

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 8, 1886.

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MESSENGER AND VISITOR TO JANUARY, 1888, FOR \$1.50.—Let all who desire to see the MESSENGER AND VISITOR in all our Baptist families do what they can at once to get new subscribers. More can be done these last weeks of the year than at any other time. Send in the names at once. The pay may be remitted any time before February.

—IS IT NOT TRUE?—It is sometimes as guilty a thing to *lessen* men in an error as to lead them into it. What we may correct and do not, we, in effect, teach; and to suffer a lie to pass without refutation, where refutation is within our power, is itself lying.—Index.

Strong, ringing words like these are worth any amount of the rapid, sentimental talk about charity, etc., we so often hear. Many would have us believe any attempt to convince a man of error or to press out error by truth is worthy of censure. They suppose the man the most estimable who will allow each man to think as he pleases, whether right or wrong. All this kind of talk and feeling is based upon a belief which is most uncomplimentary to truth and its author. Truth must be regarded as of no account. If it were taken at its true value, each one who has it would feel under the most sacred obligations to give it to others. The claims of brotherly love would press him to make all sharers in the greater blessing which greater truth ever brings. Let us as Baptists never have so low an estimate of the value of the truth which God has thought it worth his while to give, as to feel ourselves superior to the work of pressing it upon the attention of men.

—BAPTIST CONGRESS.—The Baptist Congress seems to have come to stay. Its session in Baltimore, just closed, shows a great growth in interest over that of last year. The discussions were free and vigorous. The topics were live ones. On the subject of "Religious Instruction in State Institutions," there was some difference of opinion. The balance of sentiment seemed to be against having any religious instruction in state schools. Both papers on the subject took this position.

—HARVARD.—At the commencement exercises of Harvard, recently held, little or no mention was made of the relation of the Baptists to its past. Dr. Dunster, the first president, was a Baptist. The first large donation of \$30,000 was given by Thos. Hollis, a Baptist, of London, England. The professorship he founded was at length wrested from its true purpose, and made to help spread Unitarianism. If the law does not intervene, it is probable the intention of the founders of Andover will be subverted in a similar way.

—A WATER IN THE CHURCHMAN, speaking of what he considers a sinful delay in the baptism of babes, has this to say: "This neglect is unjust to the child. Ever since the Son of God said, 'Suffer the little children to come unto me, and forbid them not,' every child of man has a right to be made 'the child of God.' Every babe generated into the human family has a right to be regenerated into God's family; and the sooner, the better. Secondly, this neglect is perilous to the child, because the little one may be called away or ever it be made 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' The Anglican church does not say that such are lost. The English Prayer Book only says, 'It is certain by God's word that children which are baptized, dying before they commit actual sins, are undoubtedly saved.' Of the unbaptized, it makes no dogmatic assertion. Neither in his Word nor through his universal church has God revealed the state of 'the children of wrath' who die before they are made 'the children of grace.' We cannot say that such are saved; we cannot believe that such are damned. We can only hope that, in the intermediate state, God will, in some way make up for the lack of regeneration, and that the blame will rest not on the child, but on those who are responsible for the non-baptism neglect."

And, just here, we would say to any parent who has thoughtlessly allowed a child to die unbaptized and outside the covenant, pray daily that God would forgive you, and be very merciful to the little unweaned soul, that he would "wash it, and sanctify it in the blood of the immaculate Lamb."

Dr. Landels started his hearers, at the recent annual session of the Baptist Union in Bristol, by the assertion that the Baptist denomination would soon cease to exist; because other denominations were becoming so rapidly leavened with our sentiments. We fear the special mission of Baptists to protect against any way of salvation except by personal faith on the Son of God, and to make a stand for a visible church which has no members that have not spiritual life from Christ, will not be ended for a long time to come. That masterpiece of Satan to ruin souls—a saving rite for a saving Christ—will not be abandoned easily, any more than will its necessary associate and chief support—infant baptism. Never are we more convinced of our God-given mission than when we read sentiments like the above; for it is only those who reject paedobaptism that can take a consistent stand against sacramentalism.

