa. Mr. McKittrick gives an account of the Ba'lo, the most powerful race in the Congo Free State. Of their industries he says:

As agriculturists I have not seen their equals in any part of the Congo. Vast tracts of land are to be seen well cultivated, and bearing luxurious crops of maize and manioc, the staple food of the country. They are agriculturists rather than traders, although they show a good deal of commercial activity on the inland rivers. They are experts in the working and smelting of brass, and many people support themselves by this branch of work. Their knives, axes, planes, hoes, spears, spears, bracelets, necklets, and other ornaments are admirable. Their execution knives are marvels of art, exquisitely carved, and most artistic in design. They are very successful as navigators, and their canoes are large and beautifully finished.

The superior civilization of the Ba'lo is especially exemplified in their social life. Their dress is more ample, and in accord with the ideas of civilized people, than is usual in Africa. Their towns are arranged according to well-ordered plans, with streets at right angles to each other. They even have town halls, or council houses, where matters pertaining to the law are decided. Their order of the community are attended to. Women hold a position of equality, attend the councils, and have a good deal to say in the making of laws and the trial of prisoners. Their houses are large and well built. Their towns are large; one town visited by Mr. McKittrick, called Bonswale, having four thousand inhabitants, and requiring three hours to walk through. Another town, called Boyala, on the L. L. river, is required an hour and a half to steam past, going up the stream against the current. The Ba'lo are the only people Mr. McKittrick has seen in Africa who have straight and regular streets.

ANOTHER TESTIMONY—Dr. John Gordon, in a letter to the *Watchman* on Dr. Dowling's position, gives an incident and makes remarks which will be interesting to many:

Several years ago, and not long after Dr. Behrens left our denomination, I heard read before a meeting of evangelical ministers, a paper by a widely known Free Will Baptist minister on his favorite theme of open communion. He claimed to know some Baptist ministers who favored open communion, and predicted the early extinction, or a denominational revival. As the case of Dr. Behrens is freely mentioned at the meeting, a distinguished Presbyterian minister said in substance this: "In a previous pastorate I was intimately acquainted with Dr. Behrens. When he published his sermon on Open Communion he sent me a copy, and my reply to him was, 'You can only maintain your position by degrading the Lord's Supper.'" And further said this eloquent doctor, "I would never for a moment think of giving the Lord's Supper to an unbaptized person." With the exception of the Primitive Methodist and Free Will Baptist, I know of no church whose standard of doctrine would admit unbaptized persons to the Lord's table; and personal conversation with ministers of various other churches fails to discover any sanction of this side Baptists as a prerogative of the Supper; hence Dr. Dowling's position is not colorated to gain even the respect of many who zealously oppose our restricted communion.

DEBATING THE OLD PATH—Regarding the case of the difficulty (in the American Board)—the hypothesis of future probation—there does not seem to be any appreciable gain in the belief which has upon the community; but, on the other hand there are reasons to think that it is no as confidently held as it has been. One reason for thinking so is that the average Congregational church seems to prefer the idea of the old faith to one of the new. An index of this feeling is found in the office for minister's supply in the Congregational House. It is said to be a fact that there are no quakers, after a people have sat for a few years under the preaching of a New Dispensation man, for one who will preach the old views. The average member of the Congregational denomination does not seem to be ready to follow the ministers in support of the new theology.—*Boston Journal*.

There is not much reason to fear that people who have real spirit will long be satisfied with views which rob the gospel of its assurance and of the doctrines which are attested as true by the deepest convictions of the heart and the most solemn convictions of the nature within. These instinctive longings at convictions are ever too strong to be argued down, for any length of time, where souls are sincere. In

seeking to relieve the gospel from some of its mysteries which the mind cannot fathom, the new theology robs it of its power to appeal to the truest truth of the moral nature.

Wherefore This Waste?

The occasion for this question, was furnished in the act of the woman who broke the alabaster cruse of precious ointment and poured it over the Redeemer's head, as he sat at meat in the house of Simon the leper. But the waste was only apparent. "Let her alone," said Jesus; "she hath wrought a good work on me."

In working for the Lord, may we not equally err in judging from appearances? Because immediate fruits have not followed the labors of self-sacrificing missionaries on home and foreign fields, may we not be too ready to conclude that they have lived and wrought in vain? The following facts gleaned from an article by Rev. Dr. Pierson in the *Missionary Review* go to show that what appears waste to us may prove to be the wisest and most economical expenditure in the end, and, like the precious seed that falls on the earth and dies, may bring forth fruit, thirty, sixty, or even a hundred fold.

