

Messenger and Visitor.

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NOTICE—At a meeting of the Directors of the Maritime Baptist Publishing Company, held at Amherst, N. S., Aug. 22nd, it was unanimously resolved to offer the MESSENGER AND VISITOR to new subscribers from the date of their subscriptions to the end of the year 1886, for \$2.00, if paid before the end of the year.

It was also resolved to give the paper to all old subscribers at and from the beginning of the new year at the rate of \$1.50 per year, if paid within 30 days from the beginning of the year, and to new subscribers at the same rate, from the date of subscription, if paid within 30 days from the date of subscription. If not so paid, the price in all cases will be \$2.00 per year.

The Minutes of the Presbyterian General Assembly (North), give the following statistics for the last year: Synods, 135; ministers, 6,474; churches, 2,063; communicants, 644,926, a gain of 27,793 on last year. 21,012 babies have been sprinkled, an increase of 1,500 over last year. This gain is said to be due to special appeals this year, called forth by the attention which has been called to the rapid decline of this practice.

The increase is not proportionate to the growth in membership. There are 750,000 in the Presbyterian Sabbath Schools. There have been given to missions, home and foreign, \$1,181,019, an average of \$123 per member.

The total contributions for all purposes, at home and abroad, are \$10,238,186. We are sure our practice as to baptisms is more scriptural than that of our own scholars being witnesses, but we wish our cause as near as possible to the teaching of the New Testament and the volume of our Lord and the perishing in the matter of living.

All the Presbyterian churches of America sum up 11,804 churches and 1,024,500 members.

Rev. T. S. CUYLER thinks Drummond, the author of "Nations in the Spiritual World," the coming man, or rather, the man that has come in Scotland. His book was published when he was in Africa. On his return, he found himself in a predicament. The work has passed through five editions already, and still has an immense sale.

Rev. W. S. RAYBURN, of Toronto, when he succeeded Dr. Tyng in New York, insisted that the seats should be free. There was some dissent, but the ground that the necessary funds would not be forthcoming. The result has been a crowded church each Sunday, and an income last year of \$48,000 from collections. It seems from this, that some people, at least, are as willing to pay directly to sustain the work of God, as to give in a sitting in a house of worship.

Every one does not know that there is a body of Calvinistic Methodists in Wales. This denomination has just had its annual meeting, and reports 128,374 of a membership, an increase of 3,682 over last year. We are glad, if this body cannot be Baptist, that it is Calvinistic Methodist, and not Arminian.

The Plymouth Brethren originated in England in 1830. Their great mission was to unite Christendom, by teaching and exhibiting a higher and broader Christian charity. To-day they are divided into five hostile camps, so hostile that it is not enough that there cannot be fellowship between the opposing parties, but also is excommunicated if he ever has fellowship of any kind with those that have religious communion of any kind with the brethren from whom they differ. Nevertheless, the Brethren still bravely lecture the churches on their want of charity, and point to themselves with the utmost self-complacency as the great examples of the highest of Christian graces.

"The Baptists and Quakers," says Dr. Schaff, the Presbyterian, in a recent work, "were the first organized Christian communities which detached salvation from ecclesiastical ordinances, and taught the salvation of uninitiated infants and un-baptized but believing adults. And yet there are some ignorant Presbyterian brethren who would make it appear that Baptists are the people to be held up to general reproach because they attach saving efficacy to ordinances. It is to be hoped that we may no longer have grace and patience tried by such charges, and that our Presbyterian friends may no longer make such a display of their own want of knowledge."

Senators, in a recent session, make the talk of an ill-fated arrangement of London. Every year that looks upon the shores of the Atlantic, let us hope to see an increase of our true friends, unswerving in their loyalty to the cause of the oppressed.

inhuman, beastly, devilish. Fair islands, here and there, rise out of its dark deeps, the bright creations of God's grace; but all around them the waters cast up mire and dirt. God is at work creating a new heaven and a new earth, and in the process forms of beauty are developed; but to this day the old unweeded city remains a reeking copy of the hell which burns below. Those who have dared to look into its depths return with horror upon their faces to say that it were not lawful for a man to utter what they have seen.

