

Messenger and Visitor

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THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B., WEDNESDAY, JULY 16, 1890.

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The latest news from Uganda is of a most heart-rending character. This great region of Central Africa whose fertility, populousness and prosperity Stanley pictured in such glowing colors in his "Through the Dark Continent," is described as a waste land, with skeletons and corpses, showing traces of murder by fire and other most horrible methods, scattered everywhere. The slave trade and civil war are the reasons. There is a prohibition contest in progress in the State of Nebraska, upon which much depends. A prohibitory constitutional amendment has been carried in Kansas, Iowa and South and North Dakota. The same amendment is submitted in Nebraska. Should it be carried there will be a solid block of five great states having prohibition in their constitution. Both the temperance and the rum power see the gravity of the struggle to be decided in the autumn, and are working with a will. It augurs well that almost all the ministers of the state are enthusiastic workers on the right side.

A missionary in Africa declares that Bishop Taylor's self-supporting mission is a failure, the members having to give all their time to the struggle for life. The corner stone of the Adoniram Judson memorial church was laid on June 30th in a teeming district of lower New York. It is to cost \$330,000, all but \$90,000 of which have been raised. It is said that J. D. Rockefeller is prepared to give \$250,000 to help support a religious daily in Boston, devoted, among other things, to the defence of the common schools against sectarian attack, and to resistance of Roman Catholic aggression. It is but seemly that a Baptist should be at the front in a movement of this kind. Many writers would be glad to get for their works the price brought by the manuscript of Wilkie Collins' "Woman in White" - \$6,500. If the following statement, made by Mr. Paisley at the Methodist Conference, be true, Baptists are better off, as to the number of ministers, than any denomination in New Brunswick. He stated that the Methodist church in New Brunswick had one minister for every 473 adherents; the Presbyterian church one for every 1,100; the Episcopal church one for every 557, and the Baptists one for every 439.

HOLDING TO PRINCIPLE.—Jarvis street Baptist church, Toronto, has shown itself willing to hold to principle when it costs something. Some of the members of the church have taken a leading part in the equal rights movement, and have carried the Baptist idea of separating church and state out to what many believe to be its logical issue—that church property ought not to be exempt from taxation. Not long since, the church held a meeting to discuss the whole question. The result was that a large majority voted to ask the city authorities to assess their church property. As this is one of the most valuable in the city, the taxes will amount to a large sum, and it shows the pluck and steadiness of the membership of Jarvis street church that they were willing to offer to pay so large a price for the sake of consistency. This is the second Baptist church of Ontario that has set this example of loyal adherence to principle.

A DANGEROUS SITUATION.—Rev. W. H. Geisweit has been travelling in the Holy Land, and relates a dangerous experience he had in Jerusalem:

I had one experience I shall never forget, and it may not be out of place to speak of it here. My friend and myself started one afternoon, without a guide, down into the city. We walked on until we found ourselves on the sacred ground of the Mosque of Omar. Every traveller will understand what that means. But as I am not writing for them, I will explain just what it implies. The Mosque of Omar is built on the site of the old Temple of Mount Moriah. It is owned by the Moslems. To them it is the most sacred spot on earth, next to Mecca. For anyone, not a follower of Mohammed, to visit the place, it is necessary to secure a permit through the consul, who sends several soldiers with you for protection. It is no telling what these frenzied fanatics would do if they got the chance. On visiting the Mosque, you must put on slippers or cloth coverings over your feet, in order not to desecrate their holy place. They say they have the right to kill any one who enters the enclosure without the usual permission and guard. Well, we were there—on the sacred soil before we knew it, without permission, without a guard, without protection. I felt that something was wrong, but said nothing. In less time than it takes to tell it, the place literally swarmed with half grown boys and men, who surrounded us, and attacked us fiercely. They all signalled us back, but where were we to go? They closed in on us, threw dirt and stones, some beating with long sticks. We slowly moved towards the gate through which we had come, when a tall Nubian, black as night, ran between us and the mob, and held them off till we got out of the sacred enclosure. In our confusion, we had lost our reckoning, and scarce knew where to

go, when lo, before us stood my faithful guide, whose name I wish to give—Saleem George. He was frightened when we related our experience. "It is a wonder they did not kill you," was his remark.

