

# Messenger and Visitor.

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**UNFULFILLED PROMISES.**—We fear we have reckoned without our host in saying that various addresses, etc., pertaining to the Convention and Jubilee would appear in the *Messenger* and *Visitor*. Bro. Kempton, minister that he is, has assigned his Convention address to the flames. President Jones' retiring address may have been composed in haste, and so have been considered useless for the *Ignoble* *Journal*. As far as we are concerned, it has not been considered as one of our mainstays. Bro. Steele thinks it best not to publish his Jubilee address in the *Messenger* and *Visitor*, as it has appeared in the secular press, and will appear in the Jubilee volume with the others. Dr. Foster's address was not written, and as there was no photograph to catch it in its waxen tube, has gone where fides of eloquent speech have before gone. Dr. Sawyer's address fell into the hands of a reporter, and was to appear in an enterprising daily paper. Where it is now, we know not. The closing Jubilee address has not been wrested away, and as a part of it came last and some of it did not come at all, on that historic night when the Jubilee celebration closed, has come first in the *Messenger* and *Visitor*. Dr. Saunders' sermon is quite a *piece de resistance*.

**DRUNKENNESS IN FRANCE.**—Drunkenness so increased in France, and the sad result became so pronounced, that the government appointed a commission to inquire into the evil and suggest a remedy. This commission has just reported. It is evident that those composing it have only made the first step in the direction of the only real remedy. They recognize the traffic in liquor as legitimate, and so intimately related to the social life of the people that it must not be fatally hampered. They recommend government supervision and high license. It will not take very long to convince those who are open to conviction that no such easy methods will cope with the drink evil. Then, when the best men are ready to take another step, there will come the contest with entrenched greed. It is significant, however, that the French government, untouched by moral or religious scruples, and upon purely economic grounds, are prepared to take any action.

**IS COMMUNION AN INCONVENIENCE?**—One of our exchanges calls attention to the fact that those of our ministers who adopt open communion sentiments almost invariably drift away to Pedobaptist denominations, if they do not drift further. For instance, C. H. Malcom has become an Episcopalian, D. M. Reeves a Presbyterian, G. F. Pentecost an A. J. F. Brethrens Congregationalist, etc. The query of our contemporary is, how these brethren who profess such strictness as to the Lord's Supper can be so careless about the sister ordinance as to consent to sprinkle babes, etc. But this is but one side of the question. Is not open communion the result of looseness due to placing sentiment above reason? Those who adopt this view, therefore, are all the more liable to be careless about the other ordinance. It has been well said that the place for those of our denomination in the United States who adopt open communion views is in the Free Will Baptist denomination. That very few of our people become open communists, and still less unite with this body, is shown by the fact that this body is scarcely holding its own. Indeed, we cannot recall one of our ministers who has united with it because of open communion views. When they adopt this view, it seems that they loyalty to Baptist principles is so appalled that they go to the stronger Pedobaptist bodies.

**MISSIONARY COMITY.**—There is trouble between the Lutheran Mission and the Baptist Missionary Union. Some years ago converts from the north of the Kristian River came over to the south side to the Baptist missionaries for baptism. They continued to flock over until six thousand had united with the Baptist churches. As these had to be cared for, the Missionary Union established stations among them, where the Lutherans had none. The Lutherans complained of this, claiming that all the north of the Kristian belonged to their mission field. A conference was held, at which it was agreed that each denomination should have the right to plant stations where the other had none, but that neither should plant a station already occupied by the other. The Lutherans have now declared their intention to plant missions in towns already occupied by our denomination, thus breaking their own agreement. As is usual with the party in the wrong, they are charging the Baptists with attempting to crowd them out of their field.

**STANLEY CONVENTION.**—The Independent has some on one of the most partisan of the Republican partisan papers of the United States. It seems a little incongruous to find the first place on the editorial pages given up to fierce political

articles and these followed by articles on deep spiritual subjects. The politics of the time or of religion do not mingle very well. One has to do with God, the soul and the hereafter; the other with—well, methods, etc., neither divine nor heavenly. While this is said, let it not be thought that it is supposed that politics and religion are necessarily incongruous. But there must be a great lifting of the first from their present state, or a terrible degradation of the latter before they can be harmonized.

**RETRIBUTION.**—The following from the *National Baptist* shows how God overrules a small injustice to accomplish great results, and also illustrates the truth that he does not fail to punish wrongs:

"Those of our readers whose recollections extend over thirty years will, perhaps, remember the case of young Moriara, a Jewish child who had been secretly baptized in Bologna by his Catholic nurse. Thereupon he was kidnapped by the Papal officials on the plea that having been baptized he belonged to the Romish Church. The most strenuous efforts were made to induce the papal authorities to give him up. Sir Moses Montefiore, the Rothschilds, the Archbishop of Canterbury, and many other persons high in public and private stations, protested against the violation of religious liberty, but in vain.

