

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

## All our Pastors are Agents.

**THE STRIKER.**—The era of strikes still continues in the U. S. It is estimated that 50,000 workmen are on strike, at the present time. The Knights of Labor take the lead, and numerous smaller organizations follow. The strikers are fast losing the degree of public sympathy they had at first. They not only take the liberty to cease work themselves, they also require those who wish to work to join them. They do not wish employers to have the liberty to employ whom they choose; but insist upon their having no work men but themselves.

If a manufacturer refuse to comply with their demand, they call a strike, or institute a boycott. The movement is assuming the form of a tyranny, which pays no heed to the rights of others than themselves. It is said that the strikers, for the most part, are not resisting any attempt to reduce their wages; it is even said that their wages are better than ever before, but they are attempting to enforce demands which are not justifiable. In the meantime, business of many kinds is being paralyzed, and the result must be disastrous to the very classes in whose interest the strikes ostensibly take place. So serious is the situation that the President has thought fit to send a message to Congress on the question, recommending the appointment of national arbitrators. The court of New York, also, has declared that the boycott is a conspiracy, and has arrested some of the boycotters on this charge. The manufacturers are also combining, here and there, and, in this way, the two great forces of capital and labor are becoming more directly pitted against each other. It seems as though nothing but the prevalence of the religion which teaches each to love his neighbor as himself, can give any assurance of social peace, in the future.

**PERSONAL EFFORT.**—A nameless brother, in an exchange, records his experience in the matter of personal effort to save souls. This is what he says:—  
In January 1885, I wrote out a list containing the names of fifty-two unconverted persons, resolving to hear these on my heart when bowing at the mercy seat, and to urge them earnestly, by letter or in person, to "seek an interest in the blood of Christ." The year is gone, the resolution kept, though often in doubt and coldness was the duty performed. Let me here testify that not one of the persons approached betrayed any feeling of disrespect, in word or action, for the loving invitation of the Saviour, or the unworthy messenger who delivered it. There must, then, be some mistake about the prevalent opinion that sinners treat with indifference and grossness the gospel invitation of the bearer. Four of the fifty-two professed faith in Christ during 1885. After the conversion of one young lady, I said to her: "I told you it would all be right if you would go to Jesus." She replied: "I have you to thank for this." Another wrote me these words: "I shall never forget the kindness you have shown to me. You were the first one that put me on the way that leads to the good Father who never forgets his children, though they wander away from him." Others have gratefully acknowledged their appreciation of my interest in their spiritual welfare, and some confessed a longing for something better and higher than the pleasures of this life.

How strange it is that any unconverted man can live a week, surrounded as all are with professed Christians, and not be spoken to about his soul's welfare! If all believers should adopt the course of the brother above mentioned, what a revolution there would be in Christendom. Why should it not be so?

**AGENTS.**—Bro. D. S. Higgins is agent for the Messenger and Visitor in Middleton, Cumberland Co., and Miss Amanda McKim, in Hartford. Will the new subscribers in these places pay to them or remit direct to C. Goodspeed, St. John, N. B.

**DOUBTFUL.**—It is more than doubtful if it is wise for churches to make special and direct appropriations to home mission fields. We have a H. M. Board to whom is entrusted the oversight of the whole H. M. work. This Board is in a position to compare the needs of various fields, and appropriate all the funds in the most equitable and wise way. If one church may appropriate in this way, so may others, and the whole H. M. work be brought into confusion were confounded. If any field is neglected, would it not be better to bring its claims before the Board? In our Foreign Mission work, the system of special appropriation of funds has been found to work badly, and Foreign Mission Boards are discouraging this way of giving. Only where there is no Board, as in the case of

the building of meeting houses, is it wise to send money direct to the church or field needing it.

**APPEALS.**—Last week we published two appeals for aid to build a house of worship. One was from Cambridge, N. B., where a little band of Baptists are struggling nobly and successfully to do the master's work. The other was from the mission at Quinpool Road, Halifax. This mission is just what the Baptists of Halifax have long needed. If it had been started years ago, there might, perhaps, have been four Baptist churches instead of three in Halifax to-day. It is to be hoped that this is but the beginning of more aggressive work in this centre of influence. The churches in Halifax are now straining every nerve to build or repair their own houses of worship, and cannot help as they might were they free from their engagements. The brethren who are pushing the work of this mission cannot meet all the liabilities themselves. Both the above appeals are for the most worthy objects. We can only commend them to the beneficence of those who are entrusted with the Lord's money.

