

Messenger and Visitor.

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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, MAY 6, 1885.

NO. 18.

The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

—To "FREEZE OUT" the only Protestant primary school in Rome for Italians, a circle of seven Romish schools has been formed around it, where the text-books are furnished gratis, with soup and bread, as well as meat and potatoes, for the pupils. When so much is done to keep people in ignorance, let it stimulate Christians to do more to send in the light of truth.

—Queen Grace. One of our excellent Boston pastors, not long since, after an earnest sermon, gave out the hymn, "Rock of Ages," and exhorted the whole congregation to sing. His amiable and artistic choir at once set the grand old hymn to music which so mortal in the congregation could sing, and nobody did sing but the choir. Ask that pastor if he believes in depravity, and we imagine, that like good Dr. Neale, he will say, "Yes, in spots."

—The pastor is making merry over the slip of a Methodist pastor in Illinois who is said, in announcing the services for a Sunday, to have added: "The Lord will be with us in the morning, and the Bishop in the evening." Still when a celebrity is to preach, the people often think more about his presence than the Lord's.

—The "Miserable Advent" thinks that the Jesus and the skating rink are destined to remain permanently popular, because people with little or no brains can skate in them. Correct, brother deacon.

—We skip the following from the London Freeman:—It is the old-repeated tale of clerical bigotry and intolerance. A Wesleyan lost a child by death. Being a peace-loving man, and not caring, in any way, to know the displeasure of the clergyman, he applied to him to bury the body of his child. The clergyman refused. The answer was, "Yes, by a Wesleyan minister. On this the parish priest refused to read the ordinary burial service, but told the afflicted father that he was prepared to read the service appointed for the burial of suicides and persons of whom the Church had no hope. And this he did. With a callousness which says little for his Christianity, and a brutality which proves he is destitute of forgiveness or gentleness, he treated the child as if he were treated a suicide or a murderer. "He did the best he could to mark the little one to hell," as a bystander remarked. Can bishops do nothing to mark their sense of the heinousness of such offences against the law—the law of God and the law of the land?

—The Roman Catholic church in the south-western States, are establishing schools taught by nuns and priests, and of course getting all the government aid they can, under the pretence that no effort is made to proselyte. Protestants, unwarned by Jesuit history, have sent their children to these institutions, because tuition, etc., are cheap, and already some of them have become converts to Rome. When will Protestants take the warning given by the boast of a R. C. Archbishop that nearly 70 per cent. of our memory is not at fault, of all the Protestant pupils in their schools, become Catholics? We have heard of Baptists who have sent their children to Catholic schools in the Maritime Provinces, and we know of cases where this has been the result. Will our people take in the self-evident truth that to endanger the child's religious belief for the sake of a few dollars a year, is worse than folly, is criminal.

—THE ENGLISH BAPTIST MISSION among the negroes of Jamaica, has borne fruitage equalled by few. It was begun in 1813, and in its early years had a baptism of blood and fire. The Union meetings just held at Kingston, shows a membership of about 20,000. These churches are self-supporting, and attend to all their own business, with the aid of the price of only two or three English pastors. Last year they gave \$11,000 for missions. They have started an independent mission in Haiti, and they are planning for extended operations in Honduras and Panama. In addition to this, they have to support their 133 day schools with very little help from government. There is hope for the negro race when such power to organize and control their own religious work is shown.

—THE "NONCONFORMIST" of London recently published an article giving the statistics of religious accommodation in that great city. From it we find that the percentage of increase in the accommodations of the chief denominations since 1861, is as follows:—Church of England, 63; Congregationalists, 61; Wesleyans, 134; Presbyterians, 123; Baptists, 151-5.

It thus appears that our Baptist brethren lead the list, with the Church of England, with all its wealth and state aid, is next to the tail of it. The church which

keeps hanging on the skirts of the state, and compelling those who do not fellowship her doctrine to help foot her bills, cannot be expected to lead in self-sacrificing work. The Church of England will never have her full spiritual power, until she grows strong by bearing her own burdens. The best thing Nonconformists can do for her is to insist on disestablishment. Our own progress in London has been immensely helped by the influence of Spurgeon, and the zeal of his students, as well as by the strenuous efforts of the London Baptist Association.

—REV. MISS FRANCES E. TOWSELEY is the name of a Baptist pastor who was ordained recently over the church at Fairfield, Neb., U. S. She felt she had an "imperative call" to preach, and a council including but three ministers recognized her claim, and gave her recognition as a gospel minister, and an administrator of church ordinances. Certainly these few brethren took a great deal on themselves. This is an innovation, to say the least, and such action ought not to have been taken without wide consultation. Some of our exchanges declare they will not give recognition to this lady as a minister, notwithstanding the action of these few brethren. While not sympathizing with those who would not have sisters speak in prayer and conference meeting, we are not prepared to take this long step.

