

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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There is trouble in St. Bartholomew's Episcopal church, Ottawa. It is the old story—person Hinington has introduced advanced ritualism, and some fifty of the members protest. There has been a church union conference in Toronto of the leaders of the Presbyterian, Methodist and Episcopal denominations. Pleasant speeches were made, some advocating organic union, others a larger unity and fraternity of spirit. No action was taken. The Baptists were not represented. The American Baptist Missionary Union end the year with a small debt of \$8,173.56. The total receipts have been \$398,394.77. This is a letter than was feared, but not so good as was hoped. The Home Missionary Society of the American Baptists received \$375,254. There was a deficit of \$19,820, made good by an unexpended balance of the Coburn fund. Nothing shows the advance made by Japan in enlightened ideas more clearly than the breaking down of the Eastern customs regarding women. At a parade on the occasion of the promulgation of the constitution, the empress rode in the state carriage beside the emperor, for the first time in the history of the country.

In the *Lone Star* for March, Mr. Clough reports that he and Mr. Kiernan baptized 596 during the month of February. He may well ask, triumphantly, are missions a failure? Bro. Craig reports twelve baptized on a recent tour on the Coonada field. Six were also baptized in Coonada itself. E. A. Kelly reports 434 baptized on his field. Our readers will note by an item of church news that Bro. L. M. Weeks has entered upon his pastorate at Dorchester. From his ability and energy, we have reason to hope the church will be much blessed under his ministry. The Vanderbilts have ordered that the Sunday traffic on their railroad lines shall be curtailed as much as possible. It is to be hoped that other great lines may follow this good example. The legislature of Connecticut, after voting not to submit the Prohibitory Amendment to the Constitution to the people, reversed this decision, and the people are to have their say. May it not be that the result in Massachusetts has assured the politicians it will not carry, and this is the reason why it is to be submitted? The church formerly known as Alexander street, Toronto, but now called Immanuel, opened its new house of worship on April 21st. It will seat 700 with space for galleries capable of holding 300 more. It cost \$30,000. Dr. Dowling got off a good thing when he said, "I believe there are some things which cannot be answered by any theologian in the world—not even the youngest." The English Wesleyans, who had lost in membership during '86 and '87, have made a gain, this year, of 5,000. The Licensed Victuallers' National Defence League of England, alarmed by the second reading of the Sunday Closing Bill in the Commons, met and resolved "That the closing of public houses does not contribute to sobriety or to the better observance of the Sabbath." This ought to settle the matter. Dr. Dorchester, who has become renowned as a statistician and a writer, has been appointed by President Harrison, Superintendent of Indian schools. An excellent appointment.

TO THE AMERICAN BAPTIST MAY MEETING IN BOSTON.—We have secured from the officials of the railways, special rates to the anniversary meetings of the American Baptists, beginning in Boston on Wednesday, May 15th. Return tickets will be issued at the St. John office of the New Brunswick railway to ministers and laymen and their wives, at the exceedingly low rate of \$10.00 each. Let all who wish to avail themselves of this offer correspond with the editor of this paper by Saturday next, and their names will be handed in for tickets at this reduced rate.

A NEW MISSION is to be established in China, under the auspices of the A. B. M. Union. It is to be located in the Province of Szechuen, which is crowded with thirty or forty millions of people. A Rev. Wm. Uperatt, who was clubbed and stoned and left for dead when in this same Province some years ago, as the agent of the British Bible Society, is to be the leader in the new mission. He will be accompanied by Mr. George Warner, a consecrated layman of St. Paul's, Minn. They go out at no fixed salary, relying upon the young men of the Baptist churches of Minnesota to see they are not left without support. It is an encouraging feature that a layman offers himself for this work. Why should not earnest laymen do the most excellent work on mission fields? If so, why should they not hear the call of God to go, and missionary societies hear His call to send them.

REBELLION.—There is no little discontent among the Salvationists in Ontario. The ex-editor of the *War Cry* has abandoned the Army, because of the despotism of General Booth. The malcontents propose to organize, under the name of the "The Christian League." These propose to vest the management of affairs in a president, two vice-presidents, a secretary and a treasurer, to be elected by ballot every three months. This is going from the extreme of despotism to the extreme of democracy. One of the articles forbids the league teaching any denominational doctrines, so says a Toronto paper. There seems to be no thought about the teaching of Scripture as to the organizations of the Lord's followers. Well, there are a good many societies to-day which do not care much for New Testament teaching on this point.