**DESERVED HONOR.**—Our venerable Bro. S. T. Band, has had conferred upon him the degree of L. L. D., by Queen's college, Kingston, Ontario, in recognition of his literary work in compiling his *Macmillan English Dictionary*.

**NOBILITATION.**—Our old and dear friend, Rev. D. A. McGregor, of Stratford, has been nominated to a professorship at McMaster Hall, by the senate. If the trustees ratify this nomination, and Bro. McGregor accept, our Theological college will receive the services of an able and true man.

**HYMN BOOK.**—At the session of the Baptist Union held last week in Toronto, a committee of seventeen was appointed to confer with the committee already appointed on their convention, on the subject of preparing a uniform hymn book for the Baptist churches of the Dominion. We hope the combined committee may agree, and that the hymn book may be given our churches in a reasonable time.

**CHICAGO UNIVERSITY.**—It has been rumored that the great Baptist University of the West was to be delivered from its debt and have its property restored by the princely liberality of one of our wealthy laymen. This rumor is at least premature. The senate have just chosen Dr. Harper, the renowned Hebraist, president of the university. Yale College is also looking upon him with covetous eyes. It is hoped if he accepts the presidency, that the university debt may be lifted. It would be a great loss if his distinguished services were not retained for the educational work of his own people.

**AMERICAN BAPTIST MISSIONARY UNION.**—The total receipts for current expenses during the year ending March 31, 1886, were \$384,996.73, and the expenditures, including last year's debt of \$50,616.78, were \$382,088.54, leaving a balance in the treasury of \$2,908.19. The receipts from donations, including \$25,002.97 in response to Dr. Edward Judson's special appeal for Upper Burma, and \$12,919.11 for the debt, were \$231,353.06. The gain in receipts over the previous year was \$22,970.25, and in donations from churches, Sunday-schools and individuals, \$47,051.08. The donations were \$22,223.87 more than were ever before received by the society in a single year from that source.

**INCORRECT.**—A few weeks ago we published a statement copied from the *Christian Advocate* to the effect that the present Lord Mayor of London, as well as the previous one, was a Methodist, and had preached for Dr. Parker at the City Temple. It now appears that this was all a mistake. Neither of the Lord Mayors are Methodists; probably local preachers. They would, perhaps, be better men if they were. The English correspondent of the *Christian Advocate* gives the following statement of the facts of the case:—  
The present Lord Mayor of London, John Staples, who has been in office six months, has not once visited the City Temple; he is not a Methodist local preacher, nor even a member of the Methodist Society. The Lord Mayor of London last year, Robert N. Fowler, M. P., who is a moderate Church man, accepted an invitation from Dr. Parker to speak in his pulpit one Sunday morning, last October, at the end of the summer vacation, to call public attention to the fact that the Temple was reopened. He is not a local preacher, nor even a Methodist, as Lord Mayor was permitted to occupy once a Congregational, a Methodist, a Baptist, and a New Connection pulpit during his year of office, merely to give an evangelistic address; he cannot preach, and never did preach, as that term is understood. He was not asked a second time to any of the pulpits.

**UNITED PRESBYTERIAN CHURCH OF SCOTLAND.**—From an official statement of synodical income and expenditure of the United Presbyterian Church (Scotland), it appears that during the year 1885 the total receipts amounted to £28,569 3s. 10d., showing an increase of £4,325 12s. 6d. over the contributions of 1884. In the year 1883, how-

ever, the income had risen to the exceptional total of £102,163 19s. 2d., while the year previous to that it was £94,320 6s. 2d. The largest fund of the Church, that for foreign missions, has considerably decreased, and a credit balance of £5,550 at 31st December, 1884, has been almost exhausted. The income for augmentation of stipends was £15,465, showing a decrease of about £250 as compared with the revenue of 1884. The grant payable to congregations will thus, as last year, be £16 less than had been paid previously, whereas the minimum stipend of £200 was attained by the Church.

**THE TRAVELER.**—Whatever may be thought of Grand Master Fowler, of the Knights of Labor, in respect to the strikes, which are staying the wheels of traffic in many places; his utterances on the subject of the rum traffic, and his stand in reference to rum vendors, will commend themselves to all right thinking men and women. He says: "In the whole English language I can find no word that strikes more terror to my soul than the one word 'Rum.' It was born in hell ere the fiat of 'no redemption' had gone forth. Its life on earth has been one of ruin to the hopes of youth and the peace of old age. It has robbed childhood of its delights. It has stolen the laugh from the lips of innocence, the bloom from the cheeks of manhood. It has touched the heart of old age like the tip of a poisoned arrow. Its sound, as it gurgles from the neck of a bottle, echoes through many a desolate household as the hissing of a thousand serpents. Yet I deny me no foe radical on this point. You may interfere with the rights of a man to drink if he so elects. I hold I have a right to do so, and so do you. I would an enraged tiger, neither meddling with it nor allowing it to meddle with me. So long as it keeps its distance I am content to leave it alone, but the moment it attempts to interfere with my rights by coming into the Knights of Labor, then my soul rises in arms against it, and I can find no words too bitter, no denunciations too scathing, to hurl against it."