—We note many brethren may have it in their hearts to send a donation to assist the little band of Baptists in the town of Lunenburg in their noble effort to pay the debt on their house of worship. Read what W. J. G. says about it in his brother's item.

—THE SERMON this week is by Rev. S. McO. Black, and is published by request. It will well repay the most careful perusal.

—BISHOP HURTIGTORP, in a recent speech before the Congregational Club of Central New York, denounced skating-rinks, saying: "This mad excess which has turned the heads of thousands whose heads have been turned before, is but a product of self-indulgence. In the places where this amusement is practiced, modesty is allured to immodesty, and virtue falls to rise. Societies of virtuous women are raising money and doing what they can to protect female honor in India and China and Bhopal, unmindful of the female honor imperilled at their doors."

—A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied: "Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them, miserable of them never separated."—Eckhardt.

—Distress about things that have not come to pass is talking trouble by the forelock. Distress about things past and gone is talking trouble by the tail. Present trouble is attended with present grace.—Index.

Baptist Union of Ontario and Quebec.

(The following account of the first two sessions of this body is condensed from the Toronto Globe, of April 30th.)

In the absence of the President, Hon. Wm. McMaster, Rev. Dr. Thomas delivered the

PRESIDENT'S ADDRESS.

Denominational esprit de corps, he said, was the subject upon which he should address them. The highest interests of the denomination were dependent upon individual churches, and that of the churches in an equal degree upon the denomination. Denominational esprit de corps was not zeal and sympathy for our own church only but for the whole body. Baptists were brothers to all denominations to whom they were linked by the love of Jesus. But they had convictions to keep and testimony to bear. Wide as their sympathies and generous as their impulses were, there was still such a thing as denominational esprit de corps. One of the requisites for this was spiritual life. Whatever entered into their denominational life must be spiritually vitalized. The simple act which gave the church its name was a symbolic portrayal of the greatest change known to man.

THE SPIRITUAL REGENERATION.

God had wrought out their creed in the fresh and beautiful service which He Himself emphasized. If they were not buried and raised with Christ there was nothing in their worship. Let spiritual life be prevalent among them, and denominational esprit de corps would not be unknown. As their convictions were true or false they rose or fell in spirituality. An intelligent knowledge of the principles professed by the denomination was essential to this. The bulwark of their faith was the Word of God. With nothing but the Bible for their guide they needed to be deep-rooted and clear-sighted. In the present age nothing seemed to be settled. "Striptism" was rife. There were some things which might be regarded as certain. St. Paul believed that some things were

settled, and they believed it too. The inspiration of the Apostle was more to them than the dogma of science. It was asked why in this age of progress and harmony of views they could not abandon their principles. But there was reason in their convictions, and they could not give them up for a mere sentiment. Christian union to be worth anything must be founded on strong conviction. The sentimentalism that was always ready to hoist the flag of truce and toleration to every view, had no place in a Baptist Church. There must be a clear sense of the necessity of their denominational existence. If they could, without a violation of conviction, be anything but what they were, they had no right to hesitate. But it was not a mere matter of sentiment. Principles that appeared to him

AS RATHER AS THE THINGS OF GOD were involved. While there had been no change of principles among the Baptist body there had been a wide adoption of their principles among other denominations. The Baptists had not lived in vain for they had seen their principles blossoming in many quarters, and it was a proud thing to be a Baptist. There must be a profound sense of denominational responsibility. If they had the truth they were responsible to defend it and spread it and see that no sacrilegious hand weakened its power. They were bound earnestly to evangelize and zealously to defend the it. In the past they had not been aggressive; their lines had been broken at too many points. There was now, however, an awakening which he hoped would spread all the while country sought the inspiration. They must have courage and strength to carry out the great work they had before them. Baptists of other days did not fear torture or persecution; should they to-day withhold labour where others gave lives, or gold where their predecessors gave blood? It rested with the Baptists of Canada to move forward with a heroic courage, remembering that both means and energies must be given to the great cause in which they were engaged.

AFTERNOON SESSION.

The afternoon proceedings were commenced by singing and prayer, after which the discussion on the question "Is it possible to organize a Home Mission Society, representing the whole of Canada, and having for its field of operations those portions of our country which are inefficiently occupied, or not occupied by Provincial organizations?" was proceeded with.

