

Messenger and Visitor.

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SPECIAL NOTICE—CHEAP PAPER.

The directors of the Maritime Baptist Publishing Company, desiring to make the Messenger and Visitor as widely useful as possible, have decided to make the following offer:

So soon as there are 6,000 paying subscribers to the Messenger and Visitor, the price will be reduced to \$1.50 per annum.

Providing that 6,000 subscriptions are paid in before the end of 1885, all old subscribers who shall have sent in their full subscription of \$2.00 for 1885 before the end of May, and all new subscribers from this time onward who pay in advance shall be credited with payment for fifteen months, from the time their subscriptions begin, instead of for twelve.

Also, in order to raise our list to the number required to secure our paper to all for \$1.50, we make the following offer:

All new subscribers from this date, shall have the Messenger and Visitor from May 1st until the end of 1885 for One Dollar.

Send in the names and money at once, and we will keep a list and send the paper the first issue in May.

A FREEDOM OF WORSHIP BILL was introduced into the Senate of New York, not long since, by the Catholics. Under this attractive name they made the demand to have rooms provided, in all state institutions, for the celebration of Catholic worship. It is a strange name for such a measure, and it shows the unbounded impudence of the priests that they can make such demands in a Protestant country, since, when they have the power, they allow no freedom for any but themselves in the matter of worship. Their attorney is supreme. It says them, however, in New York, for the politicians are almost at the bidding of these men who control such a solid phalanx of voters. They have state and city gifts of almost unheard of amounts, and this demand was complied with, almost as a matter of course, by the obsequious Senators, although the Protestant press—theirself part of it—was well nigh a unit against the bill. It is time that Protestants show that they can combine as well as Catholics. (It remains to be seen whether the bill will receive the sanction of the Legislature.)

THE MONKS are in a bad case. The Edmund Bill is playing the mischief with the saints. Chief Justice Zane is determined to carry out the laws against polygamy. The Grand Jury of Utah are indicting many of the Mormon leaders. Even the houses of "apostles" have been searched with a view to fasten the grip of the law on their much married husbands, and all the chiefs are in hiding, some, it is reported, escaping in feminine attire. The leaders have been seeking to find a place for a new home, where law shall not be able to reach forth her iron hand, and add to their list, but where they can continue to indulge their taste for large households, under the garb of religion, and have failed. It is said they are seeking a compromise with the government, and, to this end, will have a new revelation, in a few weeks, direct from heaven, permitting them to recede from some of the old tenets of their faith. Very convenient!

THE REVENUE RETURNS of Great Britain do not show the depression in business which is generally supposed to exist. During the past year the receipts have amounted to £28,048,110, being a net increase of £237,926 over 1884. During the past quarter the receipts show an increase in every branch, the total increase being £2,333,227, of which £1,692,000 is from property and income tax. The income has been £1,310,110 more than Mr. Childers estimated it would be, at the beginning of the year. The volume of trade must have been large, therefore, even in these hard times.

NEWSPAPER COMPETITION. This live subject is being discussed by the Watchman and the Christian Secretary. The former complained of the *Advertiser*, because it makes confidential offers, &c., at half price, to new subscribers, and subscribers to other papers, to secure them as patrons. Then the *Secretary* takes the *Watchman* to task for its disposition to push its list upon the *Secretary's* ground. We have known, in the Maritime Provinces, of no little bad blood and friction from similar reasons. We rejoice now in the removal of all this through the amalgamation of the old papers. We are sure the good sense of our people will lead them, to frown down any attempt to disturb the freedom we enjoy from this evil through the

labor of years, however the effort may be made.

—THE AMERICAN REFORMER declares that the brewers, in order to create a demand for their manufactures, plant saloons where there is no immediate return, and run them at a loss, in order that a taste may be created for strong drink which shall make their full business profitable. Such deliberate planning to entice men to drink and its consequent and frequent ruin, is worthy of the master they serve so well.

—EVANGELISTS.—Some of our cities have recently been much afflicted by the visit of professing "evangelists." Mr. Varley we suppose might be a good preacher if he would, but during his recent stay in Augusta, he said so many imprudent things, and so many improper things, that first one church excluded him from its pulpit and then another, until finally not a white church in the city would listen to him. He then fell back upon the Negroes. These, too, soon became uninterested, and he left the city much to the relief of the inhabitants.