—OUTCAST LONDON.—How little does our country know of real wretchedness! People with us are miserable because they bring it upon themselves. Apart from the sorrow which comes from bereavement and pain, and that which is endured through the sin and carelessness of others, we have little wretchedness which might not have been avoided by sobriety and industry. This is not so in other lands. There multitudes are in grinding poverty, because they cannot get remunerative work to do. Of few places is this more true than of London, where fabulous wealth and starving poverty touch each other everywhere. The following little scene, from the experience of a London city missionary, lets a flood of ghastly light in upon the misery that stalks about the streets of the world's metropolis:

In Trafalgar-square the seats were all occupied by poor starving creatures who had come there for what they called a "dose," which meant that they must sleep there for the night, for they were reduced to that condition from sheer necessity. It was here we gave away some fifty or sixty tickets for the breakfast. A friend who was with me said, "I think we have almost cleared this part of London of these outcasts." We then walked down the steps into the square itself, and there was one of the most awful sights I have ever witnessed in my life. On the seats stretching across the square were numbers of these poor creatures asleep, and those who were not fortunate enough to get a seat were lying on the bare cold stones. In the City of London, at the dead of night, it was a weird, melancholy sight; it still haunts me, and having looked upon it, the question returns demanding an answer, What can be done wisely in order to end this hunger and misery and almost absolute starvation?

—McMASTER HALL.—We call attention to Dr. Castle's communication in another column. McMaster Hall is the Theological Seminary of Maritime Baptists; they share in the control and in all the advantages to be obtained there. It is an institution of which no body of Baptists need be ashamed. The collection requested is to assist in defraying current expenses—especially to assist needy students. The salaries of the professors are provided for by the endowment furnished by Senator McMaster. We hope all our churches will have the collection requested by our Convention, on the day named, and that it may be a liberal one. Let our pastors see that it is attended to. In a private note, Dr. Castle says:

The College was never in so good a condition as now. The religious spirit is delightful. Our Monthly Missionary Day is exerting a most healthful influence on the students.

—THE YOUTH'S COMPANION.—We gladly refer the reader to the notice of this youth's paper found elsewhere. It is one of the most widely circulated and excellent papers of the kind to be found. It can be placed in the hands of the children with the utmost confidence, as it is high-toned and pure. The prize stories must give special interest this year.

—STRANGE SAYING.—Not long since we heard of a minister using the following strange language. He said: "Our Lord is crucified in the house of his friends, because ministers preach doctrine rather than Christ." This brother evidently spoke without weighing his words. He also, unwittingly, contributed his mite to the outcry which the godless and careless are raising against systematic unfolding of the truth of the Bible. "Doctrine" means just "teaching"—just this and nothing more. A doctrine is a great truth gathered up from the teaching, perhaps, of a large number of passages. We want more, rather than less, of the unfolding of the great doctrines, which are like the timbers holding the whole fabric of truth together. Paul had no fear of preaching doctrine. What are the most of his epistles but great unfoldings of doctrine? If Paul lived today he would get many severe rebukes from those who think that the essence of charity and Christianity is in the platitudes that one believeth in about as good as another, if it is not better. We are not sure our Lord himself would escape; for he said if any man should break one of the least of his commandments, and should teach men so, he should be called least in the kingdom of heaven. To preach the doctrines is to preach Christ; for he is the centre of every one of them. They contain the concentrated essence of truth, and afford the strong meat for men and women in the Lord. Christ is more often wounded by the preaching of rapid sentimentalities and the devil's gospel of indifference.

—EXPOSURE OF SPURGEON.—Dr. Wayland gives some incidents told him by Mr. Spurgeon:

One clergyman of the Church of England used every year to send Mr. Spurgeon a join of pork, saying, "I read one of your sermons every day in the year, and I send you my tithe; true, you are not of the Atonic priesthood, but you belong to the order of Melchizedek, to whom Abraham gave a tithe."

But not everybody takes the same view. Mr. Spurgeon saw that there was need of a chapel at Beckingham, near Croydon.

Nearly all the land belongs to a wealthy man, a devoted Churchman. When Mr. Spurgeon wrote, asking him to sell a lot, he replied, in substance: "If Mr. Bradlaugh wished to put up a house for preaching his views, you would not sell to him; now, I regard the Dissenters as heretics and schismatics; and I cannot in conscience sell you a lot." Mr. Spurgeon wrote him, in substance: "Dear Sir: I am glad to hear that you have a conscience; but I am sorry that it isn't a better one."

