

Messenger and Visitor.

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Directions to Subscribers in Remitting their Subscriptions.

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All our Pastors are Agents.

—APPOINT.—In the hasty glance at the Messenger and Visitor of June 3, which was published while we were at the S. N. E. Association, we did not observe that there was a note at the bottom of the announcement of the yearly meeting of the Union Baptist Education Society, calling attention to the closing exercises of the Seminary. We gladly acknowledge our error in a note which appeared in our last issue about the matter, and express our regret that it was published.

—VOCAL MUSIC AT ACADEMIA SEMINARY.—We take pleasure in mentioning the department of Vocal Music in our Seminary at Wolfville. It may be that this valuable department has not received the attention it merits. There is no music so sweet as that of the human voice. It is indispensable at all the services of the church and at social entertainments, while it adds an additional charm to home life. For real service, the culture of the voice has the first place in all kinds of musical education. We are glad that there is a vocal music department in connection with our Seminary. Miss Hitchens, who has charge of this department, has availed herself of the best advantages, and is painstaking and enthusiastic in her work. It is to be hoped that as many as possible will place themselves under her instruction during the coming year.

—BRITISH FOREIGN BIBLE SOCIETY.—Dr. Thomas, at the B. F. B. S. Meetings in London, referred to the attitude of the above Society to Baptists as follows:

We have reason to be thankful that God has set so much honor upon this Society, as to raise some of its missionaries to the highest distinction in Biblical translation—Rome, Marquis, Ward, Wenger, Carey. God has put a wonderful blessing upon their labors. The Baptists have claims, if any denomination has, upon the British and Foreign Bible Society, for the society was founded chiefly by a Baptist minister in London, Mr. Hughes, of Battersea. Still we see that their conduct in relation to our translations in India is not only ungenerous, but unjust, cruel, and tyrannical, in withholding their support from our translations there, and that, too, while they contribute to and support the Roman Catholic translations on the Continent. As far back as 1836 a request was sent to the British and Foreign Bible Society, by three missionaries of London Missionary Societies (whose names, I think, have never been made public, and who were on intimate terms of friendship with Dr. Yates in India), but no sanction was given to any Indian translation in which the word "Baptism" was translated "immersion," and from that day to the present that sanction has never been given. When applications were made to bring out a version of Bengali, by Dr. Yates—which good scholars acknowledged to be the best version—the Bible Society refused it.

—CHRISTIAN UNITARIANS (?).—The Unitarians of the West, in their recent Conference, refused to adopt a resolution to the effect that the object of the Conference was "to diffuse the knowledge and promote the interests of pure Christianity" because it contained the word Christianity (?). Another resolution stating the purpose of the Conference "to be the promotion of the religion of love to God and love to men" was also voted down because the word "God" was thought to be "dogmatic!" The resolution finally adopted was to the effect that the Conference "welcomes all who wish to join it to help establish truth, righteousness and love in the world." Why this body should be called "Christian" is a question. When a body reject the divinity of Christ, the step is not far to a virtual rejection of Christianity.

—EDITOR.—The editor of the Messenger and Visitor is absent on his round of visits to the Associations.

—GENTLE REMINDERS.—We begin, this week, to send out some bills to subscribers who are in arrears. Will those to whom they are sent kindly attend to them, and remit. We are under heavy expenses all the time, and wish our subscribers to help us. If any errors occur, it will give us pleasure to rectify them. Where those who are in arrears for 1886 prefer, let them send us \$3.00 for the years '86 and '87, instead of the \$2.00 for 1886 and '87 bill. Where the subscription for 1885 and '86 are both due, let them send \$5.00 for '85 and '86 and '87 instead of \$4.00 for '85 and '86 as per bill.

—WOODSTOCK COLLEGE.—Our brethren of Ontario have, as last, a distinct educational policy. Woodstock College is to be made a University with degree conferring power. Dr. Band declares this emphatically at the Grand River Association.

