

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 29, 1888.

NO 9

—NOTE.—It is not man who possesses conscience, so much as conscience that possesses man," says Dornier. As we search our consciences, we find that conscience is over us and not over conscience. While she acts within us she seems to be separate from us. She does not quail before us; but we before her. When we wish most to sleep, she often lifts up her voice most loudly. She ever asserts herself as beyond our control, while she asserts equally her right to control us. She makes us feel our dependence upon her and not her dependence upon us.

—THE RIGHT WAY.—The recently published life of Rev. John Markler, a Scotch minister, says: "He preached a Christ for every sinner out of hell, and a hell for every sinner out of Christ." Is not this what all of us should preach? While we joyously insist on the first, let us not neglect to declare the last.

—VITAL STATISTICS OF ENGLAND AND WALES.—The Registrar General's Report for these countries for 1886 shows 1,000,000 births and 500,000 deaths. Were it not for emigration there would have been an increase of half a million to the population. The whole population was 27,870,586. There were 290,000 marriages. The average age of the grown was 28, that of the brides 26. People do not marry so young as they did years ago. One tenth were unable to sign their names to the register, and had to affix their mark. The death rate is lower in England and Wales than in any of the continental nations save the Norwegians and the Danes. It was 19 per thousand, while in Germany it was 26.2, in Italy 28.3, and in Austria 29.2. There was a decline in illegitimate births, which average less than 1 to 50. The balance of the sexes continue. In the preceding 10 years there were 1,038 females born to 1,000 males; in 1886 there were 1,039 females to 1,000 males.

—PERVERSION OF TAUNTS.—It will be remembered that Mr. Holloway—the proprietor of the pills and ointment of that name—gave about \$5,000,000 to found a college for women at Egham. In the founders deed it was expressly specified that it should be unconfessional. He was especially solicitous to keep it from becoming a Church of England school. It is found, however, that this body is quietly assuming control of the whole magnificent institution. It was left to the Charity Commissioners to appoint the twelve governors. They appointed twelve Episcopians, with the Archbishop of Canterbury at the head. One of the provisions of the foundation deed was set aside in order to put an Episcopal lady in the Principality, and divinity has the first place in its curriculum, contrary to the wish of the founder. The Freeman draws from this the inference that the large endowments held by the Church of England in days were probably obtained, in the remote past, in many instances, by like or even greater perversions of right and justice corresponding to the greater rudeness of those ages, and thinks the time for restitution is hastening on.

—TAUNTS.—One of the great dangers in a country where there is a protective tariff is in the people being left at the mercy of great monopolies. The people of the United States are beginning to feel the exactions due to their protective tariff very sensibly. The manufacturers and producers in certain lines have united together in what is called a "trust." All the manufacturers are united in one great company with a common management. They control the market and can therefore put what price they please on the article, up to the point where foreign competition comes in. For instance, in the United States there is the sugar trust, with a capital of \$60,000,000. How prices have been raised by these monopolies can be seen from the following, from the New York Times: Castor oil has been advanced from 40c. to \$1.24 per gallon; school slates 17 1/2 per cent.; Lined Oil from 38 to 56 cents; steel rails from \$29 to \$40 per ton; steel and iron beams over 300 per cent.; oil cloths 55 per cent., and so on. We are beginning to feel the pressure of monopolies in Canada. Sugar is very much above its natural price and the producers are reaping exorbitant profits from the extra price we have to pay. What the end of this will be it is hard to say. Capitalists are on the move to combine and secure the control of all the great commodities, etc., which people must have. In the United States, because of the need of a smaller rather than a larger revenue, the protection behind which monopolies gather, may have to give way. If it should not, and all the chief necessities of life are put up to make the richer of the rich greater at the expense of the poorer, it will not be a wonder if there be a socialist up-burst some day.

—HOW IT WORKS.—The wild Indians of the West are under prohibitory laws, while Washington, the seat of the government of the United States and its centre of civiliza-

tion, is under saloon laws. The deaths from violence among 200,000 of the former, last year, was but one-eighth of those among the 200,000 Washingtonians while the arrests for disorder were one-quarter less. What a commentary this, upon the comparative merits of saloons versus prohibition!

—WHY IS IT?—Dr. Richard Fuller, of sacred memory, often remarked: "The Baptists have truth on their side, but not works." Also that this remark should apply to any of our people, but we fear it does! But may not the fact that Baptists have so serene a confidence that they have the truth, be a reason, in some instances, why they don't have the "works." They believe that God must see to it that his truth prevails; as they feel assured they have the truth, they therefore have no doubt but that they will carry them forward with it, and they are willing he should do so. Those who have less confidence in the truth of the Bible, feeling more shut in to their own efforts, beset themselves more. But Baptists who thus make God's regard for his truth an excuse for sloth are using the devil's logic—no, the devil has not so good a thing as logic—his sophistry.