—INDIA. There are evangelists and evangelists. —THE HERALD AND PRESBYTER, a staunch Presbyterian paper, refers to Dr. Schaff, who admits the Baptists to be right in their contention as to the meaning of the word baptism, but says "the quality and quantity of the water is relatively immaterial," and adds this comment on that remarkable view:

That is to say, the Lord Christ, the King and Head of the church, in commissioning his apostles to go forth and "disciple all nations," gave them command to put a given seal upon their disciples, using a word most definite in its import, directive and restrictive, exclusive of all other than the one, invariable meaning, immerse—no more, no less—and yet it is "immaterial" whether they obey him or not! Such must necessarily be the reasoning of all Pedobaptists who take the same original ground, and yet baptize by sprinkling and pouring.

Just so. Admirably put. But our Pedobaptist friends are in a dilemma. They have either to deny the plain fact admitted by the scholarship of the world, that baptism means immerse, or conceding that this is its meaning, to deny that they are under obligation to obey the command of our Lord just as it is embodied in his words. Dr. Schaff chooses one horn of the dilemma, the *Herald and Presbyter* the other, that is all. Better get beyond the reach of both horns by giving the word both its true meaning and its full force to bind our practice.

—WEEKLY we hear of a person subscribing to a newspaper because it is full of reading matter, notwithstanding it is totally out of sympathy with his views and needs, and this, too, in preference to a paper that should suit him exactly, we are reminded of the man who threw aside a pair of number eight shoes that fitted him to a nicety, to take a pair of number eleven at the same price, because he got so much more leather. —North Carolina Presbyterian.

—THE HAPPY UNION of the brethren of Ontario and Quebec will begin on Wednesday, April 23rd, at Toronto. We have delayed calling attention to this important meeting hoping for a programme of exercise, but this has not yet come to hand. The matter of most interest to us is the discussion of the basis of union of Dominion Baptists in various lines of denominational work which will then come up. It is to be hoped that all the members of the committee appointed at our last Convention on this important question will be present, and as many others as can attend.

—A BROTHER writes us that our note regarding the rebaptism of a young brother some time since, was not strictly accurate. The brother referred to had had doubts about his conversion for a long time previous to his attendance at the "holiness meetings," and believes he trusted Christ for salvation some time before he supposed he received the "second blessing."

—We have been compelled to hold our several communications, owing to the press upon our columns.

SPECIAL ATTENTION is called to our offer to send the Messenger and Visitor from May '85 to Jan. '86, for ONE DOLLAR. Will not all who are interested in a more widely circulated and a cheaper paper kindly do their best to get as many new subscribers as possible. A vigorous effort on the part of all our pastors and intelligent laity will enable us to realize our desire. Help us please, and help at once.

—Commend us to the man who believes something definite, and who has the courage of his convictions; and save us from the man who believes nothing in particular—who would run between the bark and the sea, who would be both a Jew and a Gentile, a Catholic and a Protestant, a Baptist and a Pedobaptist.—Recorder.

—Mrs. Grant says the happiest time of her life was when the General was living in Galena on a salary of \$40 a month. —Professor Masson declares that Mr. Froese's mood as a commentator on the Carlyles "was too uniformly like that of a man driving a hearse."

The Originality of the Character of Christ.

(CONTINUED.)

We have now briefly examined the four fields of paganism—the efforts to find perfection in physical strength, intellectual power, aesthetic culture, and regal majesty. The next question which arises is this, does any one of these ideals, or do all of them united, suffice to explain that Christian conception which is the essence of the gospel narrative? If the character of Christ, as there delineated, can be referred to any of these singly or accounted for by a combination of them all, we shall then be forced to admit that there is nothing in that character above the power of human creation. But if, on the other hand, the gospel conception of Christ refuses to coalesce with these ideals, if it shows on many points not only an important difference from them but a positive antagonism to them, if the longer we compare them we are the more impressed with the belief that they belong to separate orders of thought, we shall be driven to the conclusion that nothing in heathendom with which we are acquainted was adequate to create the Christian portraiture. Now, we think it will be evident even to the most superficial reflection that the conception of Christ, as delineated by the Evangelists, so far from being a sublimation of the ideals of heathendom, is direct and positive reversal of them. Let us begin with that which we found to be characteristic of the Asiatic mind—the reverence for physical strength. Nothing can be more clear on the very surface of the Gospel narrative than that the standard of heroism there contemplated is precisely the opposite nature. The individuality of the Brahmin had sunk into nothingness before his admiration of that active power which he beheld in the world of nature; the individuality of the Christian rose into moral significance in the presence of a contrary thought—the belief that the highest strength was that passive power which could sustain physical weakness. The object which the Christian idealized was not so much a life that could do great things as a life that could bear great things, not so much a power to work as a power to suffer, not so much a strength that shone forth in outward majesty as a strength that manifested itself in supporting outward meanness.