**OBJECTIONS TO INFANT BAPTISM.**  
An exchange quotes the following from the columns of *The Religious Herald*, in which it was contributed by the eminent Baptist preacher and teacher, Dr. John A. Broadus. We hope it will be read and pondered by all our readers. Infant baptism may seem to those who practice it to be a very proper rite, but (1) It is not in the Bible, and (2) it has wrought vast injury to evangelical truth and practical piety in the past, and would work more to-day than perhaps it does were it not neutralized by certain happy influences and tendencies that are stronger to-day than formerly.

It is sometimes asked by our Christian brethren who practice infant baptism, why we so vehemently oppose it. If we think there is no Scripture warrant for it, why do we not allow those who think otherwise to practice it in peace? Now, we are aware that this rite has for many persons very tender and sacred associations, and should not be contented against it but for the persuasion that it is not only unwarranted, but harmful. We certainly ought never to associate ridiculous ideas with it—to depict the babe screaming and struggling during the ceremony, as some Baptists have occasionally allowed themselves to do. Such bad manners and virtual irreverence ought to be left to those who describe immersion as a ducking, and insist that it is indecent. But we propose to state with utmost brevity, some of the Baptist objections to this practice.

(1) The association of infant baptism with the beautiful words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," has largely turned away the attention of the Christian world from the impressive lesson which these words really teach—viz., that all true Christians are child-like.

(2) If infant baptism secures, or in any wise promotes, infant salvation, then how do we avoid the horrible notion of infant damnation for those dying without the ceremony? Is not this teaching of the Romish Church? And does not the extreme solitude sometimes shown by Protestants when an infant is dying unbaptized reveal at least a vague apprehension to the same effect, a sentiment surviving after a doctrine on which it rested has been abandoned? Those dying in infancy are saved through the atonement of Christ and the work of the Spirit; but this must hold true of all alike, without reference to any ceremony, and no matter whether their parents were believers or unbelievers in a Christian country, or heathen. When it is sometimes charged upon Baptists that they do not believe in infant salvation, this is only another proof that those who make the charge have themselves a half-way notion that salvation is secured by baptism.

(3) Infant baptism we believe to be a

result, and in turn a prop, of the dreadful doctrine of baptismal regeneration, making spiritual character and relation to God depend on a mere ceremony, and that unconsciously received.

(4) It lends itself most conveniently to that union of "church and state" which has wrought such mischief in Christian history.

(5) It introduces confusion as to church-membership, and greatly hinders church discipline. What is the exact relation to the church of persons baptized in infancy, who have never been "confirmed," or have never "come to the Lord's table"?

(6) It encourages many to neglect personal repentance and faith, on the ground that in some sense they have been Christians from childhood; while the religious training of the young can be, and often is, quite as faithfully conducted without it.

(7) Infant baptism prevents the exact carrying out of the Lord's commission, "Go, disciple, baptizing, teaching," and causes many to neglect the duty of being baptized when they believe, through fear of showing disrespect to revered parents and pastors.

For these and other reasons, we are glad to believe that infant baptism is more and more losing its hold upon a Protestant Christendom, and consider ourselves bound to oppose it in all ways consistent with the courtesies and charities of Christian life.

## Extremely Depressible.

Notwithstanding all that is worthy of the very highest commendation in the aims and achievements of Sabbath schools, as they now exist, so as to properly inspire great hopes, as to the triumphs of the gospel, yet there is one aspect of this prominent department of Christian work that may justly awaken not a little anxiety respecting the outcome of this conspicuous agency for answering the prayer, "Thy Kingdom come." The Sunday school has formerly been called "the nursery of the church," and it surely should be fully entitled to such a designation. From this source, the greatest enlargement of the church should come. The school ought to be preparatory for the church. It should graduate its thousands and millions into the sacred enclosure.