On February 6, 1812, the Old Tabernacle church, Salem, Mass., was crowded with students from Andover Seminary, and Phillips Academy to witness the ordination of five men—Judson, Newell, Nott, Hall, Rice—for the foreign mission field. Two women, Ann Haselaine Judson and Harriet Atwood Newell, joined the—as many thought, rash—enterprise. Was it not a waste to send such men and women to heathen lands? Were not their gifts and grace greatly needed at home? Some might thus reason; but before the vessels which carried them away left the wharves, the commission began, and may be especially noted in three particulars:

1. The American Board had its birth. 2. The Monthly Concert received its grand impulse. 3. Such examples of consecrated zeal stimulated devotion in others. The occasion of such enthusiasm was felt by scores of young men and maidens, and by children, and other "Samuels" and "Joahims" were raised up to take the place of these heroic souls.

Mr. and Mrs. Newell, by permission, sailed for the Isle of France, 480 miles east of Madagascar, where Mrs. Newell died and was buried. Her last words were: "I have no regret that I left my native land for Christ. It was in my heart like David to do a work for God, and my desire is accepted by the Lord." And what brief but useful life was here! At 17 she married the pagan world; at 18 she went forth as Newell's bride; and at 19 she died in a strange land. A half century later Mr. Nott, writing of the effect of her death, said it was one of the "providential and gracious aids to the establishment of the first Foreign Mission, and strengthening of the purposes of survivors." The alabaster box was not broken in vain. Her life, written by Leonard Woods, has been widely circulated and has made many a missionary. The influence of her lonely grave on the Isle of France is greater than that of Napoleon's at St. Helena.

On their outward voyage, Mr. and Mrs. Judson changed their views and became Baptists. This was a great trial to Hall and Nott, and a division of sentiment and of labor resulted. Yet no waste resulted from this. From this sprang another enterprise with over one hundred churches and many thousands of converts in the Burmese Empire. The wonderful work among the Karens may all be traced to that apparent disaster—a division among workers.

In the face of great difficulties, Hall, Nott and Newell began the struggle in India with Hindu vice and idolatry, with hoary superstitions walling about by caste, with false science and false philosophy, and they found the field a very hard one; there was an apparent waste of time and energy; yet look at the results in India today.

The triumphs of the gospel in the Sandwich Islands have been of the most astonishing kind. The first missionaries who prepared to go to these islands did before they set foot upon their shores. Two years afterwards a mission band was ready for the Sandwich Islands, numbering 17 members; and on October 23, 1819, the brig *Thetis* left Boston for the shores of the Hawaiian group with the missionaries on board. In 1838 a revival began, lasting six years—one of the most remarkable since Pentecost. In 1864, 45 years after the sailing of the ship, the islands became recognized as Christianized, and were admitted into the family of Christian nations.

Other intrusions of apparent waste are furnished in Turkey, China, and Persia. China with its 350,000,000 souls has been called the "Gibraltar of Heathendom"; but it is likely to become in "Waterloo," mighty obstacles stood in

the way of the first missionaries who went thither. Not least among these was the language—a language apparently invented by Satan to exclude Christianity—with 43,500 words in the official dictionary, and complications innumerable and embarrassing, with a strange earthliness that left no room for spiritual conceptions.

After seven years, Robert Morrison, the "Father of Missions in China," gave the Chinese the New Testament entire in the native tongue, and baptized his first convert. Three years later, he and Milne issued the whole Bible. What were two or three missionaries among three or four hundred millions? They were the five barley loaves and two fish among five thousand; yet they brought what they had to Jesus, and, under his blessing, what a miracle of multiplication took place!

Many other similar instances might be adduced. The world is being filled with the odor of the alabaster boxes of precious lives broken in the service of Jesus Christ and for his sake.

On the fly leaf of a grammar used by Dr. Judson in the compilation of his Burmese dictionary, the following lines were found written in pencil:

"In joy or sorrow, health or pain,
Our course be onward still,
We sow on Burmah's barren plains,
We reap on Zion's hill."

The Cat's Paw.

When J. Hudson Taylor, of the China Inland Mission, was making his first voyage to China he had some marked experiences of the power of Him who holds the winds in his fists, and who hears and answers the prayers of his children. The voyage was tedious, and in the equatorial regions they had head-winds, dead calms, and counter currents, and sometimes lost in the day drifting as much distance as they gained at night from the breeze which usually sprang up.