—COMPLAINING OF THE CHURCH.—What pastor has not been troubled, while visiting among the members of his flock, to hear grievous charges made against their church? The most usual complaints are that the members of the church are not as friendly as they should be, and the social religious services are wanting in interest and warmth. It may be there is all too much truth in these charges. But it will almost invariably be found that they are made by brethren and sisters who are the least noted for making friendly advances, and who are not very much accustomed to attend social religious services, much less to attend to their warmth and interest by participation. They have assumed the attitude of guests in the church rather than members. They therefore expect the other members to make them feel at home and do all the work while they sit idly by. They speak of "your" church and "their" church, and not of our church. It is probable one reason for this attitude is that they were not got into harness at the beginning of their church life. They have never taken in the idea that they are under as much obligation to their fellow-members and the services of the church as their fellow members are to them and the church, and that it is for them to help remedy any wrong there may be, and not to spend their time in idle complaints of those who are under no greater responsibility than they themselves to the church and her interests. The great thing to be done to cure them of this complaining spirit, is to get them to recognize their equal obligation with the rest of the church. They will commonly find, when they begin to show friendliness as well as sit up to receive it, that there is a deep current of kindly feeling all around them, of which they did not dream. So also when they attempt to add to the interest of the social services for others, they will be surprised to find how much more interesting they become to themselves. In a word, no member of a church is in a position to complain of the church unless he himself is trying to remedy the trouble of which he complains. In most cases, when he begins to do this, the ground of complaint will disappear, or he will sympathize with the workers rather than blame them.

—A GRAND MOVEMENT.—As our readers are quite generally aware, there is a National Prohibition Party in the United States. Of course it is bitterly opposed by the partisans among the Republicans and Democrats. They accuse the leaders of this party of dividing the prohibition vote; but it is retorted, with stunning effect, that the vote of prohibitionists cannot be more divided than when cast, in about even measure, for the old opposing parties, and that the new party is the only way to unite the vote. The *Voice* is the organ of this party, and it is hard to imagine how it could be more wide awake and vigorous. The spirit of the prohibition party can be seen in a few facts. Not long since, a fund was started to send the *Voice* to every minister in the United States. Over \$21,000 have been subscribed, and the other \$15,000 necessary will doubtless be raised. A little time ago a firm of wholesale grocers in Minneapolis offered \$15,000 in prizes for canvassing for the *Voice*, and now another firm offer to the people of a whole county to supplement their 50 cents by an equal sum so that they can secure it for a year, while another great firm has sent a circular to 20,000 connected with their trade, endorsing the *Voice* and offering to refund their money to all who subscribe and are dissatisfied. It is a party which has a great moral force behind it, which the old parties have long ceased to have. The ministers are being converted to the prohibition party in great numbers, and the enlarged circulation of the *Voice* will help on the movement in proportion.

## Toronto Correspondence.

The MESSENGER AND VISITOR, with its able editorials and various information concerning Baptists and their work down by the sea, is a very welcome weekly visitor in the reading room of McMaster Hall. It is read with interest not only by Maritime students, but by others as well. We are all especially interested in your missionary and educational work, and rejoice in whatever progress is made in either. There are graduates of Acadia here who, did they possess the means, would very gladly make Bro. Coburn's jubilee appeal a success. Their hope is that those who have the means will make a response worthy of themselves and the cause. They could not make a more profitable investment, nor connect their names with a larger good to coming generations. We hear that there are now about 120 students in the College, and that the Academy and Seminary are correspondingly full. For all these young people to go forth with cultivated minds and hearts into their parental homes and churches and communities, and in or continuous, ever-widening stream—for we expect the attendance to increase from year to year—what a power for good, by the blessing of God, they may become! Maritime Baptists plainly understand that one of the best ways of multiplying their power and making their future glorious, is to give due attention to the work of the higher Christian education. It stands vitally related to every other Christian enterprise, and its success largely assures that of every other.

I take for granted that our interest in your denominational work is fully reciprocated by yours in ours; and, with your permission, I will send you an occasional letter, telling you something about Baptists and their work in Ontario and Quebec in general, and in Toronto in particular, and now and then advertising possibly to other topics.