"The boy was brought up for the priesthood, and is now, at the age of 37, 'Father Moriara,' a canon of the Order of St. Augustine. He is a theological student and alchemist man. It is one of those strange cases where God allows righteousness and justice to be trampled in the dust, and injustice, for the time at least, to triumph.

"In the commission of this crime, the Pope was backed by the power of Austria. We have seen it stated that at one point in the Franco-Austrian war of 1859, the Austrian troops might have gained a great advantage, if they had possessed the necessary means for a rapid movement. The Austrian government appealed to the Rothschilds for a loan. The Rothschilds replied, 'No! You sinned the crime against our race in the kidnapping of young Moriara. Nothing for us.' As a result, the Austrians were defeated in the war. Serbia became a compact and independent kingdom, the beginning of free and united Italy.

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this host of colored Baptists is to be the evangelization of Africa, can be readily conjectured.

## Sound Doctrine the Root of Righteous Living.

It is not an uncommon practice among men who boastfully call themselves liberal thinkers to decry doctrinal theology. "We have no respect for creeds," is their watchword. Their prejudice against those formulations of Christian truth is derived in part from the revolt of many good men, not from the truth itself, but from those deformities with which the false philosophies of past ages long disfigured the beauty of Christian doctrine. Looking, for example, at the narrow dogmas of Augustine, which fastened for ages like barnacles on the creeds of Christianity, and comparing their narrowness and logical results with the broad, grand, and reasonable concepts of St. Paul and St. John, men have permitted their righteous disgust for those dogmas to breed an unrighteous prejudice against all formulations of doctrine. And this repulsion is not seldom expressed in these words of Pope:

"For modes of faith left graceless zealots fight; His can't be wrong whose life is in the right."

It needs but little reflection to convince one's self that this unqualified censure of a creed, as such, and the poet's expression of it are alike unreasonable. Christianity is a life having its genesis in a series of revealed truths. When these truths are clearly perceived by the mind, accepted by the will, and received into the affections by faith, they lift their recipient into what Ewald fittingly describes "as a full personal participation in their inspiring force." That force is the energy of the Holy Ghost operating in and by the truth. Inasmuch, therefore, as the whole circle of saving truths may be expressed in a few significant fundamental propositions—that is, in such a series of formulated statements as may be called a creed—so valid objections can be maintained against a judiciously constructed creed. On the contrary, such may be said in its defense, being its practical value as containing the constants, the foundations of faith, is very great. All that is necessary to saving faith may be put into a creed. But to be such it must contain the pure truth of revelation, unaltered by the speculations of men, which, instead of illuminating, too often obscure the path by which souls must approach the cross.

It is therefore, neither wise nor safe to cherish the popular prejudice against creeds to which Pope gave poetic expression. The faith by which men are saved must have a creed; that is, it must stand on clear concepts of those truths which when appropriated become regenerating forces. And it is only when its perception includes the loftiest truths of the Gospel that it attains its utmost energy and develops the highest type of moral beauty in a human life. Instead, if its beliefs be shadowed by mistaken views of the divine character, with misconceptions which limit the propitiation actually made for "the sins of the world," it is to select few arbitrarily chosen, it cannot give birth to the joyous confidence of a restful love, but only to an uncertain peace subject to constant fluctuations through their doubts. Thus the sweetest fruits of faith grow only on clear concepts of the most exalted doctrines of his truth.

Such a faith also acts on the life by bringing its concepts into such authoritative relations with the conscience as to compel its recognition of them as being in harmony with those moral intuitions to which it has always given expression. As the revealed will of God confirms the intuitions of the natural conscience, so the conscience under the inspiration of faith, endorses the ethical requirements of the Gospel, and demands their introduction into the believer's life. And this demand is cordially responded to by the love begotten through faith, because it is the most ardent of love to do the will of its object.

This cordiant action of faith and conscience is strongly expressed by St. Paul in his memorable discourse before Felix. After stating the contents of his faith, as including the law, the prophets, and a resurrection, he added, "Hence do I exercise myself to have always a conscience void of offense toward God and toward men." What do these words mean if not that his faith, having appropriated the truths of the Old and New Testament, moved him to strenuous efforts, not only to bring his conscience up to their standard, but also to bring his conduct up to the standard of his spiritually-quickened conscience? Hence he sought to regulate his moral judgment by the teaching of revelation, and then to so abide by that divinely-instructed conscience as not to violate or "offend" it by neglecting the spiritual service he owed to God or his ethical obligations to his fellow-men. These Paul illustrated both the importance of the doctrine which fed his faith, and of his

faith which, through its operation in his conscience, made him faithful to God and morally pure in his relations with men.