Let none of our people forget that we have a Book Room and Tract Society, and that we have but one—that located in Halifax. At one time we had two, but a harmonious understanding has been arrived at, whereby we have united upon the one. Let there be no confusion, either, between this and the general British and American Tract Society. Be sure, when agents call to solicit contributions, that you do not give to the latter, supposing you are helping your own Society. Will not the friends kindly remember, also, that all orders for Sabbath School literature sent to Geo. A. McDonald, Baptist Book Room, Halifax, will insure them what they wish as cheap as if forwarded to the Publication Society, Boston, and help will thus be given at the same time to our colporteur work, which is partly supported by the funds of our Book and Tract Society. Will not all our Sabbath Schools aid this good work in this very easy way?

Dr. Briggs, in a late article in a leading review, criticizes the Revised Version of the Old Testament very sharply. Among other things, he charges the revisers with antiquated scholarship. Dr. Howard Osgood has published an elaborate reply to the Independent. He selects the leading living Hebrew scholars of the world, and compares Dr. Briggs' statements with their published opinions. The following is a summary of the charges against Dr. Briggs' criticism of the political arrangement of the text of the revised version, sixty-one are against and only two for him; his criticisms of the text itself, twenty-six against and fifteen for; of the Hebrew grammar of the revisers, in thirty-five points, 21 against and 43 for. On points of Biblical theology, ten to one are against him. On the whole, Dr. Briggs seems completely to have failed to make his point.

From a circular issued from Mr. Moody's convention at Northfield, we gather the following facts: Since Carey went to India, in 1793, over 100 missionary boards have been organized and 100,000 missionaries sent forth. Nevertheless, 1,000,000, 000 of our race are yet without the gospel, and there is but one missionary to each 100,000 heathen. If but 10,000,000 of the 600,000,000 nominal Christians would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach 100 other souls with the gospel message, the whole present population of the globe would have heard the glad tidings by the year 1900! Who will do his or her best to reach this number? How much shall we broaden our Foreign Mission work in the next fifteen years? This depends upon how much we give into the Foreign Mission treasury.

It is to be hoped that the Baptists of St. John may give heed to the words of Dr. Ellis, in his communication of last week, so far as practicable. If there be any lack of cordiality and sympathy between the churches, let it give place to a spirit of mutual helpfulness. What a grand day it would be if all the churches would be freed from the last inguibus of debt! It is wonderful what grand things can be done by a long pull, and a strong pull, and a pull together, even when time and circumstances seem most adverse. With her point of vantage, what a power might St. John become if all her churches were possessed with a divine enthusiasm for souls. May the Lord bless the day when the Spirit shall be poured out from on high, and obstacles be swept away from beneath.

The Baptist Seminary began the fall term on the 26th ult. The pleasant school-rooms before occupied, on the corner of Princess and Charlotte streets, are retained for another year, but in the personnel of the school, considerable change is apparent. Of the former staff, there remain Principal Wortman, Mr. J. C. Mills, Miss Lottie Hartt and Miss Alice Hooper. The latter lady, by the way, is somewhat extending her vacation, and her return from the great republic, is anxiously awaited.

The prospect for the year is Miss Newcombe, a graduate of Dalhousie, and she enters upon her work in a way that justifies the high testimonials presented on her behalf to the Board. Mr. A. B. Boyer, A.B., of the University of New Brunswick, takes mathematics, which his ability and rareness promise, to divest of the irksomeness which some are wont to feel in the study of that very important subject.

Among the classes, we miss the faces of seven young ladies, who, last Spring, pleased a large audience with their graduating essays, as also the presence of five young men, who are holding themselves in

readiness for the near beginning of college work. There are new faces—intelligent ones too. From appearances the faculty have good material, and we anticipate good work.

It is greatly to be hoped that many more parents will avail themselves of the advantages here afforded for their sons and daughters. Students are still coming in, and board is arranged for in desirable places. Our pastors care, by bringing this matter to the attention of those who might send, do much to encourage and establish this important enterprise, and to diffuse the blessing of Christian education. Won't you look about your congregation and community, brother, and see if there are not some whom you can encourage to come?

A RELIGIOUS PAPER—Next to the pulpit, it is the most potent instrument of good to the church and to society. Through the well-stored columns of a judiciously conducted religious paper, the daily receive more solid information on a vast variety of subjects than from any other source. When the members of a family will not perhaps read a good book once in a quarter of a year, each of them will pick up a newspaper, and devour its contents readily. Hence a head of a family, who from a mistaken notion of economy, refuses to subscribe for a good religious paper, is "penny wise and pound foolish," because he not only keeps his family ignorant of many things they ought to know, and which cannot be acquired from any other source, but he also excludes himself from information, oftentimes contained in a single number, which might be worth to him infinitely more than the subscription price for the whole year. A church, the majority of whose members do not take a religious paper, is far behind the exigencies of the times in Christian benevolence and enterprise; to say nothing of practical piety.