Rev. A. Grant, Superintendent of Home Missions for Ontario, led in the discussion. There were matters, he said, that forced upon them the conclusion that many places had been neglected. Little had been done for Manitoba, British Columbia, or the Indians of both Ontario and the North West. In addition there might be places in the Eastern Provinces in which the work was being inefficiently done. The student labour was chiefly taken up in Ontario, which he did not think right. There was a strong feeling of independence in all the Provinces that rendered it difficult to know what to do. Speaking for himself, he thought that the state of the work in Ontario precluded the idea of home mission work being extended to wider limits. He could see a more thorough work provincially, he could not see his way to lend with a very good heart aid or spirit to anything extra. It was necessary that the base of operations in Ontario should be securely held. Had there been done? He feared not. There were many places where work had been begun and allowed to die out. There were towns constantly sparsely, and other places where the work was being done, but not in a systematic way, and no decided movement was made to

PLANT THE GOSPEL.

Comparisons were often made between the missionary work of Baptists and other denominations, and many excuses were made for the slowness of the work of the latter. He believed the core spot with them was the lack of esprit de corps among the ministers. Methodists on this question were knit together like Siamese twins; Presbyterians could see eye to eye, and he thought this was where the Baptists were lacking. He would put it to them on the grounds of bare honesty. The city churches were fed by the Home Mission Churches. Did they pay for it? He thought not. If the weaker churches were not supported the stronger ones would soon feel the loss; cut off the home mission supply and the city churches would suffer. He believed that before we could help others, more vigour must be put into the work at home.

Rev. Dr. Skandrup, of Halifax, N. S., who took the place of Rev. J. A. Gordon, for the Maritime Provinces, said that it was his conviction that it was difficult to over-estimate the value of home missionary work. During the past eleven years he had watched the work in this part of Canada. There was an intense sympathy among the brethren of the east with the missionary

work of the Ontario brothers. He saw in this, though there were difficulties in the way, a possibility of union in foreign missionary work, and of being united in some way in home mission work. It was his wish for the Baptists from one end of the Dominion to the other to be united in their efforts.

Dr. Read, of Wolfville, believed that the hearts of the people were being won. HE SAID THAT HE WENT OUT IN A DESIRE FOR THE DRAWING together of the bonds of union that had been spoken of. There was a constant loss of members of the Baptist churches by their being absorbed by other denominations where no Baptist churches existed. Something was needed to prevent this. By coming together in union, strength might be gained at this very weak point. The Baptists were one in faith, doctrine, and aspirations, why could not they be more united in action? It would not do to be content with small things, have great ends in view, and if all was not accomplished, still more would be done than if the aim had been lower. The seed had been sown in the Hall, and when the men who had studied, prayed, and thought together there went out to the country, would it be possible to keep them apart? No, the time was not far distant when they would be united.

Rev. A. P. McDermid, of the Quebec Convention, said that the field he represented was a part of Eastern Ontario as well as Quebec. In that field almost 72 per cent. of the entire Catholic population of Canada were, he said, heaved. There was more need, he said, of evangelistic work in Quebec than in any other part of the Dominion. There were sections in which evangelistic preaching was as much needed as in India, and where as much heroism was required to preach the Gospel as in Africa. He favored the assistance of the weaker Provinces by the stronger in spite of what had been said by Rev. Mr. Grant.

Rev. A. A. Cameron, of Winnipeg, after describing the vast limits of the field in the North-West, expressed the opinion that it was not the province of the West, but the province of the North-West, that was the field of operations. They were asking them to follow their own children who had gone to the North-West. The grand unanimity shown by all parts of Canada in responding to this call for help to suppress the rebellion in the North-West had done more to cement the Provinces together than any statesmanship could have ever done, and the same would be the effect of a general response for missionary help for the North-West. Baptists had already united in education, and they should unite to secure the illimitable North-West for Christ their Master.

Rev. D. A. McGregor thought that in the Baptist faith unity existed, and did not think any organization was needed to secure union. He did not think a strong front was needed so much as active and faithful work. In regard to Missions, he thought they would be fettered by any common union. The only need of it would be in extra-Provincial work.

Rev. J. Dempsey, of Ailes Craig, agreed in Rev. Mr. McGregor's views. What was wanted was not so much organization as the spirit of Him who went about doing good. A bond was wanted, however, to secure unanimity in working the great field in the North-West. He thought Baptists were doing as much as any other body, and did not believe in belittling the work being done, but encouraging it. More of the spirit of Christ was wanted and more liberality. He would that the Baptist ministry would keep the matter of missions more constantly before their people.

Rev. J. Denovan, enquired where was the extra-Provincial work of which so much had been said. He was inclined to think that all the ground was covered by the local conventions.

