

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XLII.

VOL. VI., No. 30.

SAINT JOHN, N. B., WEDNESDAY, JULY 23, 1890.

Printed by G. W. DAY, North Side King St.

The General Baptists of Great Britain, corresponding to the Free Baptists of this country, have decided to amalgamate with the Particular Baptist body. — Mr. Rockefeller has given a second \$100,000 to the American Baptist Education Society. His first \$100,000 was the means of securing \$250,000 to institutions aided by gifts being made conditional upon the raising of certain additional sums. — The Baptists of Maine, not satisfied with three academies as feeders to Colby, have made provision for another at Charleston, midway between Waterville and Houlton. One gentleman has pledged \$25,000, another offers to raise \$5,000—leaving \$20,000 to be raised to make up the requisite \$50,000. — President Small, of Colby, in his address at the commencement exercises, suggested that a separate yet equal college for young ladies be established at Colby, and his suggestion was adopted by the trustees. — It is doubtful if any church in America, perhaps in the world, can make the showing of Dr. J. N. Hall's church, New York. Last year it gave \$34,000 for current expenses and \$133,000 to outside objects. Compared with its wealth, however, it has doubtless been excelled by very many. — Protestants will scarcely favor Salisbury's convention with the Pope as to Malta. No Protestant marriage is to be legal there, in future, unless sanctioned from Rome. This is a Papal assumption and political servility with a vengeance. — A Methodist paper calls people who "are on the jump in revival times but hide away the rest of the year," "grasshopper Christians." Very expressive. — Bro. R. M. Hunt has been granted a vacation of three months by his church at Jamaica Plains to enable him to recruit from the strain of overwork. — Mr. Rockefeller has shown his good sense in refusing to be present at the Chicago meetings and to accept a position on the Directorate of the University his gift has been the means of founding. He does not wish either to be lionized or to govern the institution he has given so much to establish.

— PLAIN SPEAKING.—Mr. Spurgeon, in the *Sword and Trowel* for July, referring to the Scotch heresy cases, speaks very plainly: "What will be done in the matter? We don't care to prophesy; but if our Scotch brethren have degenerated to the English level they will do nothing. The sound will shield the unsound, the evangelical will put the rationalistic on the back, and say that 'they trust they will not go too far; and all will live together in that form of peace which is not peace, but treachery to God and His truth. The scribes and priests of Israel are now linked in unshaken confederacies which there is unbounded toleration for error at the rate at which they are now advancing, those same confederacies will soon have no tolerance for orthodoxy. Even now the sneers and sarcasms at the old faith are more than self-respecting and truth-loving men ought to bear. Yet behind the ruling cliques there are hosts of plain, godly men, who will be hard of before very long."

— EXONERATED.—Dr. Price Hughes and Dr. Lunn, two prominent Methodist ministers, of Great Britain, have made the most serious charges, through the *Methodist Times*, against the missionaries of their church in India. These included luxurious living and lordliness in their treatment of natives. So great was the effect of these charges that the receipts of the missionary society fell off nearly \$50,000. This compelled an investigation. Two missionaries came from India to represent their brethren at the trial. The investigation was a very searching one, and resulted in the complete exoneration of the missionaries from the charges. The result cannot but be very gratifying to all who have the interests of missions at heart. Should the missionaries of one society be found chargeable with anything which would bring discredit on their character or work, it would make it more easy for suspicion to rest on those of other societies.

— DON'T.—We hope that none of our churches will allow themselves to be classed in with the following. Those that give nothing will have nothing but decline to report:

The following associational letter is given by Dr. J. T. Christian, in his July *Christian Quarterly*—a sprightly little paper:

The Big Stinky Baptist church to the Little Poor Association semeth Christian salutation:  
Dear Brethren.—We are at peace in Zion. Our statistics are as follows:  
State Missions..... 0  
Foreign Missions..... 0  
Ministerial Education..... 0  
Pastor's salary..... 0  
Baptized..... 0  
Received by letter..... 0  
Died..... 0  
Present membership..... 301  
We send 85 cents, and want 100 copies of the minutes.