Y. P. S. C. E.—The Congregationalist having criticised the action of the Methodist denomination of the United States for establishing the Epworth League—a Methodist C. E. Society—and the Baptists for taking measures at Chicago to establish a Baptist Young People's Society, *Zion's Herald*, the Methodist paper for New England, replies:

The Young People's Society of Christendom has had a most excellent mission. We are not conscious of any other feeling towards this society than to be most fraternal and Christian. Indeed, to be more explicit, we cherish the same fraternal relation toward it that we do toward the Church; for it is only an annex of this denomination. It was born in a Congregational church, commenced its work in such environments, and has been managed in fact ever since by Congregationalists and in the interests of that denomination. Its spirit, genius and trend are directly toward and into that fold. It has resuscitated that church, and given to it a new and enlarged mission. The Society of Christian Endeavor is the best helper that ever came to the Congregational church. This fact we recognize, and congratulate that church and President Clark on the epochal work that he has achieved. It has been demonstrated, however, that this society does not develop normally, nor train well, our young people. There comes an unmistakable wrench in sympathy from our church in faith, practice and polity.

OUR ACADEMIES.—Mr. L. A. Cooney gave an address, at the commencement exercises of Horton Academy, containing some very interesting and suggestive statistics. Our Baptist brethren in Maine have three Academies, at Waterville, Houlton and Hebron respectively. They cost, in the order named, \$50,000, \$30,000 and \$15,000, and have endowments of \$52,000, \$42,000 and \$25,000 respectively. Our academies have large debts for endowments, and are expected to meet current expenses thus handicapped. Our Maine brethren are wise, we are sure, in making the grand effort they have to fund, equip and endow their academies. We must have well equipped academies or we cannot have a successful college. More and more are denominational colleges coming to depend upon their associate academies for their supply of students. Very naturally, governments which are interested in provincial or state universities will shape the system of common school and grammar school education, which is under their control, to lead all pupils, who propose to take a college course, to take it also in the college or university in their keeping. Denominations that have a profound conviction of the need of a college of their own must, more and more, have an equally profound conviction of the need of academies of their own, because these are necessary to the success—the very existence—of the former. We must get our youth out of the current leading to collegiate or university education by the state before they float on to the place where the channels are worn too deep and the stream becomes too strong. If our Maine brethren are unable to run their academies without a large endowment, we must not think it strange should there be deficits on the current expenses of ours. We only wish that some wealthy brother or sister might have it in heart to come to the relief of Horton Academy.

ARTICLES OF FAITH.—The Presbyterian church of England has just adopted a revised set of Articles of Faith. The articles on the church and baptism preserve all the old mistiness. It is said to be the will of Christ "that His church on earth should exist as a viable and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, organized for the confession of His name," etc. This means that there is one single viable church constituting one great organism, including all who profess faith in Christ, and their children. We know of no church of this kind, unless one of the denominations not holding the Congregational ideas of the church, has a monopoly of those who profess faith in Christ. How much clearer would be the definition, we make bold to say, were it of a church and not of the church. Then the including of children of those professing faith in the membership, seems to Baptists a strange inconsistency. Those who are the children of believers are always children of believers. Are those who grow up in wickedness to be regarded as members by virtue of believing parents, till they die? Or are we to interpret "children" to mean the offspring of believing parents as long as they are children? In this case, our Presbyterian brethren cannot gain much relief from perplexity. When do

they cease to be children? If they grow up in sin are they to be dropped from the church roll, and if so, when? Do not they also believe that all are born in sin—with a depraved nature? Why then include in the church those having a nature opposed to Christ. The description of the purpose of baptism but increases our difficulty. It is said to be the sacrament of admission into the visible church in which are set forth our union with Christ and regeneration by His spirit, etc. If the children of believers are to be included as members of the church, does baptism, in their case, signify regeneration of the spirit? Do Presbyterians believe the children of believing parents regenerate, by virtue of their natural descent? If so, as they do not believe that any ever lose regenerating grace, then all the most outrageously wicked men who have had believing parents, were regenerate during all their vile lives. If they are not regenerate, then why apply to them the symbol of a regeneration they do not possess, and, in this manner, set a lie? We say in all seriousness that it perplexes us greatly how so clear headed a people as are the Presbyterians can hold doctrines which seem inconsistent with each other, and lead to an inextinguishable tangle of conflicting ideas. Perhaps our clear-headed conferees of the *Witness* can help us.

Thoughts in Brief.

BY PASTOR J. CLARK, ANTONISH.

God's threatenings are just as sure as His promises.