That the same fidelity to the law of faith would bring every Christian up to the standard of Paul's life, who can doubt? Why, then, do so many men professing faith in Christ's doctrines live so far below his spiritual and moral purity? Why do so many such men habitually do deeds, apparently without serious self-censure, which cannot be justified by either of the two great commandments? Why does not their faith move them to exercise themselves, as Paul did himself, to have conscience void of offense toward God and toward men?

If such men have saving faith, they are, or at least have been, so moved, but lacking that fidelity which is the handmaid of faith, they have failed to give due heed to its impulses. They have permitted their selfishness to break the upward force of faith. Instead of effort to bring their consciences up to the moral standard of the doctrines in which faith found its life, and on which it must feed or starve, they accept conventional moral standards, thereby blinding, deadening, and defiling their own consciences. Thus, instead of steadily growing into a higher spirituality and into a purer morality, they fall into religious formalism, and into practices which, though conventionally tolerated, are immoral, both in principle and tendency. They are ruled, not by the love of God and man, but by selfishness. Sentiment, not living faith, has become the source of their religious professions, and of the support they give to the institutions of Christianity. The belief or faith of such men may be as correct as Paul's, but having stifled his impulses, and refused to let it lift their consciences up to the level of divine laws, they have put it to death, and their outward conduct has become so nearly like that of men who make no professions as to make it difficult to distinguish them apart.

Such sentimental Christianity, says a thoughtful writer, "is little or no better than that sentimental humanitarianism which, when it was dominant in France, had its influence far had hardly surpassed that of the professedly criminal class. It produces a 'mawkish benevolence' which walks hand-in-hand with habitual violations of the law of religion, and human brotherhood, which it unctuously praises while remorselessly trampling on it. The effect of it is to weaken public conscience in the sincerity of Christian profession, and to undermine men's faith in the truth so hypocritically professed."—*Christian Advocate*.

## We Shall Get Home.

BY REV. O. H. SPURGEON.

We shall get home; for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning for the lost ones will be heard in the mansions above. Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not once rejoice over each one of us as a sinner repenting? Their sympathetic hearts were premature in our case if we perish by the way. But angels are not doomed to find their hopes frustrated, neither will the great Father find that he himself was glad too soon. Heaven would be a desolate place if at its banquet table David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! I must not be, for in the land of absolute perfections there is

No missing heir; so happy that lies unstrung, No vacant place those hallowed halls among.

We shall get home, for the great Father himself will never rest until we do; and he that thought us with his precious blood will never be satisfied till all his redeemed shall stand around him girt in their snowy white robes. If we had been on a pilgrimage with our families, and we had reached home ourselves, and then missed a dear child, what a stir there would be! I appeal to every father's heart: would you sleep with a child lost? Would you not tramp back every step of the road to seek your dear stray lamb? You would cry every where, "Saw ye him whom my soul loveth?" Well, I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking every where, "Saw ye him whom my soul loveth?" He would not rest until he had found his chosen, his heart's delight. Did he rest the first time till he brought us home on his shoulders rejoicing? Would he rest a second time till he had folded us in glory? No, he can never have (all joy in his heart until all his ransomed are in the place where the many mansions be. "We shall get home."

We shall get home, I am sure we shall,

and what a joy it will be! Think of the bliss of seeing our Father, our home, our Saviour, and all those who are dear to us for Jesus' sake. A venerable sister who saw me very busy the other day remarked that I shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more; but to doubt there will be space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate such felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us late, and we are all getting older; but let us not regret the fact, since the home above is being filled, and a perfect society is being formed which will last forever.

## Try It Now.

BY REV. E. H. HOWARD.

Scripture nowhere authorizes us to wait to fully comprehend the truth before heartily embracing it; but rather at once to make room for it in our hearts, adjoining until the leisure of some later day an exhaustive, theoretical, scientific, or philosophical examination or analysis of the same. This, plainly, is wise. Life is short. Eternity is long. Neither time nor habit waits for anyone. There are certain questions which will not wait for lengthened solution. They must be settled on the instant or possibly not at all. It will soon be too late. Under this head are to be included all questions relating to the formation of character. Habits grow upon us space—both habits of mind and of action. Like the vicissitudes of the seasons, like the laws of physical health, these formative processes of the soul have very little respect for mere opinion. They never call a halt out of deference for one's "views," or adjourn business until some future day, to allow one the necessary amount of time for deliberation. Questions relating to matters of human duty, and involving the formation of human character, must be settled practically and at once.

Pre-eminently is this true in regard to the soul's relation to God, and its salvation through Christ. To hesitate here for purposes either of speculation or debate is in the very nature of the case, to put in everlasting jeopardy most priceless interests.