To do this, the children under his care should attend the services of the church, and become accustomed to the place where they are held, and attached to the exercises of worship there, so as to be able to say with an ancient worshipper, "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." As a rule, all who go to the Sunday school should go to hear the preaching of the gospel by the divinely called preacher of the premises—"good news." That habitual or even occasional attendance there should be the exception, is a ground for most painful apprehension. To see hundreds in a single Sunday school, who are never seen at the preaching service of the church to which the school belongs, is saddening and alarming.

Many of them, ere long, will leave the school, and if they have not been attendants upon the church services before leaving, they will not be likely to attend afterwards. Instead of graduating from the school into the church, they will in all probability go to swell the ranks of the "non-church-going" multitude, which are certainly large enough without any such unseemly accretions. Those who do not mingle with worshippers in the house of God while children will be quite unlikely to join their assemblies in after years.

This should be seriously considered by parents, and by all who are actively engaged in sustaining Sunday schools. Indeed, one of the leading demands pressing with very great weight upon the managers of Sunday schools, is to see that all connected with the schools as far as possible, regularly attend public worship to be instructed by God's specially chosen teachers of revealed truth, compared with whom there are none having equal claims.

Not to hear the preaching of the gospel is to be insufficiently provided for religiously, and left in a truly deplorable destitution, so far as the means of grace are concerned. Accordingly, Rev. Dr. Vincent, who is notably a specialist in Sabbath school work, is reported to have said that if his daughter could not go to both the Sunday school and the preaching service, he should unhesitatingly decide that she should hear the sermon rather than be taught by any Sunday school teacher, even the best, not to say the average. That was undoubtedly a true father's decision. There is no substitute for the preaching of the gospel by those called of God to that work, and if the Sabbath school in any way comes between children and the place of public worship, so as to prevent them from frequenting it, then the institution is far less a blessing than it ought to be; yes, it is not a blessing, but otherwise.—*Watchman.*

## Faith's Knock at the Door.

Does Jesus open the door to every sort of request that we may bring there? No, indeed; he loves us too well for that. We ought to be just as thankful for what he denies us as for what he gives us. Selfishness too often comes begging at the gate of prayer, with no better claim than the worthless tramp who assails our doors with his smooth, artful impositions. Christ knoweth what is in man; knoweth often what harm it would be to us if we could have our own way, and does us the supreme kindness to refuse our unwise requests.

It is not humble faith, it is selfish presumption, which marches up like a bank-depositor with his cheque, and demands just what he wants. "Not my will, but thy will, be done" has got to be inserted in every prayer we present, or the door will not open. Yet is there no certainty in that word "shall be opened"? Is all prayer a hap-hazard process, or a blind knocking at a dead wall? No. For there are certain knockers to which the heart of the loving Jesus is never closed. He always opens to the penitent's sincere prayer for pardon, for whatsoever confession and forsaking his sins shall obtain mercy. To the hunted soul fleeing from the adversary the gate always opens as a refuge. When we need help to discharge duty, and strength to carry insupportable burdens, he pledges to us the power sufficient. And in every repentant sinner who flies to Jesus for salvation that door of love shall be opened. "Him that cometh to me, I will in no wise cast out." I do not believe that there is a soul in perdition today which ever came to Jesus in the right spirit and the right time when here in its period of probation. The bare conception of a single mistake or a single falsehood on the part of the infinite love would be too shocking to be entertained for an instant. Let God be true, though every man be a liar.

Sometimes it is for our spiritual benefit that there be a delay in opening the door. The Byro-Phœnician woman found that out; her faith grew stronger every moment that she has kept waiting. "Thine is the part of our discipline." Our Lord does not cheapen His rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evil which we can put out of the way, but an entire acquiescence in God's withholdings as well as in His bestowals. Mercies grow sweeter also if there have been self-denials, and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was all the more precious because faith had been brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door-bell and then run away have really no claim to enter. Nor will the door open to any of us who seek to smuggle our darling sins with us.—*Dr. T. L. Cuyler.*

## The Master and His Disciples.

The Master, thinking only of the cross with its foul dishonor; the disciples thinking only of the throne and their own prominence. And so the lonely Christ goes on His dreadful way. O, it is a picture, not of the past only, but of to-day. These things happen in our midst—Christ unable to teach us what he would; our sympathy withheld; and the soul full only of its own importance and its own advantage.