A well conducted religious paper is worth a hundredfold more than its cost. It is the cheapest, easiest, and most interesting means of conveying instruction to the church and to society, and deserves the liberal support and hearty co-operation of every Christian.—*Christian Observer.*

How many will help us put the MESSENGER AND VISITOR into every Baptist family?

A Friend.
To my Brethren of the Maritime Provinces of Canada—Your paper is sent me and I read it with much interest. Why should I not? Nova Scotia is my native Province, and although I left there at three or four years of age, I can distinctly remember Antioch Hill, and the scenes around it. If you could only look at Canada with my eyes, or with the eyes of thousands who are not natives of it, could see its boundless wealth of field, of forest, of mines, of fisheries, of climate, of travel and transportation which will go to it by that great I. C. Railroad, of its thousand industries, which will spring up all over in a few years, of the wealth to be brought and saved to it by the great Federation soon to be accomplished, of its admirable extent, altogether making it one of the richest, if not the very richest prospectively of any country on the globe, and then consider, my brethren, with that splendid country the efforts you are making to Christianize it, to put the Bible in every hamlet, and make Jesus known to every soul in it; can you say you are beginning to do your solemn duty by it? The foreign field has a certain sanctification for us all, but after all our great work must be at home. We must increase our home churches, our home workers, especially our lay workers. Home missions must receive the first attention, for on this all depends.

While we help all, we must first provide for our own national house hold, or deny the faith and be worse than unbelievers. But my dear brethren, what does the following mean? "Our boards are face to face with the question, get more money from the churches, or spend less money in their work—to spend less means disaster, to gain more means success" in all things." (MESSENGER AND VISITOR, No. 33, vol. 1.) I feel, brethren, at that, much as the Frenchman, did when the truckman lost his horse and lay under the wharf, and when all was plying him, "poor fellow, it will take him a long time to get another jumped on a box cory, poor fellow, how I pity him, I pity him ten dollars, how much you pity him?"

How much I should like to be with you in Convention, and inflict on you a five minutes speech! As this is impossible, I will do what is perhaps better; I will send you ten dollars just as soon as you can make up one hundred persons for the same amount; or even fifty, and report to Bro. G. E. Day immediately, or place names in MESSENGER AND VISITOR.

W. C. MARSTERS,
Maryland, Aug. 24, 1885.

Take the Comfort.

It is a strong proof of the religion of Jehovah, that his people are so slow to take the blessings he holds out to them. That religion everywhere in the Bible proceeds upon the assumption that we are bodily diseased, spiritually blind, that God's own children are lacking in mental perception of the things that make for their comfort. We must be what the book declares we are, fallen still, though regenerated creatures, or we would never be so slow to perceive the good things that our Lord is constantly offering to us.

Most men are in one or another way diseased, ill at ease from some cause, many are weighed down with burdens, yet how few obey the precious injunction, "Cast thy burden upon Jehovah." How few of all the millions of God's people really catch the design of their father to help them over the rough places; to put his strong arm under them, to lead them along by a straight road, and to bring them safely to the rest he has provided. Yes, we are the poor, comfortless creatures, to whom the father is constantly saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and yet how seldom any of us come spontaneously to him, and take the proposed gratuity, how seldom we go to him with our aching hearts, and say, "O master, thou didst ease men and women in the days of thy sojourn here below; now, O Lord we believe thou wilt still help us. Give us, thine aid. Show us thy sympathy. Do for us what Paulist, and prophet, and apostle, declare thou art ready to do, and cause us to exclaim from the depths of our experience, 'I called upon the Lord in distress, the Lord answered me and set me in a large place.'"

REV. D. A. SWENK,
New York, N. Y.

How to Preach.

The English Wesleyan Conference holds its session this year at Newcastle-on-Tyne. Twelve years ago the Editor of the Guardian, in company with the President of Victoria College, attended the Newcastle Conference. The Rev. Luke H. Wiseman, M. A., who had visited Canada the year before, was ex-president. In his charge to the newly-organized ministers, delivered in the Wesleyan Chapel, Newcastle, August 28th, 1873, he said the following:

"As you stand here to-day, what a lamentable waste of power, in preaching arises from unskillful composition and delivery! To avoid this waste, take three directions, which, though plain are not perhaps altogether self-evident. First, speak so that the people can hear. John Wesley mentioned his preacher against speaking too fast; but times and men are changed, and I caution you again, speaking low, slow, steady; expand the organs; open the mouth; speak from the palms; rather than from the throat; keep the tongue well inflated; articulate the consonants; avoid looking into vacancy and look straight at your hearers; avoid undue rapidity; be master of your pauses; and without injury to yourself, you will be audible to a large congregation."