It is the part of wisdom, on the part of a sick man, especially if sick unto death, to insist on discussing theories of medical practice, before taking the remedy prescribed? No. Having called the physician in whose skill you have the most confidence, at once you bare the pulse, show the tongue, gulp down the medicine; and then, when the days of convalescence shall have come, if you still have interest enough in the matter to do so, you discuss to your heart's content the relative merits of the different medical paths. The probability is, however, that the simple fact, that the very treatment to which, in an eminently critical moment, you unhesitatingly resorted, resulted in saving your life, will quite suffice to resolve all doubts, and to answer all perplexing questions touching this subject.

Thus relative to the soul's interests, the thing here manifestly to be done is at once and confidently to venture, with all our dreary sin-sickness, on the Great Physician, leaving all the speculative aspects of the case to be taken up, if need be, and discussed at some future day, when one has nothing of greater importance to attend to. The fact is, however, once this practical and decisive step is taken, speculation will be found to be at a discount.

There is nothing like the fervors of love to clarify the brain, or to quicken spiritual insight. Indeed, the questions under consideration are of such a nature that their solution really lies quite beyond the domain of logic and science. The truth here clearly must be spiritually discerned, if at all. It must be apprehended by faith. In fact, the satisfactory solution of all strictly spiritual problems can be reached only by actual experiment, or knowledge of the Gospel's work or power, in one's own heart and life—in that conscious elevation of his aims and ambitions, purification of his affections and joys, and sanctification and fertilization of his whole spiritual being, born of actually reducing to practice the precepts of God's holy word. He, indeed, that is willing, heartily, unconditionally, to submit to—unreservedly obey—the truth shall personally, conclusively, know of the doctrine, whether it be of God. Try this Gospel, therefore, dear reader; try it now. To-morrow, habit, religious insensibility, or death may have sealed your eternal doom. "And the door was shut."—*New York Observer*.

—Of the 117,743 Fijians more than nine tenths attend church with fair regularity. Yet fifty years ago they were idolaters and cannibals.

## Bought With His Blood.

Some Africans are terribly blood-thirsty and cruel. A chief one day ordered a slave to be killed for a very small offense. An Englishman who overheard the order many costly things if only he would spare the poor man's life. But the chief turned to him and said, "I don't want ivory, or slave, or gold; I can go against yonder tribe and capture their stores and their villages. I want no favors from the white man. All I want is blood." Then he ordered one of his men to pull his bow string, and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The black men were astonished. Then, as the Englishman pulled the arrow from his arm, he said to the chief: "Here is blood; I give my blood for this poor slave, and I claim his life." The chief had never seen such love before, and he was completely overcome by it. He gave the slave to the white man, saying, "Yes, white man, you have bought him with your blood, and he shall be yours." In a moment the poor slave threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed, "O, white man, you have bought me with your blood; I will be your slave forever!" The Englishman could never make him take his freedom. Wherever he went the slave was beside him, and no drudgery was too hard, no task too hopeless for the grateful slave to do for his deliverer. If the heart of a poor heathen can thus be won by the wound on a stranger's arm, shall not we, who are "redeemed by the precious blood of Christ," give our whole lives also to his service?—*Friend of Missions*.

## This, That, and The Other.

—Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar*.

—There are now in the United Kingdom 1,250 workmen's retail stores, with nearly one million members, and a capital of £3,000,000, besides some millions on deposit. The sales last year to members were over £25,000,000, with £3,000,000 profits.

—At the end of the Franco-Prussian war, in a fit of despondency and confidence rare with him, Prince Bismarck is said to have exclaimed in the presence of Moritz Busch: "Good heavens! What a failure my life has been. Without my existence three great wars would have been avoided; 80,000 men, at least—many more—would not have been killed, and such numbers of families, fathers, mothers, sisters and brothers plunged into sorrow. However, it is done, and that account I must settle with God when I die. I have made thousands unhappy, derived no joy from my successes, and have led a life, so far of endless regret, vexation, content, worry and overwork." On another occasion Herr Busch heard him say: "If my life has been a perversion and a disappointment, it is mine." If the story is not exaggerated, it requires a line of comment.—*Independent*.

—The Bonnavas, an independent tribe of Kafir, among whom the missionaries of the Scotch United Presbyterian Church established a station last December, have an interesting history. When they came to their present territory, about one hundred and fifty years ago, there were but few of them. Now they number from 20,000 to 30,000. In those early days two white women, who were saved from the wreck of an East Indian man, settled among them, and were married to chiefs. Their descendants for a separate tribe called "the white people." Although no mission work had ever been done for this people, the missionaries found them kindly disposed. Thus far, however, only three have been converted.

—It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. More "coasters" will bring you coal, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight.—*C. H. Spurgeon*.

—On Sunday, Aug. 19, a new Baptist Chinese mission was dedicated in the heart of Chinatown, San Francisco. The lot and building cost \$30,000. The mission includes about 100 Chinese, of whom twenty-five have joined the church. The main attraction is the night school. Ninety Chinese, who work in shops and factories, are taught English. The day school has 120 Chinese girls and boys.