"One day," says Mr. Taylor, "we were in a dangerous position to the north of New Guinea. Sunday night had brought us to a position some thirty miles off the land, but during the Sunday morning a severe storm was blowing, and our vessel fell to notice the captain looked troubled, and frequently went to the side of the ship. When the service was over I learned from him the cause—a four-knot current was carrying us rapidly toward a meekly reefed, and we were already so near that it seemed improbable that we should get through the afternoon."

"After dinner the long boat was put out, and all hands endeavored, without success, to turn the ship's head round from the shore. As we drifted nearer we could see the natives plainly rushing about the sands lighting fires here and there. The captain's horn-book informed him that these people were cannibals, so our position was not a little alarming."

"After standing together for some time in silence on the deck, the captain said to me:

"Well, we have done everything that can be done; we can only wait the result."

"The thought occurred to me, and I replied:

"No, there is one thing we have not done yet."

"What is it?" he said.

"I replied: 'Four of us on board are Christian—the carpenter and our colored steward, as well as the captain and myself. Let us each retire to his own cabin, and in agreed prayer, ask the Lord to send immediately a breeze. He can as easily send it now as at sunset.'

"The captain agreed to the proposal. I went and spoke to the other two men, had some united prayer with the carpenter, and we all four retired to wait on God. I had a good but very short time in prayer, and felt so satisfied that the prayer was heard that I could not continue asking; so, very soon I went on deck again. The first officer, a godless man, was in charge of the deck. I went up to him and asked him to go down the bows or corners of the main-trail, which were drawn up to leeward, and from the dipping of the sail against the rigging."

"He asked me, 'What would be the good of that?'

"I told him we had been asking the wind from God, that it was coming immediately; and we were so near the reefs by this time that there was not a minute to lose."

"With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it. But while he was speaking I watched his eye, and followed it up to the royal sail, and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze."

"I said to him, 'Don't you see the wind is coming? Look at the royal!'

"No, it is only a cat's paw," he replied.

"Cat's paw or not," I rejoined, "pray let down the mainsail, and let us have the benefit of it."

"This he was not slow to do; in another minute the heavy tread of men on deck brought up the captain from his cabin to see what was the matter; and sure enough, the breeze had come! In a very few minutes we were ploughing our way at six or seven knots an hour through the water, and the multitudes of naked savages, whom we had seen on the beach, had no wreckage that night. We did not altogether lose that wind until we passed the Pelew Islands."

"So God encouraged me, ere leading on China's shores, to bring every variety of need to him in prayer, and to expect that he would honor the name of the Lord Jesus, and give the help which each emergency might require."—*China's Millions*.

What Great Men of Ancient Times Thought of the Theatre.

Tertullian said: "Stage plays are the pomps of the devil, against which we have renounced in baptism," and calls the playhouse "the devil's church."

Cyril of Jerusalem said: "The devil's pomps, which we renounce in baptism, are those spectacles or plays in theatres and all other varieties of the kind, from which the holy man of God, desiring to be freed, prays: 'Turn away mine eyes from beholding vanity.'"

St. Augustine calls theatres "cages of uncleanness and public schools of debauchery."

Archbishop Tillotson calls the theatre "the devil's chapel, a nursery of licentiousness and vice."

Even pagan writers condemn the theatre. The heathen Plato says: "Plays raise the passion and pervert the use of them, and the consequences are dangerous to morality," and for this reason he would banish them.

Valerius Maximus says: "It was devotion that built them. The State first blushed and then looked on with indifference." Seneca says: "Nothing is more destructive to good manners than to run idling to see sights, for there vice makes an irresistible approach and steals upon us in the disguise of pleasure."

The Roman censor, C. Censorius, was guarded against danger and kept their honor out of harm's way by having no play-houses among them."

Ovid advised the Emperor Augustus to suppress plays as the promoters of licentiousness and dissoluteness. The Theodosian Code reckoned actors as persons of blameable reputation, and did not permit their pictures to hang in any creditable place.

Pitarch says the Greeks grew so immensely fond of the theatre that it corrupted them into indolence, luxury and effeminacy, until they were prepared to bend to Philip's yoke.

Macaulay in modern times called the theatre "the seminary of vice."

Rosseau, relating the introduction of the stage into Geneva, calls it "a monument of luxury and effeminacy."

In Cromwell's time theatres were suppressed. At the Restoration they returned, and a committee of the British Parliament said there was no way to reform them but to burn them down.

Wilberforce said, "Decorum, modesty, regularity, temperance, while riot and lewdness are invited."

Lord Kames says, "In the playhouse a young man loses his dignity of vice, and contempt of religion and a declared war upon the purity of the female sex are converted from being infamous vices into fashionable virtues."