Our beloved pastor is Elder Jonathan Doolittle, who faithfully breaks to us the word of life.

Pray for us that we may hold out faithfully to the end.

SAMUEL HARDIST,  
Church Clerk.

— THE IMPRISONMENT OF MR. DIAZ.—We know our readers wish to be informed of the particulars of the imprisonment of this brother whose work among his countrymen in Cuba has been blessed so wonderfully. The following letter, sent to the Secretary of the Home Missions Board of the Baptists of the South, gives interesting particulars. It shows how ready are the authorities, prompted, doubtless, by the Romish priesthood, to harass the missionaries. It also makes evident the fact that the masses of the people have pretty well thrown off their bondage to Rome:  
Dear Brother.—On Wednesday evening, 25th of June, I went with Rev. Bro. Godiner and Bro. Henera and a large number of my own congregation to the city of Guanabacoa. There was a quiet orderly congregation, about four hundred in number, and some of the best society in the city. We celebrated our meeting where we have been accustomed to hold service twice a week since the 20th of November last. Bro. Henera is the pastor in charge.

Before the close of the meeting we were interrupted by the police. We were told that we had violated the law, and I was sent immediately to the mayor's office to render an account of the proceeding. I complied without any resistance, firmly convinced that I was in the right. At the office the official charge was questioned by me as to the notice of the meeting and replied that the notice had been given. Then the clerk was requested to bring forth the notice, which he also confessed had been duly presented, but he failed to comply. Then we returned to the court house, where we remained until two o'clock, Henera and myself, were escorted with a full accompaniment of officials to the prison. The people, about one thousand in number, followed us to the prison. Informed and ready to mob the officers in charge, they surrounded the prison. I was compelled to appear in the balcony of the prison and pacify the people. Had I pleased I could have had a revolution from that moment. They were determined to have me released at any price, and I could have walked out of the prison and been well protected. As

it was, the officers were at my mercy. Nineteen hours after the imprisonment, the original notice was found, and the registrar showed the date of its presentation. They did not wish to confess the injustice of the mistake, and availed themselves of the pretext that one word had been omitted. The law requires that the name of the rector or man in charge shall be mentioned, and their plea was that it was omitted, but the notice was signed by Mr. Henera, pastor, meaning the same thing. This is the trouble, and the violation of the law, of which we have been guilty.

A. J. DIAZ.

Dr. Tichenor, the Secretary of the Board, hints, in his comments on this letter, that it is not much use to look to his government for help, in efforts to secure justice to the missionaries, although Mr. Diaz is an American citizen. He thinks Mr. D. has been liberated.

— WHAT AN ADMISION.—Congressman Butterworth has expressed the wish that "just for one session members of Congress should be chabed and permitted to honestly express their thoughts and feelings on the floor of the house, and to honestly vote according to their best judgment." This means, of course, that Congressmen are not now allowed this liberty, but must speak and vote to please the party machine. We suppose this is true of other politicians than those of the United States. How honest men can consent to be whipped into the party traces whether the machine's action commends itself to them or not, and to defend party action which is against their best judgment, is one of the mysteries, altogether insoluble to simple-minded people. All elected to support a party defend all the action taken by party leaders, and all elected in opposition are ruled by the opposition caucus. What does it all mean? Do all elected in this way surrender judgment and conscience, or are they willing to sacrifice both, and thus prove recreant to the highest trust? We do not wish to take either horn of the dilemma, while we are unable to see any other horn.

— SPURGEON AND THE SCOTTISH SPURGEON.—The *Christian Weekly* makes the issue of Mr. McNeill's first volume of sermons the occasion of a comparison between this volume and the first of Spurgeon's, and of the most interesting. Spurgeon's first volume is full of life, and a red-hot earnestness begotten of an intense realization of the blessed and terrible verities surrounding human life and its destiny. He is also given credit for grasp and fulness of thought:

The young preacher was from the first a theologian. He did not mean merely that he was a Calvinist. He was much more than that; he possessed the theological temper, without which the final message of the Holy Ghost in the Apostolic epistles is practically useless and enigmatic. The first of these sermons is from the text, "I am the Lord: I change and I vindicate the doctrine of election." It is the Arminians who come in for constant reproach. The doctrine of the perseverance of the saints is especially insisted on: "I tell you He will not quench you. Though you are smoking you shall not die." He repudiates with all his energy "the vile suggestion that a child of God may ever perish." Yet he is independent, and fearless. "Alas! alas! many make an iron ring of their doctrines, and he who dares to step beyond that narrow circle is not reckoned orthodox. God bless heretics, then! God send us more of them!"