IT IS PROBABLE that there will be an attempt made to revise the Westminster Confession of Faith, at the next General Assembly of the Presbyterian church of the United States. The movement with this end in view is supported by some of the most loyal and able Presbyterians. The Confession is a venerable document, and a grand statement of doctrine, in the main. It is felt, however, that some of its articles are harshly worded and do not maintain that reserve about some of the deeper mysteries of the gospel which the Scriptures themselves preserve. With all its bluntness, we should prefer it immeasurably to its rugged strength, to a statement with all positiveness and strong conviction eliminated. It has helped to develop strength of character which has stood trying tests, and will ever have an honorable place because of the part it has played in the history of the Scotch people. We do not wonder that it is held in high esteem.

LIBERALITY.—A brother has written us that he is so grieved by the illiberal and unchristian spirit of our reply to a question about intercommunion between ourselves and our Free Baptist brethren that he has severed his connection with the Baptist denomination and wishes his paper discontinued. If there was anything unchristianlike in the spirit of the editorial, we are very sorry; we supposed we were writing in a spirit of love. So far as its illiberality is concerned, the truth is never very liberal toward error, according to our reading of the New Testament. This brother, however, shows a spirit very often exhibited by those who claim superior liberality. It is hard for them to brook in others firmness of adherence to conscientious beliefs. We would suggest to this brother that it is not the surest sign of liberality on his part, that he cannot continue to read the *Messenger and Visitor* because it will not conform to his ideas of truth at the sacrifice of its own.

CHURCH AND SOCIETY.—Church and State in New England, in the early Puritan days, entailed upon the Congregational and upon some of the Baptist churches the union of church and society in the support of religion and worship. The society holds the purse strings, and, being composed largely of irreligious people, has been a great hindrance to earnest, faithful and aggressive work on the part of the church. So great is the evil of this system felt to be that the Congregationalist has come out squarely in favor of the abolition of the society system. To this end it suggests that legislation be sought by which church property shall belong to the churches, and the responsibility for the pecuniary support of religion be vested in them. This is surely a much needed reform. Those alone who are in possession of vital godliness should have the direction and control of all that pertains to the progress of religion among men. To bring in the servants of the devil to aid in the direction of the Lord's work is a monstrous anomaly. It is one of the brood of evils brought upon the church by introducing all into it by baptism in infancy.

THE TEMPORAL POWER.—It becomes more and more evident that there is a determined movement on the part of the Papacy, to restore to the Pope his temporal power. Last week an eloquent Spaniard made a powerful address in its favor in a Catholic congress held in Madrid, and the whole assembly broke forth in the wildest enthusiasm. It is known that his Holiness is pressing his claim to temporal power upon some of the European courts, and it is becoming the right thing for Romish bishops and conferences to give deliverances in this line. Of course it is about as probable that the Pope shall again ascend the throne of earthly dominion disgraced by his predecessors, as that the dark ages should return; but

the Papacy has never been able to gauge the spirit of the present time. Italy would resist such a reversal of the progress of history, and it is impossible to see how any agreement among the nations should force her to consent to hand over a part of her territory to the Pope, especially as it would make the government of Italy so much more difficult. There is more danger in the encroachments of Rome in Protestant countries, by her secret machinations against our most cherished institutions.

From England.

Of course it will be stale news now that John Bright is no more. That is known to the world over beyond doubt, and it will be long before the world is blessed with a man of such a brilliant character as he possessed. The pulpit and the press of the country have been lavish in his praise, and truly he well deserved the best things that have been said about him, for he was a man of the strictest integrity and uprightness both as a Christian and a politician. His name describes his character in a very eminent degree.

The tide of public feeling is evidently turning in favor of Gladstone and home rule. In the *Messenger and Visitor*, which came this morning, I read, "Politics in Great Britain, in Parliament and out, have been at almost white heat." Yes, that just describes it. A vote of the government for over a hundred millions of dollars for building ships of war, without any apparent justification, has aroused great indignation among the friends of peace both in the House and out, as well it may, for it is difficult to understand why these warlike preparations should be made, if, as stated in the Queen's speech, "we maintain friendly relations with all foreign powers." I fear one reason is that these war scares are raised by men whose pockets or those of their friends are largely benefited thereby. There is no question at all but that the military element is much too strong in our Parliament.

Dr. Maclaren, with his two daughters, have safely returned from Australia, and has received a most hearty welcome. He appears to have largely benefited in health, and according to reports from Australia, the churches there have benefited by his visit.

Notice that Expository preaching is receiving a good deal of attention just now. Rev. J. R. Wood, of Upper Holloway, read a most admirable paper on the subject the other day before the London Baptist Association, giving it his strongest advocacy. This kind of preaching by the way is what Dr. Maclaren has mainly followed all through his ministry.