In educational matters the question of deepest interest just now is the location of the Arts Department of McMaster University, that is, whether the location shall be Woodstock or Toronto. A special convention for the settlement of the question is to meet in Guelph on the 27th of March. In the meantime its discussion is largely monopolizing the columns of the *Canadian Baptist*, and the several writers are expressing their sentiments in true Baptist fashion. It is pretty hard at this juncture to say which of the two sites is favored by the majority, and which will be ultimately chosen. All the churches east of Toronto as far as Montreal will probably vote for Toronto, and many of those west of Toronto. But there are nearly twice as many Baptists west of Toronto as there are east, so that Woodstock might spare quite a number of them and still have a majority left of the whole. It is hoped, however, that the question will not be settled by a bare majority either way, but that when the time comes to vote, the convention will be prepared to vote unanimously. To my own mind the arguments in favor of Toronto for location preponderate entirely over those for Woodstock, and I incline to the opinion that the ultimate decision will be Toronto. If there had never been a school at Woodstock, and the Baptist people of Ontario and Quebec, with nearly a million dollars in their possession with which to found a university, were called upon in the first instance to decide upon a location, they would doubtless choose Toronto. And it seems to me they should approach the settlement of this question altogether free from local prejudices, and ask themselves, which location, all things taken into consideration, is the best location now, and which will be regarded the best in all time to come.

Aside from the matter of economy, which will be best secured by having the Arts Department of the new university on the same campus with the Theological, Toronto possesses advantages and attractions which can never be claimed by Woodstock. I have no doubt that if the Arts Department were located at Woodstock, many Baptist students would pass it by, and take their Arts course in Toronto University.

Our work in McMaster Hall is proceeding very pleasantly and prosperously. The students are altogether a fine lot of young men, and valuable service may be expected of them in the future. Of the whole number only five are from the Maritime Provinces. Of these, two—Mr. Hutchinson and Mr. Boggs—are graduates of Acadia, and they are well sustaining the honors of their alma mater. If Acadia has any more such men to send, we shall be glad to receive them. Bro. D. G. McDonald has recently joined us from New Brunswick, and is being very busy. He is engaged to supply the pulpit of the Parkdale church, at the west end of the city, till the first of May, when the pastor-elect, Dr. Hooper, of Kingston, will relieve him. Bro. McDonald has recently received a unanimous call from the newly organized Ypres church at Toronto,

to become their pastor and enter upon his duties on the first of May; but I have not yet learned whether he will accept or not.

Several of the churches in Ontario are enjoying a season of revival. Between five and six hundred were added to the Toronto churches during the last associational year. A number of missions have been planted in the city and its suburbs, and they are being vigorously worked by the Toronto churches; but of these and other matters I will write at another time. D. M. WELTON.

## An Account of Meetings Conducted in Lawrence, Mass.—by Rev. Geo. F. Pentecost, D. D.

Sixteen of the evangelical churches of Lawrence united in union meetings, which began the first day of January. They were conducted by Rev. Geo. F. Pentecost, D. D., assisted by the singers, Geo. C. Stephens and Mrs. Stebbins. The meetings, after the first week, were held in the Essex Hall, a building that had been used for roller skating, when that amusement was popular, but more recently had been changed into a people's theatre. This building was selected because it was large, easy of access by horse cars and centrally located. On Sabbath, Dr. Pentecost addressed Christians, at 9 a. m. The usual church services were held in the various houses of worship, at 10.30 a. m. At 3 p. m. there was preaching in the rink, with an overflow meeting in the neighboring church. At 7 p. m. a meeting for men only was held in the rink, the evangelist choosing subjects of the weightier kind, and arguing for the reasonableness of Christianity, the manliness of it and its supreme value for this world and that which is to come. While this meeting was holding, union services, addressed by local pastors, were conducted in two of the larger churches. During the week, except on Saturday and Monday afternoons, meetings were held at the rink, at 3 p. m. and 7.30 p. m. In the afternoon the time was devoted to Bible readings, lectures on Bible study and addresses on Christian duties, privileges, etc. In the evening sermons were delivered upon the fundamental doctrines of salvation. Dr. Pentecost was in the habit of speaking from three-quarters of an hour to an hour and a half. In the six weeks of this mission he spoke about seventy times. The length of these sermons and addresses was such as to make the seventy equal in quantity to at least one hundred sermons of ordinary length. In the matter of quality it is difficult to institute comparisons. Dr. Pentecost is a man of learning and ability. His study of the scriptures has been wonderfully painstaking. He is as much at home in Deuteronomy as in John, and grapples with a prophecy as willingly as with a narrative in Genesis or Kings. For illustrations he goes from the beginning of the Bible to its end. His illustrative quotations are not hap-hazard applications of texts, without regard to their meaning in the passages from which they are taken, but careful use of such citations as he believes, after investigation, to be appropriate to the subject in hand. In theology he is a conservative. His confidence in the authority, sufficiency and universal adaptability to human needs of the scriptures is complete. None could listen to his sermons without feeling deeper respect for the Bible, and larger appreciation of its gracious records and revelations. He is fearless in attacking popular evils, as well as in proclaiming the less lovely doctrines of the Word. But in these attacks his manner is not harsh, however severe his language. His spirit is more like that of John the beloved than of John the Baptist.