Our greatest labors do not merit the least of the Lord's mercies.

Faith in God leads to faithfulness to God.

By leaning on Christ we learn of Christ.

Paths of our own choosing end in darkness; but paths of the Lord's choosing end in everlasting light.

When our sin looks blackest to our conscience, God's mercy is nearest to our soul.

He who is nearest to Christ is nearest to heaven.

A place at Christ's feet is more to be desired than a seat at Caesar's side.

Not feeling, but faith, is the means of salvation.

Christ's rest means a yoke, but Christ's yoke means rest.

In laying our labors at the Master's feet, we would save ourselves much after-anxiety, if we entirely left them there.

Every Christ found soul is a Christ bound soul.

The unforgetting Saviour is the only hope of the oft-forgetting sinner.

We need not dread the Holy Ghost; He comes like peaceful Dove; And o'er each ruffled heart He spreads His wings of brooding love; His mission means our good on earth, And endless bliss above.

A Model Service.

In common with most people who eat hearty suppers and read late, I one night had a dream. And in the dream I seemed carried away to a beautiful land, where ministers never have the blues on Monday, where they are allowed once in a while to preach an old sermon, where donations are not deducted from the salary, and where the salary is promptly paid every month. And while in that fair land, I had an opportunity of listening to a remarkable discussion. It was participated in by several deacons, two or three church clerks, and a sprinkling of Sunday-school teachers and preachers. The subject under discussion was "The Model Church Service." I managed to bring away from that discussion a few thoughts which I lay before you at this time. As my memory is not the best in the world, I may have forgotten some essential points; but that cannot be helped.

Just as I entered the meeting, I heard one brother say, "If service commences at 10.30, church members should be in their places at 10.25." Now I thought that was a wise suggestion. Because I have been giving out the first hymn when the congregation was being disturbed by the rustle of endless silks and furbeles, and sometimes my reading has been to a constant accompaniment of creaking chairs and pattering walking sticks; or, if the morning was wet, to the falling of innumerable umbrellas. Indeed, I remember being in Spurgeon's tabernacle once when he paused and said, "I'll wait a minute, so that you can drop all the umbrellas at once." And then by all the church members doing this, outsiders would be able to find out the vacant seats and calmly settle down to worship, undisturbed by the thought that during the reading of the lesson the owner of the pew might come and turn them out.

I ventured to say this to the friend sitting next me. But I was soon sorry for so doing. He was a short, stout, little fellow, with stand up hair and collar, and a dangerous spark in his eye. He stood up, took me by the buttonhole, said he, "Sir, never let me hear of a church member doing so unseemly a thing as turn a stranger out of a pew." "Why," said my peppery friend, "I would be a disgrace to the Christian name, an outrage to Christian decency. Turn a man out of a pew who was in the church five minutes before time, to accommodate a person who was five minutes late." "Sir," said my friend, shaking his finger solemnly, "I won't have it." I hurried to assure him I had never been guilty of such a thing myself, but just then the chairman called my friend to order, for which I was glad indeed.

The next remark I remember hearing was, that parents should take their children to church, and make the children sit with them. Said an old man, "That's so, for I've known folks whose children were bird-nesting and swimming, while they were in church." "Yes," responded another delegate, "and I've known people who sat in the front of the church and prayed, while their children sat up in the gallery and played, so I move that children sit with their parents." That was carried unanimously and disposed of.

"To the model service," said another speaker, "people take their hymn book and Bible." Said he, "I have heard of people who are ashamed to be seen carrying a Bible, and," he continued, "I have seen congregations where hymn-books were as scarce as quarters in the ordinary collection." I couldn't help thinking that if they left their books in the pew from Sunday to Sunday, it would do just as well. I ventured to say so, but I suffered for it. "You sit down," said an old deacon. "These people have already too much capacity for leaving things in the pew. That's where some of them leave all their subscription and seat envelopes, and when there's a circular or appeal for Acadia College or St. Martins Seminary, or the heathen, they always leave it in the pew." "And," growled a minister, "that's where they leave half my sermons, so the pews must be about full!"

It was stated that in the Model Service the people use their Bibles, follow the preacher in his reading, turn up the references, and refer to the text. One sister got up—for I noticed they allowed the sisters to speak there—and said she, "opening the Bibles would make such a flutter." "Yes," said an old deacon, with a sly twinkle in his eye, and a queer quivering round the mouth, "the rustling of your Bible would make as much noise as the rustling of your fan." The lady looked red, and I saw no more fans during that session.