Secondly, speak so that the people can understand. Do not oblige them to bring a dictionary with them to chapel.

Thirdly, speak so that the people can feel. Leave them no room for supposing that you are a mere functionary, content to perform an allotted part. Let this truth be burnt into your very soul, that the most valuable element in a sermon is the exhortation and the sympathy. Exposition is essential; argument is valuable illustration is desirable; controversy may become necessary; but the power of sympathy and the power of exhortation are the most valuable of all. Some of you may never become very learned, or unusually eloquent, but sympathy with souls, and a consequent power to speak from the fulness of the heart; to speak so that your hearers shall be moved and touched and drawn towards holiness and heaven—this, blessed be God, you already possess, and large measure of it are attainable. This gift is to be found on your knees at the foot of the Cross, and in sympathy with your Saviour; therefore, "Ask and ye shall receive, seek and ye shall find."

Another experienced preacher wrote:

Use short prefaces and introductions, and no apologies. Say your best things first, and stop before you get weary. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Christ in. Defend the Gospel, and let the Lord defend you and your character. If you are slandered, thank Satan for putting you on your guard, and take care that the story never shall come true. Do not get excited. Do not run away from your hearers, engine driving, wheels fly fast with no load; but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scrawl. Too much water stops mill wheels, and too much noise drowns steam. Empty vessels are the lowest. Powder isn't shot. Trust

der isn't lightning. Lightning kills. If you have lightning you can afford to thunder; but do not thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful soul who come on rainy days because of the others who do not come. Preach the best to small assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is just to lead air offener than to bad manners. Do not repeat "as I said before." If you said it before say something else after. Leave out words you cannot define. Stop your declamation and talk to the people. Come down from stilted and sacred tones, and become as a little child. Change the subject if it goes hard. Do not tire yourself and everything else out. Do not preach till the middle of your sermon buries the beginning and is buried at the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. Then you will not finish off each sentence with a terrible gasp, as if you were dying for air, as some preachers do, and so strain the lungs, and never find it out, because their friends dare not tell them, and so leave them to make sport for the Philistines! Inflate your lungs. It is easier to drive a mill with a full pond than an empty one. Be moderate at first. Raise the flood-gate a little way; when you are half through, raise it a little more; when nearly done, put on a full head of water. Pack your sermon. Make your words little bullets. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside.—*Er.*

A Career of Paradoxes.

REV. DAVID W. CLARK, A. M.

More than the life of any other of our illustrious citizens, General Grant's life is full of startling transitions. At one moment we view him as a boy of all work in the village tannery, his garments permeated with the vile odor of the vat; the next he appears in the general uniform of a West Point cadet, and stands among the sons of chivalry. A succeeding page pictures him with our victorious army encamped on the plaza in the city of the Montezumas; next we find him in bucolic role, strong to bring a living for his family out of sixty acres, his wife's patrimony, which he facetiously calls "Hardacre," and in rustic garb unloading wood at the very barracks where guards had often maligned him as an officer.

Now he is by sympathetic suffering of his relatives a clerk in the leather store at Galena, handling hides and leather on a salary \$600. In four years he is general of all the armies at a salary of \$15,000. One day during his life at Galena, the clerk of the court sent down for some leather to cover a desk. Grant took a roll under his arm, trudged to the court-house, measured the desk, cut the leather, and tacked it on. In a year the clerk for whom he did the work (Rawlins) was a captain on his staff, and he himself a major-general. While junior member of the unsuccessful agency firm of Boggs & Grant, in St. Louis, he made application for appointment as city engineer. His application is still on file in the county archives and indorsed "rejected."

In eight years and for eight years he was enjoying that office which is the gift of the entire nation.

General Grant returned from his journey around the world with its unparalleled success to suffer defeat in his candidacy for the nomination for a third presidential term, and later to be overwhelmed by financial ruin. When he had notified the authorities at Washington of his desire to present the government with his souvenirs, how poignant must have been his mortification to be informed that they had already been tendered by his ungenerous millionaire creditor. This career of paradoxes closed with a race with death, viewed with breathless interest by a world of witnesses. The goal was the completion of an autobiography extorted by financial necessity from one whose conspicuous trait was reticence.