Dr. Pentecost is by nature and training a teacher. He is utterly unlike the ordinary revivalist—to his praise be it said. He is a man of prayer. He believes in the endowment of the Holy Spirit. He has confidence in the power of the truth, and is fully persuaded that the Word of the Lord, if sent forth in faithfulness and hope, will not return void. The chief burden of his heart seems to be to have that Word heard and fairly and earnestly considered by all men. There were prophets of old who were chiefly anxious to proclaim faithfully what God had bidden them speak; the effect of their words they left with God. Dr. Pentecost is such a prophet. We see upon him if he preach about the gospel: whether or not his eyes shall see multitudes flocking into the Kingdom, as he preaches, is a matter which he leaves with God. His heart is glad if they come; his confidence in the ultimate harvest as a result of the seed-sowing is not shaken if they delay.

The steadfastness with which he avoids inflammatory methods would be a sore trial to those Christians who, having been born in a whirlwind, are entirely happy only amidst the fire and thunder of an emotional tempest. He treats men and women as rational creatures; believes that, if they are to be born again, they must make an intelligent choice of Jesus Christ as their Lord and Saviour; is convinced that this choice is a matter of the head as well as the heart; sees no reason

why judgment must be drowned in emotion in order that faith may come into existence. His preaching is not wanting in tenderness, but the chief appeal is to the intellect and the conscience. Christian workers catch the spirit and imitate the methods of their leader. As a consequence, in the meetings conducted by this evangelist, unbelievers are not seized by the buttonhole and dragged forward to the penitents' bench, nor are they teased into performing acts for which they have not been prepared by the Holy Spirit. It follows that nearly all who profess conversion give good evidence that they have intelligently chosen Christ not for a night and a day, but for time and eternity.

About two or three hundred reported themselves as converts while these meetings were in session. This is a small number, when it is considered that audiences of five to fifteen hundred were addressed twice a day for six weeks. If the usual revivalistic methods had been employed, and as few converts had appeared, the work might have been pronounced a failure. But not so. The work of ingathering had just begun with power when the meetings closed. From the first no effort had been made to crowd all the shy fish into the net. Something was left for the churches to do. They had been strengthened by powerful preaching. Their standard of morality and duty had been raised. The Christian people of the city were sent forth to be evangelists, for the reclamation of the wandering, and the strengthening of their own faith. This work they are doing, and in all the churches converts are multiplying. The impulse to work along this line is not a presby or an ecstasy; it is the intelligent recognition by mind and conscience, of a lofty duty and a glorious privilege. The interest is not a spasmodic strength; it is not a flash but a flame.

If the methods of Dr. Pentecost shall set a new fashion in the field of evangelistic labor the churches of Christendom will have occasion for devout thanksgiving. Too many evangelists are abroad in the world who fail to temper zeal with discretion. They talk much of hell and of deathbeds, but present only the merest crumbs of doctrine. They rouse a great blaze of excitement, but fail to feed it with enduring fuel. They mean well, but they act ill. They have a delightful time as they go up and down counting converts by the hundred; but trouble and we are in the hearts of the pastors who have the care of these converts, for the Ananias and the Sapphiras, the Samaritan Simons and the Demas are out of all proportion to the Lydias, the Dorcases, the Timothys and the Lukes. This evil will be remedied when evangelists aim to be teachers of the truth first of all, and revivalists afterward. Then, wherever they go, churches will be built up not in numbers only, but in faith also; knowledge and righteousness will flourish not less than a zeal for converts; and honor will be given to God by servants who are as dutiful in the warm months as in the cold, and who, at all seasons, and in all years equally, are "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as (they) know that (their) labor is not in vain in the Lord." O. S. WALLACE.

## The Christian Life.

1. The Christian life is life in Christ. He is our very life. "Not I, but Christ liveth in me," and to the close we are dependent on him for everything, and do all things through Christ that strengthen us.

2. Christian life is life in the Spirit. The Spirit seals it, sustains it, and is the substance of it. We "live in the Spirit," and "walk in the Spirit." All our graces are "the fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit, and "filled" with the Spirit, and we are warned against grieving and quenching this blessed friend.