When this gentleman sells or leases a lot, it is with the condition that, if ever a meeting is held on the premises, at which more than twenty people are present, he or she is to be sold. As a further illustration of the "country" of his neighbors, when Mr. Spurgeon was very sick; one of the first to call was Dr. Thorold, Lord Bishop of Rochester. "In whose diocese Upper Norwood and Croydon are situated." He said, "I would like to see Mr. Spurgeon, if he will see me; and I would like to visit him." And so he did. And as soon as Mr. Spurgeon was able to be out, the Bishop invited him to his home for a day, and all other visitors were denied, and they walked in the grounds and talked and prayed together.

—CRITICISM.—Some one signing himself "An Enquirer," publishes in the MESSENGER AND VISITOR because it has not published therein. "An Enquirer" did not see fit to give his name in confidence. Probably he is not aware it is our invariable rule to decline to publish every communication not accompanied by the writer's name.

—ROMAN CATHOLICISM OF TO-DAY.—The following are the utterances of the Papal Allegate, Monsiegnor O'Brien, as spoken in Toronto lately, and published in the Montreal Star: "The Pope speaks in the name of Christ, and the man who despises the Pope despises Christ. There is only one in the world who has power to direct us. Are we all to bow down the knees to the one man in Rome? Are we all to be dependent upon this man for salvation? Are we to go to him, before we knock at the gates of Paradise, and are we to be excluded forever if he should close the gates against us? Yes, notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God."

—WELL DONE.—The Methodist Episcopal church of the United States have done well this year, as the following shows:

At the beginning of their missionary year, our Methodist brethren, responding to the claim of Secretary McCabe, proposed to raise \$1,000,000 for missions. The year has now closed, the accounts have been made up, and the footings show that the receipts have been \$992,128.47, or only \$7,871.53 short of a million. This is an advance over the year 1885 of \$165,300.11, and over 1884 of \$261,002.61, and indicates an average increase for the two years of \$130,501.30. Of the amount received during the last year, \$236,592.37 was in direct contributions from the churches, and \$133,968.21 from legacies.

Tugs and Barges.

BY REV. THEODORE L. OUTLER.

The sin and the shame of some churches is that they become mere barges, to be towed along by the steam-tug, who is paid no many hundreds or thousands a year to tow them. As long as his steam holds out, the barge floats on swimmingly. When the steam is exhausted, or the cylinder explodes from over-pressure, the poor tug is sent to Europe for repairs, or else goes to the rest, in place of all worn-out machineries, in the Cemetery. With all such churches motion is mistaken for progress. But Paul himself could not build up a healthy and a holy church with Apollos and Timothy for elders, unless the people were willing to worship and willing to work.

The too common idea of worship is a state of devout passivity. The pastor preaches and prays; the choir performs, and the people sit and take it in. This is a solemn travesty of what angels might delight to offer. But instead of this indolent passivity, suppose that all God's people came to His sanctuary to seek His face, and to offer to Him the active service of praise. Suppose that each heart joined in the invocation and in the prayers, word by word, making every petition its own, and then closing by a full, audible "amen" like the unanimous "Amen" of a popular vote in a public meeting. Then when the Word is read from the pulpit, let all open their Bibles and keep their eyes on the sacred page instead of staring at the new faces or the new bonnets. After feeding on the morning instalment of Manna, the souls of the congregation would be better prepared to embark on a full tide of holy and inspiring song—each voice chiming in with its contribution of genuine praise. Then comes the act of listening, and the exercise of grasping the truth and holding it while God's ambassador is uttering the message from the skies. Every inch and item of the whole service is thus participated in, the hearer being as busy as the speaker, and the whole assembly moving on with their minister, as a regiment marches with its commander. That would be worship, and there would be just as much of it in the pews as there could be in the pulpit.

"Lord, how delightful 'tis to see
A whole assembly worship Thee!"

In a healthy church the spontaneous heart-homage and loyal devotions of the Sabbath will be followed by their combined activities during the week. As a railway train halts occasionally at a station to take in wood and water, so the Lord's day should be a station on the road of life for replenishing spiritual power. Each individual soul in the flock should seek a fresh infusion of this might in the inner man, so that it should not require to be drawn along as dead weight, but be itself a propelling power, helping on the general combined momentum. The pastor has quite enough to do without doing a solitary thing which legitimately belongs to his elders, or Sunday school teachers, or church members. The prayer meeting—for instance—should never be left to his steam-tug, as an inert barge waiting to be towed along. However eloquent in speech, fervent in prayer, or fertile in suggestion the pastor may be, he has no call to be the foremost figure in both the week-day and the Sabbath services. The prayer meeting is the people's gathering for the people's profit and spiritual growth; if the rain of blessing falls there, every plant should catch a portion of the shower.