This is indeed the distinctive and characteristic element in the Christian ideal; it permeates the whole narrative like an atmosphere. The eye, in the fourth Gospel, is summoned to rest upon one who voluntarily and deliberately exchanges a divine life for a human form, refuses to grasp the empire of God-head in order that he may wear the garb of a servant, divests himself of an element of life which is natural to him, in order that he may incorporate as an element of death, which is foreign to his nature, enriches his omniscience into a limited knowledge, his infinitude into a finite form, his eternity into a temporal duration, his power of universal dominion into a power of absolute servitude. The narrative is constructed in such a way that in proportion as the human limitations cluster around the life of the Master, the reader is made more and more conscious of the Master's essential majesty, and his strength just where he is physically most weak, and beholds his spiritual triumph precisely on that field where he is physically vanquished—the death of the cross. It has been said that the theological development of the fourth Gospel is in advance of the first three, and in a systematic sense we believe this to be true; they approach the figure of the Master from different sides of the landscape, yet in the view of both the figure of the Master is the same. If John emphasizes the divine, and the Synoptists we must remember that the ideal of the human contained in the Synoptists is precisely identical with John's ideal of the divine; in both it is the portraiture of a life whose strength is its power of service. The key-note of Matthew, Mark, and Luke is the majesty of a human nature which has lost all thought of its own majesty: "The Son of man came not to be ministered unto, but to minister." The most perfect form of humanity which this world has ever seen was that which wore the garb of human servitude; such from beginning to end is the thought of the Synoptists. Theirs is the worship of a strength which is strong by becoming weak, the reverence of a life which is individually great by losing its own individuality and living in the lives of others. They find heroism precisely in those qualities whose opposites had been the worship of the Asiatic intellect. They assign a kingdom to poverty of spirit; an increase of knowledge to the increase of sorrow, an earthly empire to the power of gentleness, a perfect satisfaction to the hungering and thirsting of the soul. They see a higher triumph in the peace-maker than in the war-maker, a superior strength in the power of forgiveness to that which dwells in the capacity for vengeance. They find the most promising subjects of the new kingdom precisely in those whom the

Asiatic intellect would have passed over in the labouring, the heavy-laden, the consciously weak, and poor, and needy. We need not say that an ideal such as this was the antagonist and the subversion of the worship of physical power. So far from being created by that worship, it could only begin to exist in its decay and death. It grew out of another order of thought, it was the product of a contrary element, and the element which produced it was foreign, not only to the mind of Judaea, but to the entire genius of the Asiatic intellect.