I noticed the meeting was in favor of congregational singing. "I hate," said a church clerk, "I hate this fashion of sticking a half dozen people up in the organ loft and telling them to sing for the whole congregation." "Yes," said an aged man, a farmer, evidently, by his speech, said he, "I saw a little box with holes in it on the top of a house the other day; they told me it was for birds to build in; I asked if the birds did much singing in those boxes." "No," was the reply; "they sing better out in the trees." Now," said the old man, "it would be just as silly for all the forest birds to be silent, and let the box birds sing, as for a congregation to be silent, while a choir warbles about their heads like a tree frog on an August afternoon." Another declared things were coming to a pretty pass, so they were. "The minister hired to pray for us, the choir got to sing for us, the deacon to take the collection; we sing by proxy, pray by proxy, next thing we will go to heaven by proxy." Said an old pastor, when I say, Let us praise God by singing, I mean the whole congregation, not a few behind the organ. "Amen," said another old preacher, "Let all the people praise Thee, yes, let all the people praise Thee." Just then a young fellow who had been in Boston a month, waiting for his father to send him money enough to get home, rose and said, "They don't all sing in Boston, for when I was there I saw"—just what he saw, I never heard, for his father exclaimed, "Sit down, sonny, because you don't know a bass clef from a crow bar, and I want you to understand, if I can't sing very accurately, I can be like the bumble bee and the cricket, I can make a joyful noise." And," said the old man as he took his seat, "The Bible says, Make a joyful noise unto the Rock of our salvation."

An aged mother in Israel rose then, and said she hoped the meeting would not deem her presumptuous, but she wanted to know if it was allowable to say

"Amen" at the close of the prayer. Her pastor jumped up and replied, "Sister Read, it is; your 'Amen' often reminds me of the Saviour's promise to the two or three, and when I hear your 'Amen' I think, now Lord she's agreed, and so am I; grant us the blessing." Said he, "I wish I had more in my church who second my public prayers with a hearty 'Amen.'" And all the ministers present said, "That's so," except one. He was a funny fellow; he rose with a smile and said, "I'll tell you a story. Once I was preaching at a revival where an old man was given to saying Amen to each petition. I said, Lord, take Pride from these people. 'Amen,' said he. And Deceit, 'Amen,' and Dishonesty, 'Amen,' and Drink, 'Amen,' and Tobacco—there was a solemn pause, during which the old man slowly transferred the quid to the other side his mouth." "Order!" cried the chairman, and the meeting commenced discussing the sermon.

They passed four resolutions respecting the preacher:—

I. That he be allowed to vary the service at pleasure; pray first to-day, sing first next Sunday, and so on.

II. That the church provide him a supply, and pay his expenses to and from when he goes to the Association and Convention. And further, that the church obtain a supply—in addition to paying his salary—during the summer vacation, which is to consist of one month. That resolution passed, but it was a tight squeeze to get it through.

III. That the minister time himself, I couldn't understand that resolution, so I said to the funny brother, "What does that mean?" He shook with laughter, and said, "They've got a couple of fellows here with watches like footballs, and a snap on them that sounds like the latch of a gate; and these watches those men pull out and open and shut in full gaze of minister and people about a dozen times in the sermon. Ah, ah," said he, "that is a good resolution, I framed it myself."

IV. The minister can vote as he likes. They tried to pass an amendment to this, that the minister can vote as he likes if he is a conservative. But the amendment was lost. They then discussed the collection.