To crowd a prayer room simply to hear an eloquent minister expand scripture, or narrate experience, or exhort, is a total perversion of the family worship of Christ's household. If he be the most prominent one in the household, still he is but one, and the humblest member has just as much privilege there, and just as much responsibility for the success of the meeting as the pastor has. During what is called a revival, there are always enough to speak, to sing, and to pray; all the minister has to do is to "keep strokes" with the care. Instead of being towed along, the church-barge is alive with rowers. A "revival season," be it remembered, is nothing more than the normal condition of what every healthy Christ-penetrated church ought to be all through the year.

Do prayer and praise belong to the people just as much as to the pastor? So does hard, honest work. If he fulfills his duty in the pulpit, and the round of pastoral services, and in all the extra lines of benevolent enterprises, that is enough for one brain and two hands. The prayer meeting, the Sunday school, the women's missionary and Dorcas work, the temperance effort, and all kindred activities belong to the congregation. Every man and woman should have an ear in. A live church makes a long-lived and large-lived pastor; the dead dog of a dead church would kill a Poyson or a McCheyne. We offer no apologies for indolent storks in the ministry; if such there be, no congregation endures them long after the discovery of their laziness. But a pastor who has a twenty-men power in himself, cannot tug heavenward a church that has no heart to worship, and no hands to work. "I have come a hundred miles," said a man to Mr. Moody, "to get some of your spirit." "You don't want my spirit," was the reply; "what you need is the living of God." The church which has that Spirit, quickening Spirit within every wheel from busy pulpit to the outermost bench of Sunday school and prayer hall, will make this year's history worth writing in heaven's record book.—*Evangelist.*

What About the Terminus?

"I'm sick of the excitement, and of hearing every one you meet say, 'Well, what about the terminus?'" Such were the words of a fair lady who sat opposite me at a table, while travelling recently. Her remark had reference to the likely issue as to the terminus of a line of rail, which, at the time, was the subject of general conversation, and certainly much disputed. Methought, dear reader, how well for you and me to transfer these words to another connection, and put the question home to our hearts as to eternity. What about the terminus? No room in this for the cunning and crafty wiles of eager politicians; no room for the ebb and flow of hope and fear in the hearts of interested owners of real estate; no room for the high-strung, nervous desperation of the speculator; for here certainly may be ours, and now. And again, because it is so, no room for the passive on-looker, with unconcern as to the issues because he has nothing placed at stake, for all are concerned herein. "For what is our life? It is even as a vapor, that appeareth for a little time, and then vanisheth away" and then comes our eternity. Then let us regard with interest this matter in which we are concerned, dear reader. How will it be as to the terminus of this line in which we each, perhaps, have stocks—are shareholders, either to our eternal bliss as possessing "the unsearchable riches of Christ," or otherwise bankrupted to our eternal woes as "without God and without hope" forever. Whither bound? Where, let me ask, as one with you in this common interest, will it place you? say, where are you now placed by his infallible disposal who "knows the end from the beginning," and before whom the

light and the darkness are the same. Hear these words: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Such is the testimony of him who can not lie, and such is our condition on the one side or the other—possessor of "eternal life," or "condemned already." No guess work here, dear reader; no room for doubt upon the one hand, yet great room for fear on the other, if the former is not ours. Mark its certainty, absolute and eternal—"hath [which must be now] everlasting life"—"condemned already." May God's voice reach thy heart of hearts, saying unto thee, "Where art thou?" Is it so, fellow-traveller to eternity, that thou art the possessor of everlasting life? or is it, can it be, that "despising the riches of God's grace, thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God?" Rom. 2:5.

The Lord grant unto each beloved reader "an answer of peace"—the peace "made by the blood of his cross," preached unto us in the Gospel and possessed alone by simply trusting him. Ours, this eternal good: His, the eternal praise.—*Selected.*

A Remarkable Statement.

The following remarkable statement taken from the *North China Daily News* will be read with surprise, even in this day of rapid progress of Christian missions: "Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very wealthy old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intend to start on their field of labor under the tutelage of Rev. Mr. Wolfe. . . . The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is to be hoped that the apparently receptive nature of the Corea disposition will help to facilitate the work. As far as we know, this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present."