If we pass now to the Platonic ideal, we shall find ourselves equally unable to discover in the natural growth of heathendom an explanation of the Christian portraiture. The Platonist, as we have seen, aspired to the consciousness of intellectual power; it was the sense of this intellectual superiority which constituted his sense of empire over the common herd of men. It is not too much to say that in this respect also the ideal which floated before the mind of the Christian was a complete reversal of heathen aspirations. The founder of Christianity is also contemplated as recognizing degrees of mental superiority, and as assigning to such degrees of superiority a proportionate place in his kingdom. But the mental superiority desired by the Christian founder is not that of intellectual self-consciousness, but something which as nearly as possible is the antithesis of such a feeling. The condition of membership in Christ's kingdom is the death of self-consciousness, intellectual or moral. He demands as a preliminary requisite the possession of a childlike life. He insists upon the simplicity, the spontaneity, the absence of self-analysis, the unconsciousness of all power, and the ignorance of all merit, which are the essential attributes of the spirit of childhood. He declares that the revelation which he came to communicate appeared, not to those faculties which are developed in the few, but precisely to that part of our nature which potentially exists in all men. "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He affirms that while there must be degrees of superiority, the heights to which a man rises will be proportionate to his unconsciousness of his own elevated position. He insists that thought by setting the very striking example of placing a little child in the midst of the disciples, he makes the highest of moral qualities self-reliance, but that which is its contrary—faith, the trusting in another, is the only way to follow him who is to leave their all. A man's all is not necessarily his property, or to speak more correctly, his property is not necessarily his outward possessions; it is whatever he believes to be the source of his peculiar strength. To become a follower of the Master was therefore to relinquish whatever a man had grasped as the strong point of his nature. It was to substitute from self-reliance into absolute dependence, from conscious strength into conscious weakness from the walk by sight into the walk by faith. It was to forget those points of intellectual superiority which may have separated him from his brethren, and to lay hold of those points of human insufficiency which by one common sense only are linked his individual life to the lives of all mankind, the ideal of Christianity; was the death of the ideal of Platonism.

(To be continued.)

Editorial Correspondence.

ZEOGENE, BUNAWA.

THE MESSENGER AND VISITOR came by last mail. It reminded me of both the old papers, yet was unlike either of them. No doubt it was the correct thing to combine them. I have been in favor of it from the first time I heard it mentioned.

Our work, though slow, moves. We have just closed the 2nd Session of the Tharrawaddy Association, 258 were present, besides heathens and children. Had some grand, thrilling meetings. One old man fairly trembled while I described the training of a child in a heathen home. We can not understand the depths of Satan to which these little ones are subject from the power of the Gospel that saves such as have been steeped in sin from their earliest remembrance. The disciples are making some effort to save these children, yet many of them do not consider, and prefer schools where scholars are fitted for government employ, even if the soul is neglected.

Our people are awakening to their duty in the way of supporting the gospel, and are giving very well. Last year the offerings of the Church in Zeogone amounted to over \$1.50 per member. We hope to do better this year.

It is all probability Upper Burma will be open for mission work before the year closes. A war-ship has come up the river to protect British interests, and every one is British, Burma longs for annexation—that means taking possession of a territory large enough for two kingdoms, and embracing one of the richest countries in the world, not to mention bringing the gospel to many millions of perishing ones.

May God bless you in your new work and give you abundant success.

W. GEORGE.

March 5th, 1885.

A Life Wasted.

About thirty years ago a gentleman from New York who was travelling in the South met a young girl of great beauty and wealth and married her. They returned to New York and plunged into a mad whirl of gaiety. The young wife had been a gentle, thoughtful girl anxious to help all suffering and want, and to serve her God faithfully; but as Mrs. L. she had troops of flatterers. Her beauty and dresses were described in the society journals; and her bon-mots flew from mouth to mouth; her equipage was one of the most attractive in the Park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport from London to Paris, with no object but enjoyment. There were other men and women of their class who had some worthier pursuit—literature or art or the elevation of the poor classes—but L. and his wife lived solely for amusement. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L. with fervent admiration, perhaps with envy, as the foremost leader of society.

About ten years ago she was returning alone from California, when an accident occurred to the railroad train in which she was a passenger, and she received a fatal injury. She was carried into a wayside station, and there, attended only by a physician from the neighboring village, she died.

Dr. Blank has said that it was one of the most painful experiences of his life.

"I had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me."

"I must go home," she said, imperatively, "to New York."

"Madam, it is impossible. If you are to live, you will stay here."

"She was lying on the floor. The brokenness had rolled their coats to make her a pillow. She looked about her at the little dingy station with the stove stained with tobacco in the midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world! It is not much, doctor, with a half smile."

"The men left the room, and I locked the door that she might not be disturbed. She threw her arm over her face and lay quiet a long time; then she turned on me in a frenzy.

"To think of all that I might have done with my money and my time! God wanted me to help the poor and the sick, I'm too late now. I've only an hour! She struggled up wildly. Why, doctor, I did nothing—nothing but lead the fashion. Great God! The fashion! Now I've only an hour! An hour!"

"But she had not, even that, for the exertion proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry. It's too late!" —Youth's Companion.