The work of raising the \$50,000 upon which Hon. Mr. McMaster's gift of \$250,000 is conditioned, is being pushed energetically. Woodstock is asked to give \$10,000. The citizens are taking hold of the matter with enthusiasm. Deacon Karn, of the organ-manufacturing company, has started the subscription with \$2000. The outlook is bright with promise. Let us be stirred to do a grand thing for Acadia. With Acadia and Woodstock as literary Colleges and McMaster Hall as the Theological Institution, Canadian Baptists may well be encouraged. —Later.—The Rev. D. A. McGregor, B. A., has accepted the professorship at the Toronto Baptist College. The Grand River Association has endorsed the recent changes in the College, and pledged itself to aid in building up Woodstock College into a great Christian University. Of the \$50,000 to be raised for buildings and equipments, \$20,000 has been pledged, Woodstock coming nobly to the front with \$10,000.

—TO ALL THOSE OF OUR READERS WHO ARE TEACHERS, OR AT ALL INSTANTLY INTERESTED IN EDUCATIONAL MATTERS, WE RECOMMEND THE NEW BRUNSWICK JOURNAL OF EDUCATION—a new comer. Its object is to advance all the interests of education, to form a medium for the exchange of ideas among teachers, and to be a gazette of information concerning the fraternity.

It is a serious defect in our educational system that there is a lack of sympathy between the educational authorities and the teachers, caused in the main by want of means for the free exchange of views. The Journal is an attempt to cover this ground. The senior Editor, Mr. Geo. U. Hay, Ph. B., of the St. John Grammar School, is an old journalist; the other Editor is Inspector Carter, M. A. The subscription price is 60c. per year.

—FOREIGN HELP FOR HOME MISSIONS.—The contribution for Home Missions in the Maritime Provinces taken up, at the Conference at Bobbitt last January, to which Bro. Cochon alludes in his monthly report of the Home Mission Board, was a very pleasing incident. It shows that our brethren among the Telugus are grateful for the efforts made by us in sending them the gospel. It will do them good, also, to think about others than themselves, by broadening their sympathies and making them more useful. No matter how poor a church may be, there should ever be contributions to objects outside of their own fields, or the spirit of the people will become narrow and selfish. We hope all our weak churches at home will follow the example of their dusky brethren and sisters on "India's coral strand," and send on contributions to aid our great denominational work.

Cardinal Wiseman on Baptism.

I desire to make one other quotation from the chapter on Purgatory, which is as suggestive to the defenders of the old theology as to the advocates of the New.

"Take the sacrament of Baptism, as now practised in the Church. The apostles were simply told to baptise all nations; but how do you prove from this that baptism is to be administered to infants? And yet the English Church articles prescribe infant baptism. Or whence comes the warrant for departing from the literal meaning of the word, which means immersion, and the adoption of mere effusion or sprinkling of the water? There may have been infants in the families or houses spoken of as baptised—possibly so; but this is only conjecture, and not proof; surely not enough to base an important practice on, which, without better authority, should seem to contradict our Saviour's command, that faith should precede or accompany baptism: 'He that believeth and is baptised shall be saved.' For in a positive institution, wholly depending on the will of the legislator, positive authority is requisite for any modification of the prescribed act. Where is the security for those modifications, if not in the explanation of the Church, conveyed to us by her ancient practices?"

In other words, in the judgment of Cardinal Wiseman, and according to the will of Christ in the appointment of a positive institution of Christianity, baptism was originally immersion, administered to actual believers in Christ. But in the judgment of Cardinal Wiseman, the Church has the power, "the positive authority," to explain and modify the original institution, this prescribed act. So, that in the judgment of Cardinal Wiseman and of the Catholic Church, the practice of sprinkling and of so-called infant-baptism rests upon the same authority as the doctrine of Purgatory.—Dr. King in Zion's Advocate.