A Minister's Faults.

Mr. Spurgeon puts into the mouth of "John Ploughman" the following homely bit of wisdom, which we commend to any reader that may have magnified his pastor's imperfections:—"I never knew a good horse that had not some odd habit or other, and I never saw a minister worth his salt who had not some crocheted or oddity. Now these are bits of cheese that cavillers smell out and nibble at; the first is too flowery and the second is dull. Dear me, if all God's creatures were judged in this way we should bring the dove's neck for being to tame, shoot the robins for eating spiders, kill the crows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog, he can soon find a stick, and at any rate any fool may have something to say against the best minister in England."

—No ship drifts into harbor. The ocean of life has many a hidden current, many a hidden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hull which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and wave to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with the angry head-winds. Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. This is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be

the easiest, the most natural, even the most enjoyable, thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—*S. S. Times.*

This, That, and the Other.

—Says *The Montreal Witness*: "There is nothing the political parties of the Dominion dread more than the formation of a third party or Prohibition party." But, "unless the parties show themselves to be in accord with the sentiment of the country, by giving the preference to the avowed prohibition candidates, a prohibition party with a thorough organization will be formed sooner or later."

—The Jews in England, are talking of changing their Sabbath to our Sunday, while the Adventists in America, are trying to change our Sunday to the Jewish Sabbath, and our citizens from over the Rhine are practically abolishing both days.—*Wife Recorder.*

—The Baptist churches in Germany report a gain of 1,115 for the year, making their membership 33,483, who contribute \$100,000 annually for all objects, hold church property exclusive of debt worth \$400,000, and, while numbering only 161 churches, supply 1,282 preaching stations.

—Never could those who have faithfully tried to do their duty, but have failed to accomplish it; the failure is all the rebuke they need. Even that is hard to bear. Encourage them to try again, and give them a helping hand. A word of bit help may be all they need to change failure into success the next time they try. Do not withhold the word or the help.—*Forward.*

—The Baring brothers are nearly as rich and as powerful as the Rothschilds. It is a half-American house, and keeps \$30,000,000 "ready for instantaneous use."

—Rev. Alberto J. Dias has baptized 130 since last January in Cuba. Fully a thousand have renounced Romanism in Santiago and vicinity and wish to be baptized.

—The following are the statistics of British Methodism for the last year:

| | |
|------------------------|---------|
| In Great Britain, 1886 | 412,384 |
| " " " 1885 | 413,163 |

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|-----------------------------------|--------|
| Decrease | 779 |
| On trial in Great Britain | 25,532 |
| Number of deaths as reported | 5,376 |
| Number of new members reported | 45,230 |
| Members in junior society classes | 47,953 |
| Do. in 1885 | 44,527 |

Increase, 3,426

—Ali, the Mohammedan said: "For the soul to be employed about what shall not accompany it after death, is the greatest weakness." And when Richter was a student at Leipzig, he wrote, in a letter: "The wish falls often warm upon my heart, that I may learn nothing here that I cannot continue in the other world—that I may do nothing here but deeds that will bear fruit in heaven!"—*Index.*

—There are 1,264 languages and dialects spoken in America; we have 5,000,000 Germans; the Indians are not dying out but increasing; the Chinese, instead of going, keep on coming. Out of a population of 55,000,000 about 21,000,000 are foreigners or the immediate offspring of foreigners, and these people hold the destiny of the Republic in their hands.

—Hundred of Christians are puzzling themselves to determine what they shall avoid doing, when what they need is to know what they should do and then do it. The positive life is the right one. If the heart be filled with the Spirit, and under his promptings is prayerfully and earnestly serving the Lord as will be saved from all questioning as to what it should keep away from.—*Set.*

—It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

—"The atmosphere is not perceptible to the touch except when set in motion" and so inactive Christians are not felt among men—the world is not conscious of them. To be a power, they must move in work.

—Since the wife of Prince Chung, of China, was converted, twelve or fifteen ladies in the Emperor's palace at Peking have become Christians, and on each Sabbath Christian services are held within the palace walls.

—The warm sunshine and the gentle zephyr may melt the glazier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which so severely could subdue.

"MESSENGER AND VISITOR" TO
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