A Late Conversion.

Professor Drummond who has become famous through his recently published book "Natural Law in the Spiritual World," has been very actively engaged in the recent revival in Edinburgh. In one of his discourses to students he appealed to their manliness, sense of honor and gratitude. One anecdote seemed to have touched them deeply. Substantially it was to this effect: Some years ago, in the University, there was a fine manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love. "Will you give yourself to Jesus?" asked the doctor. He did not answer for a space, and then earnestly regarding the man of God, he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?" "Yes, it would be mean, but, dear fellow, it would be far meaner not to do it. He waxes you to do it now, for He has made you willing, and it would be doubly mean

to reject a love that is pursuing you, even to death." The dying man saw the point and apprehending the excess of that exceeding love, he launched his soul into the ocean of it.

Professor Drummond sought to drive home the point by asking, don't you think it was sad, that this grand young life could return now to God, as the fruit of its earthly existence, only a few half-conscious dying hours? Would you like to meet a loving Father, who rewarded you with an eternity of bliss, with such a record? Would it not be mean? But, dear friend, if you leave this half-to-night without Christ, is not this just what you are doing? You went to treat this amazing love like that, will you? you will not be so mean!

What Am I Doing.

What am I doing in the matter of religion? This is the grand question after all. Time is flying. Death, judgment and eternity are coming. And what am I about? It matters little what I am taking, feeling, wishing, hoping, meaning or intending, I must look at my doings. Now, what am I doing? Let me see.

1. What am I doing with my soul? It will be lost or saved at last. It will either be in heaven or in hell forever. Now, am I losing it? If I am, the Bible tells me plainly it is my own fault. The Lord Jesus Christ himself declares that a man may "lose his own soul." What am I doing?

2. What am I doing with my sins? I am a great sinner, and have committed many sins. Unless these sins are all pardoned, they will one day sink me into hell. But there is forgiveness provided for every sinner who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will seek it in the right way. It is only "Believe and have."—Ask and receive." Now, what am I doing?

3. What am I doing with my Bible? Here is a book which is able to make me wise unto salvation. It can show me how to live and how to die. It can teach me what to believe, and what to be, and what to do. But it will do me no good if I never read it, if it is to help me toward heaven. Now, what am I doing?

4. What am I doing with my Sundays? Here is a day which God has mercifully set apart to remind men of a world to come. Once every week I am asked to give God this day, and to remember my soul. What do I make of Sunday? Do I spend it in idleness, or eating and drinking, and visiting, and amusements, and self-indulgence? If I go to God's house, do I carry my heart there? What am I doing?

5. What am I doing with my influence on others? Everybody has got some, more or less, and it is daily telling on all around him. Now, what is my influence on my family, and friends, and relatives, and neighbors, and companions? Is it for their happiness, or their misery? Is it for good or evil? Am I pushing them toward heaven or toward hell? Am I helping them to be lost or to be saved? What am I doing?

6. What am I doing with Jesus Christ's invitations? He has sent me many a message, whether I like to confess it or not. I have heard him, sometimes knocking at the door of my heart. By sickness, or sorrow, or warnings, he has often invited me to repent, and be converted. I dare not say I never had a good thought offered to my soul, and asking to come in. But what am I doing?

Well! Life is short. I can not live always. Let me try to answer these questions. —What am I doing? —Bishop Ryle.

—Lorenzo Dow once said of a grasping, avaricious farmer, that if he had the whole world enclosed in a single field, he would not be content without a patch of ground on the outside to raise potatoes.

"I have heard of a married couple," says Matthew Henry, "who were both passionate naturally, but who lived very happily together by simply observing this rule: Never to be both angry at the same time." It is said of Julius Caesar, that when provoked, he used to repeat the whole Roman alphabet before he suffered himself to speak.

"If thou wilt receive profit, read with humility, simplicity and faith, and seek not at any time the fame of being learned." —Thomas a Kempis (1386-1471).

—About the worst thing that can be done with a man is to put whiskey into him as a beverage. The late Dr. Guthrie, of Scotland, was right when he said, "Whiskey is good in its place. There is nothing like whiskey for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him."

—Rev. Dr. Potts used to say that "it is very hard to make a few remarks—unless at the end of a half-hour discourse."