3. Christian life is resurrection life. The believer is regarded as a man who has died with Christ for his old sins and sinful nature, and is no longer his former self. His life is not a modification or improvement of the old life, but a new nature imparted directly from the heart of Christ, and as free from all former sin as Christ is now free; as fully accepted in the beloved as the beloved God himself; as truly the child of God as Jesus is; with aspiration as high and heavenly as his high and heavenly origin; "risen with Christ," "quickened together with Christ in heavenly places," called to "know the power of his resurrection, and the fellowship of his sufferings."

4. Christian life is a life of separation from the world and sin. "It has crucified the flesh with its affections and lusts." It can say, "the world is crucified unto me, and I unto the world." It must "seek the things that are above," and "purify the members that are on the earth." It must "put off the old man with his deeds," and be "converted" in heaven, remembering ever that they who said earthily

things are "enemies of the cross of Christ."

5. Christian life is a life of conflict "against the flesh," which "lusteth against the Spirit;" conflict with principles and powers—the rulers of the darkness of this world—wicked spirits in heavenly places; and the nearer we get to the gates of triumph, the thicker grow the opposing hosts, and the more trying the ordeal of temptation; but the panoply is sufficient, and the victory sure.

6. Christian life is one of practical holiness. Nothing is more emphasized in the epistles of Paul than the common virtues of life, the ordinary relationships, the petty moralities, the domestic and social obligations, which a spiritual life ought to be superior at least to the necessity of being so pointedly reminded of; but the blessed teacher knows that these are the most trustful testimonies of our religion before the world. As the greatest minds are always the most perfect masters of details, so the truest chronometer will be as exact in measuring seconds as hours, so the holiest saint will ever be the most faithful father, husband, wife, child, servant, or neighbor.

7. Finally, the true Christian life is a life not only of working and suffering, but of waiting and hoping for the coming of Christ, and the glory of the resurrection—looking for the blessed hope and the glorious appearing of the great God, our Saviour Jesus Christ, "pressing toward the mark for the high calling of God in Christ."—*Christian at Work.*

## This, That, and The Other.

—The Baptists in Liberia number 31 churches, 23 ministers, and nearly 3,800 members. They are said to be flourishing.

—A great many good men have missed the top of the ladder, by attempting too many rounds at the first jump.—*See and Leather Reporter.*

—Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spell it, desperate.

—"I wish I could bind God as my little dog made me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to 'mud' and I don't."

—Dr. A. H. Strong finely expresses the infinite greatness and glory of God: "The universe is but a drop of dew upon the fringe of His garment."

—The English Baptist Mission in Shanghai Province, China, district of Tsin Chan Fu, has fifty-five self-supporting churches, ministered to by native pastors and teachers.

—The last season of the gambling bank at Monaco was remarkably prosperous for the shareholders. The other side is told by the statement that there were seventy-six suicides.

—The evolution hypothesis has no weightier or more determined opponent than the eminent Prof. Winchow of Germany. At a congress of scientists lately held at Wiesbaden he pronounced the theory "fundamentally false, unscientific and impossible."

—The Archbishop of Canterbury receives a salary of \$70,000 a year. His grace of York nearly \$50,000.

—That Sunday-school that is run independent of the church, for God's sake out its head off—and so arrange your Sunday-school work that it shall be a part of the church work.—*A. F. Baker.*

—In the half century of the reign of Queen Victoria, the average duration of life in England has increased from thirty years to forty-nine.

—It is good for us to think no grace or blessing is truly ours, till we are aware that God has blessed some one else with it through us.—*Rev. Phillips Brooks.*

—The strength of the church lies not in the oratory of the pulpit, but in the oratory of the closet.—*Spurgeon.*

—Joseph Cook made a prayer suited to the times, and craving deliverance from a great present peril, when he uttered in Tremont Temple some time ago the significant words—"God saves from teaching any thing as divine truth that shall cause men to delay repentance."

—The population of Utah is 200,000, of whom 145,000 are Mormons. The assessed value of the property is over \$35,000,000, or \$175 per capita. The Gentile population are one-third of the taxable wealth, or over \$300 per capita. The church has an income of \$140,000 annually.

—At the recent Baptist Congress Dr. H. I. Wayland had an occasion to expound a theory which many people seem to have—"The theory that it costs nothing to publish a paper, that the editor's front yard is strewn with gratis and gratis, and that every body with head and hands, will hit him regularly, and that the clothes of the editor and his family will be clean."—This theory has not been proved by the facts.