On the whole, the life of Grant was sad and toilsome. It admits of question, whether the sorrows and humiliation, were not greater than the honors—whether the thorn did not outweigh the rose. What brings relief is the reflection that in his best moods Grant was not seeking his own character, but his country's good. The latter he achieved, and in this sense his life was a transcendent success. The integrity of his purpose to serve his country well can not be doubted. There were errors. When, however, the multitude and magnitude of the matters presented to him often for immediate decision are considered, the ultimate judgment will undoubtedly be that his mistakes were few and insignificant. "Mistakes?" Yes. "Deliberate pervasions of the right for selfish ends?" Never. His was a high, unswerving, patriotic purpose.

There is a page in the personal history of General Grant which the spirit of hero-worship would fain hide—a fact it would ignore—but the page and fact are too vital to the "irrepressible conflict" now waging to admit of being withheld. Harit occurred to the reader to consider what the termination of the war might have been without Grant as a factor in it? Gladstone, in a public speech, had declared that the Confederacy had vindicated its right to independence, and should be recognized by all the powers (a sentiment which he afterwards humbly recalled). Napoleon III sought to aid the rebellion by setting up the Maximilian empire in Mexico. At this juncture the national cause imperatively needed a series of victories. Grant achieved them, and turned the scale. But the nation at one time came unexpectably near being robbed of the man on whom, to all human appearance, its fate depended. It is historically true, that Grant resigned his commission in the regular army because of a reprimand for drunkenness. This threw him out of the easy sphere for which he was pre-eminently fitted, and led to the humiliating vicissitudes of his middle life. It necessitated the excessive toil and exposure of "Hardacre," which left their indelible imprint on face and form; it brought on the mortifying failure of Boggs & Grant, the rejection of his application for the engineership, and the humiliating clerkship at Galena. It made it possible for the epithet, "Drunkard Grant," to first appear in print, and gave momentum to slanderous and envious tongues. The conquest of his appetite, which we believe was achieved before his re-enlistment, was the greatest triumph of this "favorite of victory"; it was the victory within all victories. In this page of our hero's life, there is inspiration for all entangled in a similar snare. His escape may be theirs. They may emulate his subsequent career. On this page there is a startling illustration of how this vice may rob the nation of men whose talents are all but indispensable to her. This page will help the flag destined to consume the traffic which is not a whit less hostile to our national interests than were slavery and rebellion.

It is almost a relief to think that this shameless spirit is now and forever beyond the reach of the vicissitudes that shadowed it so continuously and fatefully. Yet it is a misnomer to call Grant dead. He hides a living factor in American history. His exalted character projects itself upon futurity.

"Death makes no conquest of this conqueror. For now he lives in fame, if not in life."

A Slave-You To Congo Land.

Efforts to idealize slavery into beauty have not altogether ceased. In his "Congo Land" Henry H. Stanley describes a slave-pen. It is not pleasant reading, but it is a literal description of the first stages of bondage, and a good antidote for any sentimentalism on the subject. Stanley writes:

There are rows of dark nakedness, relieved here and there by the white dresses of the captors. There are lips or groups of naked forms upright, standing, or moving about listlessly; naked bodies are stretched under sheds in all positions; naked legs innumerable are seen in the perspective of prostrate sleepers; there are countless naked children, many are infants forms of boyhood and girlhood, and occasionally a drove of absolutely naked old women, bending under a weight of log or cassava tubers or bananas, who are driven through the moving groups by two or three muketeers. On paying more attention to details I observe that mostly all are fettered—youths with iron rings around their necks, through which a chain, like one of our boat anchor chains, is rove, securing the captives by twelves.

The children over ten are secured by three copper rings, each ring leg brought together by the central ring, which accounts for the apparent listlessness of movement I observed on first coming in presence of the curious scene. The mothers are secured by shorter chains, around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops or festoons over their names' breasts. There is not one adult male captive among them. Little, perhaps, as any face betrayed my feelings, other pictures would crowd upon the imagination, and after realizing the extent and depth of the misery presented to me, I walked about as in a kind of a dream, wherein I saw through the darkness of the night the stealthy forms of the murderers creeping toward the doomed town, its inmates all asleep, and no sound issuing from the gloom but the drowsy hum of chirping cicadas or distant frogs—when suddenly flash the light of brandished torches; the sleeping town is involved in flames, while volleys of musketry lay low the frightened and astonished people, sending many through a short minute of agony to that countless sleep from which there shall be no waking."