Rev. E. G. Gange, of Broadmead, Bristol, has just celebrated his 20th anniversary. Among other things he said that he found it easier to make sermons now than he did twenty years ago, and that he now felt there was hardly a text in the Bible that he could not make a sermon out of. His experience is certainly different from the minister who once said that he had preached from all the texts that were worth preaching from.

Mr. Gange further said, what very few I fancy can say beside, namely, that "he had never preached the same sermon twice, although he had preached twice from the same text."

The *Daily Telegraph*, which a short time ago, drew attention to itself by a long correspondence on the question "Is Marriage a failure," again draws attention by a reference to Mr. Spurgeon, concerning whom it says that "numbers of churchmen who know Mr. Spurgeon's gifts and his unquestioned sincerity, would be proud to welcome him into the fold of the mother church. He is already a kind of bishop in South London without the lawn sleeves; and the addition of those ornamental appendages, and of gaiters, would not make the wearer any other than the simple, unspoiled, energetic master of pure and vigorous English, which we all recognize Mr. Spurgeon to be."

I suppose this was written seriously, but there is something so very comical about it that one can hardly believe any one who knows anything at all of the Bishop of the Metropolitan Tabernacle would be serious in thus writing. Only think of Mr. Spurgeon in "lawn sleeves, gaiters, and other ornamental appendages!" I wonder what he thinks of it himself. Whatever he may think I am satisfied of one thing, that if he has read it his risible faculties must have been considerably agitated. If Mr. Punch gets hold of it he will surely make something of it.

It is pretty certain that if church folk and Mr. Spurgeon are ever to be members of the same church, the coming over will have to be on their part.

W. B. M. U.
"Arië, shine: for thy light is come."
How wonderful!
He answered all my prayer abundantly.
And crowned the work that to His feet I brought.
With blessings more than I had asked or thought.
A blessing undisguised and fair and free,
I stood amazed, and whispered, "Can it be
That He hath granted all the boon I sought?"
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!
O faithless heart! He said that He would hear,
And prove His promise. Wherefore didst thou fear?
Why marvel that the Lord has kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success.

From Rev. John Loggins' "Value and Success of Foreign Missions."

Two great native evils, which are still upheld by the British rulers of India, child marriage and the cruel and barbarous treatment of widows, and the missionaries are now endeavoring to have suppressed, and they believe that these could be more easily abolished now than some of the enormities previously referred to were suppressed long ago.

The prime minister of Indore, a cultured but orthodox Hindu, holds that Hindu civilization is doomed, and that the women are lifted out of their present bondage of ignorance and superstition. He says child marriage is no marriage at all, that the existence of the child-widow is one of the darkest blot on the civilization of any people. A Brahmin has published a tract on infanticide. He shows that the murder of 12,542 infants have been made public during the past fifteen years. This catalogue represents only a fraction of the murders committed upon helpless Hindoos. This Brahmin gentleman charges these murders upon enforced widowhood of Hindoo women.

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Mrs. Jennie F. Willing, in a late missionary address in New York City, related a story of a missionary and his wife in one of the South Sea Islands, where Dr. Crocker, of Michigan University, narrowly escaped being eaten by cannibals. Dr. Crocker and a companion lived to tell the story of their adventure in England. Moved by love, and under the guidance of the Holy Spirit, a clergyman and his wife decided to go out as missionaries to that very island. Embarking on a merchant's vessel, they succeeded in inducing the captain to put them ashore where none of the inhabitants were visible.

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The good, the fruitful ground; Expect not here or there, O'er hill and dale, by plants 'tis found; Go forth then everywhere, Thou knowest not which may thrive, The late or early sown; Grace keeps the precious germ alive Where and whenever sown.

Literary Notes.

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The captain's trading enterprises resulted in almost entire loss of all his property, in no end of perils and hardships and in long years of hectoring fruitless endeavor to obtain from the home authorities compensation for his losses sustained in this country. Mr. Smith has placed us under great obligation by preserving this record. He is a pleasant writer, is thoroughly loyal to his queen and breathes the spirit of our new young Canadian nationality, and is not likely ever to go over the border, at least to remain. The book is printed by the N. S. Printing Co., and sold at 35c.