—Hon. B. H. Hill, Jr., of Atlanta, Ga., says that of the seven hundred criminals convicted by him in his eight years' sentence, six hundred committed their crimes under the influence of whiskey. And yet Christian men find it in their hearts to oppose prohibition.

Prayer-Meeting Killers.

BY DONALD MURRAY.

The prayer-meeting is of the utmost importance to the life and welfare of the Christian church. Religious prosperity among the people of God will depend largely upon it. Near the beginning of this century occurred that deplorable apostasy among the Congregational churches of New England which swept Harvard College, as well as the Boston churches, into Unitarianism. The outbreak was preceded by the abandonment on the part of a large number of churches of the meeting for weekly prayer. Even in the Old South church, which stood the shock and outbreathed the gale—the only Congregational church in Boston that did—the prayer-meeting was abandoned for four years, and when the pastor, Dr. Eekley, warmed by his intercourse with Drs. Baldwin and Stillman, of our faith, in 1807, started a meeting to pray for the revival of the church, he found but one man in the whole congregation who had confidence to lead in prayer. The life of the churches withered in proportion to the abandonment of the weekly prayer meeting.

We may be sure that like causes will produce like results. Anything that injures the prayer-meeting injures the church; whatever tends to kill the prayer-meeting aims at the heart of all piety among the church-members. All this is so obvious that it does not need an argument to prove it, nor a fact to illustrate it.

Now the prayer-meeting, holding such a place in our religious life, should be carefully guarded from harm. Nothing should be allowed to mar its benign work or injure its influence. Everything should be kept out of it that is destructive to its power, and all means should be used to give it the proper tone and direction. Now I have attended prayer-meetings for many years, and have often seen them rendered useless by some well-meaning brother, who in spite of his piety, is a prayer-meeting killer. Our minister sometimes kills the prayer-meeting. He comes in and reads a long chapter in the Bible, talks three-quarters of an hour, and at ten minutes before the time to close the services he declares "the meeting open." He has exhausted the Scriptures, lesson, the patience of the people and himself. A dozen young converts wanted to speak, a score of earnest people had something to say, but in his folly he took up all the time. He complains of the work of the ministry as hard work; He wonders why the church does not come up to his help. He regrets that no more come out to prayer-meeting. But he does not seem to know that he has killed the meeting, and is solely to blame for the fact that people stay away.

And then we have the Atonement brother, who thinks he must preach a sermon. He has come prepared. He has it on his tongue's end. The pastor has opened on "regeneration." He preaches a sermon on "brotherly love." The minister has given one key-note, and he strikes another. He is elaborate, profound, metaphysical—or thinks he is. He takes twenty minutes. The people yawn. The minister looks at the clock. The brother preaches his peroration and sits down. The meeting is dead. He does not see the sarcasm, when on leaving the church a good sister says to him, "Brother Jones, you ought to have been a minister."

Then we have the brother who has an impediment in his speech. He cannot make one word in ten understood by any body. As soon as he begins Christians hang their heads, the pastor fidgets in his seat as if he was sitting on a tack or a pin, and the girls and boys begin to giggle. Naughty boys and girls, but they cannot help it. Even the deacons curl their lips. He begins to speak just when the meeting has become intensely solemn and interesting, and manages in five minutes to dispel all seriousness from the service. No wonder that one night when he closed, the pastor prayed, "O Lord, if thou dost give Brother Sam anything to say, do it in mercy, until his tongue and let him say it."

Then we have the self-righteous brother. He has a mission. It is to warn, rebuke and reprove the church for its worldliness. From week to week it is the same downward story. He deals in insinuations. He intimates that somebody has gone wrong. He tells us we can never prosper while we have such doings; that God will never revive his work while the members of the church are so worldly. Sinners listen, and begin to think the Christians a bad lot. Quiet people are annoyed at the assumption of superior holiness, and the brother goes home with the consoling thought, "I have done my duty," but does not know that he has killed the meeting.