What follows should be considered by every young preacher:

"I think I am bound to give myself out reading, and not to grieve the spirit by 'thought of trifling,'" says the youth. He has been faithful to that conviction, and to this diligence the splendor of his long and high career is largely due. We have often expressed our conviction that even his own admirers do scant justice to Mr. Spurgeon's intellectual power; the maturity, the freshness, the range of this book only deepens this belief. Coming from a youth of twenty it is a miraculous production. Be that as it may, Mr. Spurgeon has never presumed on his talents; he has gone on storing up treasure, and speaks from a full and exercised mind.

The *Weekly* thinks Mr. McNeill's sermons depend more for effect upon the delivery than do Mr. Spurgeon's. They, therefore, lose more of their power when printed. The remainder of the comparison shows that the *Weekly* regards Mr. McNeill, in the fulness of his maturity, as inferior, in some respects, to the boyish Spurgeon:

He (McNeill) is evidently more at home in explaining a narrative. There his genial wisdom, his rich experience of life, his pure and generous spirit, and his real earnestness find full scope. What he says is not apologetic or epigrammatic, though he is capable of pungencies—thus: "And I will say to my soul—(Out thou canst not; thy soul is gone, thou art chest.)" As a rule he expatiates, and this is right, for the multitude needs time; but it may be carried too far. Theology he has none; his whole credo is that sin is incurable save for Christ and that Christ can heal it, but for anything he gets from it the doctrine of the apostles might almost have remained unwritten. This is by far the most striking

characteristic of his book. He does not even explain the nature of the Atonement, other than by the barest indications. While he has a real literary perception and touch, many of his sermons are rough and unfinished in the extreme. Great popular preachers are so few, the need of them is so urgent, and Mr. McNeill is a man of such power and promise, that we cannot but express the earnest hope that he will gird himself for a real discipline.

"Fellow-Citizens of the Saints."

"Fellow citizens of the saints." Think for a moment how much is implied in this. What a vast assemblage, what a glorious companionship is that in which you and I, with our frailties, our shortcomings, our self-seeking, our worldliness, our distrust, our faithlessness, are faintly to claim a place! All those glorious spirits, venerable patriarchs, righteous kings, rapt seers, glorious preachers, who lived and wrought and suffered in the ancient days in the hope of a better promise; men "who through faith subdued kingdoms, wrought righteousness, . . . of whom the world was not worthy;" all those apostles and teachers who, kindling their torches at the sacred fire, the glory of the Eternal Son Himself, carried the light of the gospel into all lands, giving up everything for Christ, offering to lose their lives, that by losing them they might find them. All these martyrs and doctors of later ages who handed down the sacred treasure through successive generations, amid the fire of persecution and the confusion of barbarism and the darkness of idolatry, rejoicing to be devoured by hungry lions and to die at the stake. Polycarp, calm and brave as his flesh quivered in the flames; Chrysostom, with his fiery eloquence; Augustine, with his piercing insight and force; these share, too, in this glorious company whose names live in history; and others, true saints of God, though they appear not in the calendar of any church; men and women from the rigor of whose lives succeeding generations have their inspiration and strength; all whose holiness and purity, whose courage and self-sacrifice, whose gentleness and meekness, whose loving charity have been a never-fading fountain of refreshment to the weary pilgrim in the thorny wilderness of the world; and others, too, there are whose memories shall perish not, though they have left no name in history, but whose brows, nevertheless, God Himself will crown with a halo of everlasting glory—poor, despised, unknown artisans and peasants, weak women and feeble children, martyrs in the martyrdom of daily life, saints in the saintliness of homely duty, throngs innumerable of every nation and kindred and people and tongue, clothed with white robes and palms in their hands, standing before the throne of God, and serving Him day and night in His temple.—*Bishop Lightfoot.*

Every Christian Has a Mission.