There seems to be a rebound from the prevalent acceptance of the Darwinian theory of evolution as applied to morals. Two of the ablest scholars in England have taken up the subject at once, each from a different point of view, to show that the times have come for a re-examination of the Darwinian philosophy, as it is accepted by a large proportion of the scientific world. Prof. St. George Mivart, himself one of the most distinguished investigators of this generation, who criticised Darwin's theory on its first appearance and made an argument against it which Darwin himself confessed had great weight, has contributed to the *Forum* for May his second essay to prove that the theory fails as a scientific theory purely where man comes in, and that moral deductions made from it are of no weight whatever. He brings forward much interesting evidence to show the unphilosophic character of Darwin's mind. Prof. Mivart's first essay, which he called "Darwin's Brilliant Fallacy," appeared in the *Forum* for March. The other scholar who leads the attack on the Darwin theory of moral development is Mr. W. S. Lilly, the great authority on ethics; and his argument is from the point of view of a master of moral philosophy. It is noteworthy that as the writings of Herbert Spencer and Prof. Huxley, and to a certain extent of Darwin himself, received their earliest recognition in America, so these important criticisms of their philosophy, which are attracting a great deal of attention in England, appear first in the *Forum*, an American periodical.

A 16-page, 20-picture article about the "Children of the White House" during the Jackson administration is a leading and most entertaining feature of the *May Wide Awake*.

A Touch of Faith.

Concerning the woman, who went to Christ and put her hand to the fringe of his garment, we may say that her faith was the grand and crowning element which characterized her touch of Christ. It was not her faith in the touch itself; nor was it her faith in the fringe of Christ's garment; nor yet was it her faith in her own faith; but it was her faith in Christ. Her hand touched the fringe, but her faith touched the very heart and power of Christ. It was a drawing faith, for it drew power from Christ. The revised version says that He perceived that power had proceeded from Him. The woman's faith, like a magnet, had drawn power out of the spiritual depths of Christ's great nature, and absorbed it into her own physical nature, and straightway she was healed. But, she would not have received that power, had not her touch been one of faith. An unbeliever might have said: "What is the use of exercising any faith in Christ; would not a touch, without faith, be just as effectual?" Oh, no, it would not.

Christ's power did not proceed out of Him, unless it were drawn upon, by the touch of faith. His power did not issue out of Him, indiscriminately, and spend its force upon unbelievers, as well as believers. If it had, then whoever, in that vast throng, afflicted with disease, had brushed against the fringe of His garment, would have been also healed, whether they put their faith in Him or not. But it was not so. It required the touch of faith to bring out the mysterious power and healing energy, and have it touch the seat of the woman's disease, and banish its presence, and bring to her body the glow of health and the buoyancy of a new life. We cannot tell how this was done; we cannot give the peculiar philosophy of this thing, and explain how it is that a simple faith, accompanying that woman's touch of the fringe of Christ's garment, should result in drawing from Him, so much of His power as was necessary to eradicate her disease and make her a perfectly healthy woman again. But we know that she had undoubted faith in Christ, for she said within herself, "If I do but touch His garment, I shall be made whole—I shall be saved." And she was made whole. The power of Christ, in response to her faith, dispelled the power of her disease, and straightway she was made perfectly whole!

Reader, Christ is not so far away that you cannot touch Him, with your faith. You may say, that, if He were near you, in bodily form, you could, more easily, touch Him; but you ought to thank God that your faith can touch His Son, just as readily and effectually, now, as your physical hand could touch Him if He were standing by you in physical form. And even then, you would have to throw your faith into Him, if you received any healing.

Oh, what a blessed thing it is that we may touch Him, even now, by our faith, and draw into our diseased hearts the power of His life and the energy of His love, and thus have Him in us!

C. H. WYTHEBEE.

Missionary News and Jottings from Lower New York.

BY J. F. AVERY, MARINERS' TEMPLE, OLIVER AND SIKENY STREETS.

The promise is, give and it shall be given unto you again good measure and running over. Sparing sowing, means scantiness at harvest. Sow liberally, it will keep the devil busy picking up wayside seed, and give better chance for that which falls on good ground to get a fair start. Then he cannot pluck it up. He sowed tares, hoping the disciples in their confusion and haste, might root up the wheat also. Hence Christ's caution to let both grow. Watch development and the assured separation at the harvest.

We have almost reached the 700 line in our pledge book. During the past eighteen months our gospel temperance meetings have opened to us strange experiences. It would be hardly possible to fairly review the list. Many a sailor had put his name there and has gone on a long voyage, maybe one which allows of no return. Strangers dropped into our meeting, they signed and then passed on. What tales they tell; what evidences in person they produce to illustrate that strong drink is an evil and a curse. How many hundreds we meet homeless, restless, comfortless and friendless. And the testimony, with many an honest tear drop, is, the drink is my ruin. "But it is too late; what can I do? My name, my earthly paradise, my health is all gone through the serpent's bite. The adder's sting madened me. I am hopeless and lost."

Thank God the gospel has brought many a one out of the deepest despair to-day they are saved. Happy and useful members of society.

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