If these witnesses understood the question and testified intelligently and truly, then the verdict is, or should be, that the theatre is no place for any professing to be a Christian.—*Selected*.

Reconciliation.

A certain stubborn, reckless youth had a violent quarrel with his kind father, and after stealing money from his drawer, ran away. A year or two afterward the father learned that the scapegrace was in London, living fast and drinking hard. He employed a detective to ascertain his son's whereabouts, and as length the officers found him, shattered and sick, in a house of infamy. The father hastened to the spot, and the words, "That youth is my son," were the passport to the room. As the father aroused the wretched youth, who turned his bloated face and blood-shot eyes toward him, his first words were: "My poor boy! I have come after you; will you come home?" In a flood of tears the conquered rebel sobbed out: "Father can you forgive me. Then I'll go home with you." This is but a faint picture of what the infinite God is doing all the time.—

—Twelve British, thirteen American, and four German missionary societies have in India 695 male missionaries, 491 female, 8,576 native helpers, and 137,731 communicants. This is an increase in communicants of 23 per cent. in four years.

This, That and The Other.

—There are now 31,064 Baptists in Sweden. All of the churches are engaged in mission work and are encouraged, as there is but little persecution from the Established Church.

—B. F. Jacobs, to a Richmond audience: "Bless Sunday, this old gospel is the freshest thing out. Its strength is not abated, its eye is not dimmed. We must here to-night in one of the capitals of the country. It is in such great centres of civilization that the gospel is making its greatest conquest. If you would keep step with advanced thought, let your thoughts go out to Him whose thoughts are as high above ours as heaven is higher than the earth."

—"I heard a Methodist brother preach, last Sunday, on baptism, and again and again he repeated, 'A drop is as good as an ocean.'" Why didn't you let him go a step further, and say, "None is as good as a drop?" Why not accept the Quaker theory and dispense with the drop? It is amazing how little sense many a smart man has when he approaches this subject. A soldier is shot down for disobeying the commands of his leader. If he is ordered to go to post A and deliver a despatch, and then go to post B and deliver another, if he goes first to post B and then to post A, he is esteemed an offender and punished accordingly. And yet men do with the order and ordinances of God's house and often make a jest of them.—*Religious Herald*.

—Three million women in the United States work for money. Of these 600,000 are agricultural laborers, mainly in the cotton fields of the South; 640,000 are employed in manufactures, and 530,000 in the laundries of the country; 280,000 are milliners, and 200,000 find employment as dressmakers; 60,000 earn their bread in tailorships, and 690,000 are sales-women, teachers, typewriter operators, typewriters, bookkeepers, typewriter and nurses. There are 2,500 female physicians.

—Members of the cloth are not always above severely criticizing one another's failings. It is a kind of that most eloquent of English divines, Robert Hall, that he once denounced by the epistolary and conceit of a preacher who, with a mixture of self-complacency and impudence, challenged his admiration of a sermon—was provoked to say: "Yes; there was one very fine passage of your discourse, sir."

"I am rejoiced to hear you say so; which was it?" "Why, sir, it was the passage from the pulpit to the vestry."

—It is a bad sign when our chosen associates are chosen for every other reason but their religion, and when our talk is copiously flowing on all other subjects, and becomes a constrained district when religion comes to be spoken of.—*Dr. A. MacLaren*.

—The Snake Scourge of India.—The returns for 1886 show that 22,154 human beings perished from snake bite in India. The number of cattle killed by snakes 36 returned at 2614. It is stated that 417,396 snakes were destroyed, and that 25,360 rapines were paid by the Government as rewards for their destruction.

—Close communion is called; close consistency is what it is. Consistency betwixt our profession at the baptistry and at the sacrament, the instantaneous absence yesterday, agreeing with the instance on obediency to-day. "But," says one, and his name is Legion "it is the Lord's table, and who are we that should withhold its privileges from those who believe on him?" We answer with a correspondent of the *Baltimore Baptist*, "The church is the Lord's church, and therefore, according to your argument, all converted people ought to be received into the church, whether they have been baptized (immersed) or not." The distinctive test of Baptists, after all, is our Lord's baptism. We rejoice in all profession of Christ, but we continue to protest against a neglect of his plain example of the warty burial.—*Ex*.

—What God calls a person to do he will carry him through. With God we may successfully speak for Jesus before thousands; without him we need not undertake to appear before a Sunday-school class of a half dozen.

—Don't Use a Crooked Ruler.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was a visiting him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rules, one of which was a lignum, but with each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler."—*Christian Worker*.