Then we have the controversialist brother. His head is level, he thinks; the people all say he is a crank. He takes issue. He rises slowly and pretentiously. He says, "I don't quite agree with the interpretation the pastor has given to this Scripture." Then he argues it—at least he thinks he

does—and turns the service into a debate, and the prayer-meeting is killed.

Then Deacon Longfellow prays—you ought to hear him. He turns his back to the audience, and is slow and low. He prays about the Jews and the antediluvians, remembers the Sunday-school and the pastor, goes out in his heart two or three times for the sick, tells the Lord where he has been, what he has thought, discusses missions, education, the labor question and the kingdom to come. He goes round and round and round, until he cannot think of anything to say, and winds up with a benediction. You cannot say a word against the deacon. He is one of the best men, but he does kill the prayer-meeting. Then Sister Mary talks—women talk in our meetings. She tells about her wicked "partner," who is unwilling to have her pray at him, and who cruelly tells her that if she is going to heaven he doesn't want to go that way, describes her ailments, mostly physical, suggests that the reason why the pastor does not call on her is that he doesn't go among the poor, and winds up with a fit of hysterical crying, which unnerves every body in the house, and kills the meeting. Then we have a brother who thinks he can sing. And sing he will. At a moment when meetings are tender, and heart-doors are opening to let Christ in, he strikes up—yes, "strikes up,"—that is a good term for it. The tune is unfamiliar and the words are unknown, but he "strikes up." He pitches it so high that nobody can follow him, and his voice becomes a squeak. He stops and "pitches" again—this time too low—so low that the few who try to get down to where he is, make sounds like so many frogs on a night in autumn. One by one they drop out, and he grunts on to the end and kills the meeting.

Then young Brother Jehu, who is a good Christian, but has a way of his own, you know. The meeting has had for its subject "Christ's Solicitude for Souls." Everything has been tender, and the pastor is about to ask the serious-minded who wish for prayer, to stand up. It is the critical moment of the meeting. Brother Jehu rises. The pastor sees him and kindly gives way to him. Brother Jehu has but one word to say. He will detain the meeting but a moment, thinks perhaps he ought not to speak at all. He is interested in the subject of the hour, but his mind has been led in another channel, and he cannot satisfy his conscience unless he should what is on his mind. It is this, that "men should vote as they pray." Now, mind you, Brother Jehu was made a vote distributor the other night by the party of reform. He has his say out. Nobody rises for prayer, though the heartful pastor pleads. The meeting is killed. At another time the remarks of Brother Jehu would have been good; tonight they are murderous.

These are a few of the prayer-meeting killers that come up in our churches and do a fearful, but perhaps unconscious wrong. The poor prayer-meeting which ought to be the life of the church, is spoiled by those who have not common-sense enough to know whether they are doing good or evil. Some pray it into the ground. Some sing it into the ground. Some talk it to death. The sexton often kills it by compelling the people to breathe a poisonous atmosphere which makes them stupid, and sends them to their homes with aching heads. Or, he lets the door squeak every time it is opened, for want of a drop of oil. Or, he leaves windows open, and keeps the people shivering in cold currents of air.

Now how can we save our prayer meeting from the disastrous work of these persons? The deacon says it is his right to pray a half hour if he wants to, and as to being heard, he does not pray to be heard of men. The critic says that he is only obeying the church covenant when he reproves his brethren. The minister thinks he ought to have all the time he wants, as he is the best talker. The singing brother is offended if you tell him that he doesn't know how to sing. The political exponent says that "truth" is always in order. And dear, good, old stammerer, who talks in the unknown tongue, seems to enjoy it so much that you don't want to put him down if you could.

Must the prayer-meeting go, as some say the Chinese say—no? O, shall we call a fast, and sanctify a solemn assembly, and pray for the revival of common-sense in the conduct of that blessed institution of the Christian church—the weekly prayer-meeting?

God Knows.