"None of us liveth to himself."—Rom. 14: 7.  
There is, perhaps, no one point which requires more to be pressed on the attention of Christian men, women, and children in the present day than this: that every one is sent into the world with a mission—that is, for some particular object.  
He is not sent here merely to vegetate and die; he is sent to do something for his Master; and there is no one who has not some talent which he can employ for God. Every one has a mission. We know what the world considers to be their mission—just to live as happily and comfortably as they can; just to kill time, without any thought of what will become of them when they are called from earth.

And what do many Christians regard as their one and only business in this world? Why, they think that their mission is to take care of the salvation of their own souls, and that when they have secured that they have done all that is required of them. My friends, that is but the beginning of the work, not the end. Having been led to believe on the Lord Jesus Christ, having become united to Him by a living faith, and thus been saved forever, you are then to work, not for yourselves only, but for your fellow-creatures—for mankind.

Having been raised up "from death unto life," show the life which is in you; show it in action—press forward in your Christian course, and let your Master see that you are willing to do all that He has commanded you to do in His service. Endeavor to discover what is your mission in the world. "Mission" may be a cant word, but it contains the sum and substance of Christian usefulness in the world.

Endeavor to find out the gifts God has imparted to you, and set yourselves to

work with them; and whether the door may be wide or narrow, whether it be in your power to benefit many or only few, if you do the work which God in His providence has given you to do, you will at the last hear your Master say of you: "He has done what he could." What we can is all that our Master requires.—*St. E. Bazin.*

For You.

Every earthly life leads to death, but only one life was entered upon with death as its chosen object. Heroes have faced certain fate under conditions that were in themselves an inspiration; the circumstances of Christ's death made it seem disgraceful to human eyes. Men have accepted a dreadful doom, sustained by the steadfast and sympathetic support of friends; among the most insidious temptations that came to our Lord during His ministry were the suggestions from the inner circle of His followers that He should not follow the path leading to the cross, and at the last He was deserted by all. Some have met a painful end with indifference and stolidity. Christ's sensitive nature was keenly alive to every pang; Others have recklessly thrown away their lives: Christ avoided danger when there was no occasion for encountering it, and when His hour came, it was with a terrible struggle that He drank the cup of anguish. Servants of God have gone with joy to martyrdom because upheld by God's strength; from this innocent sufferer the Father hid His face. Followers of Christ have yielded up their lives in a good cause when they saw it was unavoidable: the Master laid down His life of His own free will.

For the death of the Son of God and the manner of that death there must have been some great cause. From His own words we know that He gave His life as a price for us. That such a price was necessary shows our need. That such a price was given shows His wonderful love. Men may be willing to die for their fellow-men, but Christ died for those indolently beneath Him. Not even "of angels' death He took hold, but He took hold of the seed of Abraham." Not for the world as a whole, but for each one, for you, was His life given. Can the love that is the wonder of heaven be offered in vain to us? What have we to give in return?—*The Golden Rule.*

W. B. M. O.

"He is steadfast, immovable, always abiding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR JULY.

For our missionary students on our Home fields this summer, that they may be filled with the power of the Holy Spirit and preach only, Christ crucified.

Mrs. Selden.

"She stood in the glorious shadow Of the Father's house of love, But she saw not the shining threshold Where the Angel Watchmen move; She heard not their garments faintly stir As they opened the golden gates for her."

How seldom do we view death thus! Instead of "a glorious shadow," it is midnight darkness; and instead of "Angel Watchmen," we see only the grim destroyer. And yet the New Testament throws no such gloom around the "going home" of the child of God. "Them that sleep in Jesus," "He fell on sleep;" "To depart and be with Christ;" "She is not dead, but sleeping;" is the only shadow which the Bible casts round the departure of the Christian from this world. Look for death in the New Testament, and you find it in such connections as these: "Dead in sin;" "She that liveth in pleasure is dead, while she liveth," etc.