Eagerly let us ask—What is the remedy for this dreadful possibility? A few months have gone by, and now look at these same disciples. Here is Peter standing up and boldly proclaiming Jesus Christ and Him crucified. They can think of nothing else. It is not that transfigured Christ of whom they never weary of talking—not Christ with Moses and Elias—it is of Christ crucified. They are redeemed with the precious blood of Christ, as a lamb without spot or blemish. That is their joy and glory now. And what is become of their difference? They are all forgotten. They all continue daily with one accord, and live together with singleness of heart. And what now of their swelling ambitions? They are swept utterly away. Listen: "And having beaten them, they commanded them that they should not speak in the name of Jesus. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

What has happened? They have received the Holy Ghost. The eyes of their hearts are opened to see what they have in Christ, and what Christ has in them. In Him, now a Prince and a Saviour—a risen and Almighty Lord; and in them He has servants and followers who count not their own lives dear unto them if they can but love and glorify Him.

And now that is what we have to do—to receive the Holy Ghost for this revelation

and enlightening; to open the doors and windows of the soul for His incoming; to surrender ourselves to His precious promptings and guidance; to read the Word in His light, and be led of the Spirit.—*Rev. Mark Guy Pearce.*

## No Time for Prayer.

"It is no use; I have no time for meditation and prayer. I know one ought to pray and meditate upon the Word of God, but I can't, that's all about it. Now if I wrote religious articles, as you do, and my friend stopped to take breath."

"You would have less time than ever," I answered. "But, seriously, I think you have quite as much time as I have. One does not need to get down on one's knees to pray. We can enter into our closet and shut the door, praying to our Father which seeth in secret, on the street or as we do necessary work about the house. One woman's prayer-time is on her way back from her little girl's kindergarten. The sunshine and rain remind her of her Father, who maketh his sun to shine on the evil and on the good, and she is more likely to remember not only her friends, but those who desperately use her. I suppose we all have one or two such."

"But the stores and people would make my mind wander."

"Yes, in a city one is much troubled by wandering thoughts in a room as in the street. Try this way, you hurried mother, and mother. I would not let it take the place of the still hour in one's own room, yet in that way you can find practically many of us who find such solitude in a minute of unintermitted solitude in a day. There is often a snarl in our very devotional acts. "To obey is better than sacrifice," and when the children need us, or it is our duty to make beds and dust rooms, we please God more if we obey the call cheerfully than if we are vexed that we cannot have time for quiet. Our work is full of suggestion, of him if we would but heed them. You beat the pillow and think of Jesus asleep on a pillow. How true it is now, as then, that he is our only refuge. Or you think of the holidays Jesus visited and ask that he may touch your head, that the fever may leave it and that you may minister to your dear ones. Then as you break and hang up the children's things, the old planning and wondering as to the "how" comes back, and you have to run to his arms and ask to be kept from "anxious thought." Or you notice that Mamie's dress is getting too small, or that your brown suit is seldom used, and you hear his voice saying, "Inasmuch, inasmuch," and the dress or suit is sent off to a needy friend.

Time for prayer, time for meditation! Why, my dear friend, and you have all the time for it, and He waits continually to be known to us, in the breaking of bread as we prepare our children's luncheons, in the ray of his own sunshine, in the beauty of our window plants, in the chirp of the sparrows, in the lighting of our lamps. Everything calls us to him! It is not time that we want, let us confess it; it is real love for the Master. May we have more and more of that love, so that our whole life may be a walk with him.—*Christian Weekly.*

## A True Wife.

I know nothing so Christian as to love a lost and hateful thing for the reason that it is lost and hateful, to cling with unalterable affection to a dishonored man. Names and dates can be furnished of sundry instances. This one is authentic. A lovely young woman, respected, happy; discovers that her husband is a defaulter, just ready to abscond with his felonious gains. In a moment her arms are around him. "Do not flee," she says. "Reassert your manhood, and accept the consequences of your error. I will stand by you and share your lot to the bitter end." Ay, and she never flinched. Within a month her hair was gray. Consideration for others made her deny herself to friends who would be compromised by familiarity with a felon's wife. All thought of happiness was finally surrendered. "My business in life," she argued, "is not to be happy, but to rescue my fallen husband!"

O ye shining ones, who shall be sent to convey her to her rest, how gently will ye lift her from the dust of her voluntary humiliation! How soft the touch of your angel palms! How will ye say one to another of this chastened, suffering soul, it is by every token and lineament a true counterpart of Him who left the ninety and nine in the wilderness, and with bleeding hands, extricated the lost sheep from the thorns of its own folly wherein it seemed hopelessly entangled.—*Bishop Lay.*

—Rowland Hill once, on entering a certain church, was admonished, "We preach only to the elect here." "So will I," he replied, "if you will put a label on them."