It was decided that the deacons should take it up; that they restore to their original owners all Yankee cents, tough lozenges, and buttons; and it was also resolved that the collection be taken up before the sermon. There was considerable difference of opinion respecting this; one brother said he thought the jingling of the money after the sermon was distasteful to the Lord. The funny man rose and said, if they had all put in as little as the last speaker, he thought the Lord would not hear much noise. The other speaker concluded that was a personal remark, and I thought so too. One man, a stranger, had a funny idea. He said, "Do away with subscriptions and Convention Fund schemes; let us live by faith, and not return to the beggarly elements of the world. I always act on the principle of never letting my right hand know what my left hand is about." We laughed at that, for he had no left hand, lost it six years ago in a railway accident, for which loss he could get no remuneration, as he was stealing a ride in a box car. He thoroughly expatiated the meeting, and at the close of the session, no brother would take him home to tea, which I thought very creditable to the people, for from meanness such as that the chairman said, "We should come out and be separate." One enthusiastic brother remarked, "I was baptized last month, and I'd only got a ten dollar bill, but I put it in my pocket, and had it down under the water, and when I came up from the river I looked at that bill and thought, now you're baptized ten dollars, and you must not make a fool of yourself over tobacco, rum, or finger rings; so, ten dollars, I'll tell you what you, shall do. A quarter of you, i. e., two fifty, shall go to the Convention scheme, another quarter to the Seminary building at St. Martins, another to the Acadia Jubilee fund, and the other two fifty will buy the pastor a new wide awake hat. I couldn't help thinking of the good that could be done if in each church there were a few baptized pocket books. In some places they baptize children who are unconscious, yes, some are protestors against it in their own feeble way; so why not baptize pocket books? "O," said an old sister, "O, for a religion that would make our membership consecrated and sacrificing."

Well, the last question they discussed that night was, how best to commence and close the Sanctuary Service. And it was agreed that no better way of opening could be found than for each member as he took his seat to lean forward and breathe a silent prayer that God's blessing might rest upon pastor and people. Some one said that public worship is as near time to the soul, and it's only right that ere partaking of the heavenly bread we should say with the children, "For what we are about to receive, the Lord make us thankful." And another old friend, a minister, said, "Such a practice on the part of the people would prevent these young ministers indulging in fire crackers and sprucedaleisms, for, said he, if the minister felt, 'now all these people have asked God to bless my word to the nourishment of their souls, he would take heed to the message.'" And the old man said this in such a kind way, that nobody felt aggrieved. He also suggested that the minister after a short prayer by way of commencing the service, for, he said, "it's good to sharpen the sword ere using it."

But how to close the service was not so easily settled. Some said they could never attend to the benediction because of people putting on overcoats, reaching for hats, umbrellas, and so forth. But at last they agreed on one thing, viz., that the whole congregation be seated after the last hymn, and with bowed heads listen to the benediction. There was a lot of scattered shouting that I don't quite remember. About the necessity of every Baptist field having a parsonage; about the need of discipline in the churches; about running Sunday schools all the year round, and, are demanding the time of the minister's wife, to be sure and give her a salary; also, they suggested supporting the denominational newspaper, colleges, missions, and so on, and I heard a hint about the union of all baptized believers. And then I awoke, and lo, it was all a dream!

Moncton. W. B. HISSON.

W. B. M. O.

"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR JULY.

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

Meeting of the Aid Societies in connection with the Central Association.

The meeting was called to order by Mrs. Murray, President of the Falmouth Aid Society. After devotional exercises Mrs. Nalder, Corresponding Secretary for Hanis, was elected to preside, and Miss Whidden, Secretary.

A cordial address of welcome was received from Madam Young, of Falmouth.

Enthusiastic addresses were given by Mrs. D. F. Higgins, and Miss Fitch, their topic being "The Field." Reports of an encouraging nature were received from fifteen Aid Societies. Miss Fitch presented the following resolution, a copy of which was sent to Mr. Selden:

The women of the Mission Aid Societies of the Central Association of Nova Scotia have heard with sadness of the sudden death of Mrs. Selden, a personal friend of a large number of the members, and a devoted, successful laborer in this and other Christian enterprises.

From the time the societies were formed by Miss Norris, till she was called by her Saviour to her eternal rest, Mrs. Selden, our departed sister, never ceased to take a deep interest in our work. It enlisted all her sympathies and engaged all her rare mental talents. It is with a pleasure, mingled with sadness for our loss, that we bear our testimony to the high appreciation all felt of the devoted and earnest life of Mrs. Selden. As secretary her labors were on a large scale. In this and other relations to our societies, she was ever efficient and successful.

While deeply impressed with our own loss, we hereby extend to the bereaved family our heartfelt sympathy, and trust the Saviour, to whom the dear departed one always looked for help, and by whom she was always sustained, will cheer and comfort them in the hour of their affliction. The hope of meeting the one so dear, and so dearly loved, so many left to mourn, will mitigate greatly the sore trial so generally felt, and especially by the family of which Sister Selden was a beloved member.

A vote of thanks was moved and passed unanimously to the trustees of the Methodist church who had kindly offered the church for the use of the meeting.

MISS WRIDDEN, Sec'y.

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