The aching head may well cease to throb when laid upon that softest pillow for human pain—"God knows!" The sleep that falls like heavenly dew to the music of the lullaby—"All things work together for good to them that love God," and "Fear not! I am with thee!" brings strength and renewal of youth with but for present ill. Your "shadowy future" is definite and distinct to him. Whichever of seeming disaster it may hold for you, be assured that it is only in seeming,

that his purposes toward you must, from the necessities of his own nature, be all love and goodness. Be patient, yet hopeful, in awaiting the development of his will.—Marion Harland.

Church Benevolence.

Get the committees to work. Do not do what you can get others to do. Christ would the Jews roll away the stone from the sepulchre. He is not the greatest pastor who can do the most work, but he is who can set the most people to work. When you can get a man to do something for God, he finds out that co-working with the divine cause God to do something for him. The average preacher of apostasy is work. "Flying owls are never caught in the fowler's snare."

No Cornelia or Volunna ever showed a finer spirit than the mother of Lyman, who when informed of his death at the hands of cannibals, and that his body had been devoured by his murderers, lifted her streaming eyes toward heaven, and amid intermingled sobs, exclaimed: "Praise the Lord that He ever gave me so good a son! Had I another like him, I would send him to preach salvation to the savages that feasted on his flesh." It has been said that "graves are needed in the mission fields." They are billeted with them—"the green mountain tops of a far distant world." The rounded hillock over the pulseless breast of Bishop Riley rises higher in the eye of faith than Himalayan oaks. The courage of Gordon is eclipsed by the exploits of Livingston, and the march of William Taylor and his little band of missionaries into the heart of Africa is the sublimest spectacle of modern times. Suppose they do fall. So fell the 300 at Thermopylae, but they survived in the freshened patriotism of ten thousand Greeks. The daring deeds of Achilles made the heroes of Marathon and Platae. Should Wm. Taylor and his company fall beneath savage arms or fatal fevers ere a single son of Ham is won to Christ, the church will chant in epic pentameters their vicarious heroism, and become instinct with the same noble revenge that filled the soul of Lyman's mother. Africa redeemed would avenge the church for her "soble army of martyrs."

"They never fail who die in a good cause; the block may soak their gore, Their heads may sodden in the sun, their limbs Be strung to city gates and castle walls, But still their spirit walks abroad." Every missionary who has lost his life in pagan lands has saved it. It can scarcely be said that a man loses that he instantaneously finds. One moment a martyr in flood or flame—the next an immortal crying beneath the altar, "How long?"—Howard Henderson.

Glimpses of Egypt.

If ever Egypt is to stand alone, it must be on a Coptic basis. That race—the real Egyptians—who have for twelve hundred years held their creed against every persecution, and in spite of a domineering fanaticism, has in it more vitality than is dreamed of in England. If no foreign influence is brought to bear against them and real liberty be established in the country, the Copts will by sheer force of character and intellect rise to the top. They have in spite of everything been all through at the top of the civil service, with nothing but the foreign military caste and its dependents above them, simply by brain power. A people who—as I have seen—will in an out-of-the-way province, apart from all foreign influence, train up their children so that large numbers of boys at twelve years old can talk and read English and French fluently, without ever having seen a foreigner to speak to, have in them a foresight, a determination, a perseverance, and an intelligence which must meet their due reward sooner or later. Yet these were the people who, under the cry of "Egypt for the Egyptians," were hourly expecting to be massacred, and prayed night and day in their churches until they heard their answer in the clatter of English horse hoofs and went out a free people (once more to welcome their deliverers).