It is because these mortal eyes of ours cannot pierce the shadow even that we weep when the angel comes for those we love. And it is because our "Father knows our frame" that He does not chide our weeping.

Many tears have fallen during the last week as the news was borne from one to another, that the valued friend and worker, the faithful counsellor to so many, had been suddenly called away. And yet with the tears there was gladness—gladness that the long years of suffering were over; gladness, because she had had her wish; and had been called suddenly "unto light."

And for Mrs. Selden it was such light, such rest! Death brings quiet peace to every face, but she looked as though a heavy weight had been lifted from heart and brain, and the lifting of that weight had left on her face a glad joyousness. Something even of the intense surprise, which must have been hers when she met her king so unexpectedly, had left its impress on her face. And it was

only after you had turned away and thought of the loss her absence would cause, that you grieved.

She had spent a whole life time in the service of her Master. To her it had been given not only to believe on Him, but also to "suffer for His sake." She had quietly said to a friend not long ago, "This is the jubilee of my asthma." And yet, through all the suffering which this disease entails, she never laid down her work.

Early in 1870, if I mistake not, when Miss Morris had come to Halifax prepared to start for India; it was in Mrs. Selden's parlor that the first meeting was held, and plans discussed, and from that day to this her interest in Foreign Missions has never abated. Her home was always open to our missionaries, her letters cheered them while at their work, and no October came that did not find some little token on its way to India, that our sisters might not feel themselves forgotten at Christmas. Were they returning home, how anxiously she watched and waited lest they might miss a welcome at the first moment of landing. Surely we who are following on may learn a lesson from her life here.

It was the same with regard to the societies. She watched over and worked for each and all, until her failing health seemed as a message to her from her Master, telling her to lay it down. This was the secret. She worked for Him, not for the praise of men. Had this not been so, she would not have continued to work as she did; for she clung tenaciously to "the old path," and did not approve often of the new ways of working. But the heathen were perishing, and Christ had commanded; this was enough. And here, too, we read our lesson, to work not for praise, but for the sake of the work itself, but for Christ, and because He has commanded.

It is only three years ago that our sister tendered her resignation as Provincial Secretary for Nova Scotia. It cost her a struggle which only the Lord could understand, and yet at His word she laid it down. Her interest never flagged, and she has ever been ready with words of advice and encouragement, so gladly given. It was only the other week that, going up to tell her of a short visit made among the societies in Kings county, and finding her suffering more than usual, I said: "Let me come again, you are not fit to listen now; it must only worry you." Her answer was so characteristic, "O no, go right on, I want to hear so much." And here we learn our last lesson, love for Jesus and His cause first, boldly suffering even most yield to that. In so far as she followed Christ, even so may we follow her.

For us there remains yet a little while of toiling and of praying and of serving. For her—

"She took that night, The one grand step beyond the stars of God, Into the splendor shadowless and broad, Into the everlasting joy and light."

A. R. J.

Outgrowing One's Work.

There are two ways of outgrowing one's work. One is by learning to do so much better work that an employer cannot afford to keep us at inferior work. In this way persons who began in the humblest positions in an establishment come at last to occupy the highest places there are. There is another way in which people outgrow their work without learning or improving. They simply assume that they have too much dignity to be employed about minor and insignificant matters. This, however, does not answer as well; and many a man has lost his job because he would not do what some one must do, and what it belonged to him to do as properly as to any one.

It is not a very edifying sight to see one or two upstarts in an establishment quarrel and refuse to perform some reasonable service because it did not belong to them to do, and then see the head and proprietor of the whole concern undertake and do the needful menial work which they had refused and were unwilling to perform. Such things have been witnessed, but employees who act thus are not likely as ever stand at the head of any business. They have not comprehended the principles of true service. He who would be lord of all must first be servant of all. Thus the "Son of man came not to be ministered unto, but to minister;" and if we are to succeed in our work, and be useful in the world, we must be ready to do the things which we can do, and do them willingly, and not outgrow our work until we are called to higher and more important service. Editors, lecturers, and thinkers are more likely to get discharged than they are to get promoted.—*The Christian.*