Egypt is not at a standstill at present; it is moving faster, for better or for worse, than it ever moved before. And this is true of its antiquities as well as of other things; the ancient cities are being in the present day dug away and their earth spread on the ground as a fertilizer; and this is going on at such a rate that some have almost entirely disappeared already, and fields of corn have taken their place. Others are diminished to half the size they were a generation or two back, and are still diminishing every day. And the time does not seem very far distant when scarcely a site of a city will be able to be identified. Certainly Egypt will have exhausted its antiquity fields before England exhausts its coal fields. And up the Nile tombs are opened every year and

fewer left to be discovered. In one sense we are only just beginning to explore Egypt, and the treasure seems to us inexhaustible, but that is only because of the paucity scale of our attack from the scientific side; in another and terribly true sense Egypt is exhausting itself. The natives are ceaselessly digging, and unless we look to it pretty quickly the history of the country will have perished before our eyes by the destructive activity of its inhabitants. Never before has that land of monuments been so fiercely worked on; daily and hourly the spoils of ages past are run-aced, and if of marketable value are carried off; but whether preserved or not is a small matter compared with the entire loss of their connection and history which always results in this way. If we are not to incur the curse of posterity for our vandalism and inertia, we must be up and doing in the right way.—English Illustrated Magazine.

Seven Golden Rules.

It need not be urged on you to read the Scriptures and engage in private prayer daily; these you know, are essential to the Christian life.

1. Never, in any society, be reluctant to confess yourself a follower of Christ. (Luke xii. 8.) Disregard to this rule is a fruitful source of backsliding.

2. Secure at least one hour each week for meditation—quiet, serious, fixing of the mind on some great religious truths. On such occasions be alone. Away from work, books, friends—everything. (Phil. iv. 8.)

3. Never allow a day to pass without doing something for the Master. Endeavor to bring to Christ at least one soul each year. (John ix. 4.)

4. Except on rare occasions forget your past sins. Progress in the Christian life may best be secured by—"Forgetting those things which are behind and reaching forth unto those things which are before." (Phil. iii. 13.)

5. Never doubt. Never judge of your Christian progress or of your acceptance with the Father by your feelings, they are apt to deceive you. (Job xiii. 1.)

6. Let your motto ever be—"Looking unto Jesus." (Heb. xii. 3.) Attention to this rule will save you many anxious doubts.

7. Give to the Lord in proportion to that which he has given you. God loveth a cheerful giver. (2 Cor. ix. 6-9.)

Yours in Christ Jesus,
Rev. G. F. Searcy, F. S. Co.

This, That, and The Other.

—It is now stated that among the decrees adopted by the Roman Catholic Episcopal council, which closed at Quebec on the 6th instant, is one making a reserved case of electoral bribery. The effect of this will be that Catholics making confession of giving or accepting bribes cannot obtain absolution except from the bishop of their diocese, to whom the power is reserved, with the hope of obtaining greater electoral purity. We give the statement as outlined in an exchange, and we are glad to notice any movement in the churches tending to restrict and lessen the bribery and corruption of late so widely prevalent. We should be glad to find the Protestant churches and ministry also taking decided action to check one of the greatest public evils of the time.—St. John Telegraph.

—A preacher was deploring the fact that he had been caught in the rain and had been wet through. "Never mind said one of his congregation, you will be dry enough by Sunday."

—A pastor of a colored church at Fort Gaines, Ga., succeeded in having the church debt liquidated in a very novel manner. The members had bound themselves under a promise to pay it, and two Sundays ago the pastor informed them that if they did not pay it at once, he would turn them out of the church for lying. Last Sunday each member of the congregation brought \$1.50, and the debt was paid.

—In seven years before the Dakota Indians were Christianized, their support cost our government \$1,843,000; in seven years after, it cost only \$120,000.

—There are 6,600 pa-toral charges in the State Church of Prussia, and 224 candidates are wanted annually to fill up vacancies. The number of theological students is 1,835 in Prussia, a total of 4,108 for Protestant Germany.

—In classifying the three principal divisions of the Episcopal Church, some one says: High churchmen are antiquarians; Low churchmen are platitudinarians; and Broad churchmen are latitudinarians.

—The sale of Bibles, religious books and magazines through the collections of Mr. Spurgeon's church, amounted during the past year to nearly \$45,000. Seventy-eight men were employed in work, and 1,500 towns and villages were visited.

—The Sultan of Turkey has 250 wives, and his personal expenses are \$12,000,000 per year.