At the conclusion of the debate some discussion took place as to whether or not a resolution bearing on the subject on hand should be put to the meeting. It was finally concluded to refer the matter to the Committee on Resolutions, who will report to a future session of the Union.

The Icebergs of Honey Creek.

BY REV. ARCHIBALD HENDERSON, D. D.

Honey Creek is the name of a small stream and also the name of a church. You will find it in your wanderings if you happen to pass that way. When you do find it please take notice that the icebergs are in the church, not in the stream. There are three of them, brothers; to-wit: Solomon John, David Peter, and Wm. Keetel. You could not account for some things in Honey Creek church without knowing these three brethren. I must therefore sketch them for you.

Solomon John Iceberg does not believe in revivals. He sees so many ill effects flowing from revivals that he opposes them, or rather he thinks a church should be in a state of perpetual revival. But that

cannot be unless you preserve a normal temperature. He believes in the law of action and reaction. If you raise the temperature far above the normal state, as it usually is in revivals (so called), it will necessarily sink as far below. The proper temperature is in the neighborhood of zero, never above the freezing point. Keep it so that an iceberg will be comfortable and you have it. You can then hold your own all the year round.

He has a theory that persons converted under excitement do not hold out well. They run well for a season, then fall away. He thinks every Christian should be an iceberg. Icebergs are born of cold; they die of heat.

Bro. Iceberg is always trying to keep things cool. He deprecates warmth. If any brother lapses into a warm exhortation he follows with a cold collision. His prayers are served up on ice. His songs are raw and chilly, as if they have just issued from a refrigerator, barely thawed out. A favorite with him is: "From Greenland's icy mountains."

I have seen people shout in church, but if any one should do such a thing in Honey Creek, I think the effect upon Bro. Iceberg would be disastrous. A polar bear would be as comfortable under the equator. Bro. Iceberg would melt, that is all.

The effect of Bro. Iceberg's presence in the church is deliciously cooling. In consequence, we have a most respectable church; calm, quiet, sleepily respectable; no unseemly excitement, no rush, no rush, no nonsense, placid, languid, arctic.

Why should not religion be the coolest of all things; cooler than politics, cooler than trade, cooler than gossip? Why should there be any fervor in religion? A sinner should sit down and reason about the matter coolly until he becomes a Christian.

Why should a man become alarmed about his sin? Why should there be any excitement about passing from darkness to light, from death to life? Why should the mere act of turning from the road to hell and taking the road to heaven produce any more emotion than the practical and some times more than the practical quiet without any response in the family?

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The fact that there is a large number of signs that regard the work, makes it necessary to mention them, not on such an occasion. There are no articles, leaves to make remarks, but there are our words, and we must remember that fast and keep cool. If Christians become excited and begin to set like fanatics, their people will crowd the house and make remarks and the cause of religion will be injured. The cause is always injured when workings begin to make remarks about excitement in the church; of course. The world cannot bear anything like that. Religion becomes distasteful to them as soon as there is any display of warmth, earnestness, and all such frivolousness. Keep cool and they will respect you and won't be crowding your house and making remarks.

The wicked will never find occasion to reproach Honey Creek; with such things so long as Bro. Iceberg lives. He is a perpetual cooler. His frosty frigidity congeals into frozen respectability the entire worship. The most fastidious worldling cannot detect any sign of illegitimate spirituality.

When Bro. Iceberg prays, he talks to the Lord in quite an ordinary tone of voice as if he were indifferent about the matter. He thinks that, if he were to speak very earnestly, it might be considered hypocrisy. Hypocrites put on airs and assume to be over-zealous. But his cool, deliberate and icy prayers prove his sincerity. He prays from principle, without emotion. He tells the Lord what he wants as dispassionately as you would tell the grocer, what to send up for dinner. He uses a very low tone of voice, so low that only a few can hear what he is saying. He does this from a horror of loudness; it is so ungentle.

He has an arctic countenance, calm as a glacier. Under a warm sermon he twirls from side to side like a boy by a burning brushpile on a cold winter day. Suppose he turns his body round in order to turn his mind. He doesn't wish to be heated too hot.

He abhors the torrid zone. He wants not to come near the tropics. He uses few figures of speech, because they are tropical.

In the prayer-meetings the pastor usually reads a chapter and talks fifteen or twenty minutes. He endeavors to infuse some warmth into the hearts of the assembled saints, but what can he do in the face of so many icebergs? As well might a lost breeze from the equator try to sprout bananas in the arctic circle.

As soon as the pastor has finished, Solomon John Iceberg rises and talks in a frozen way twelve or fifteen minutes; then delivers a paper filled with icebergs. There is very little perceptible difference between his prayer and his talk; only that in the one his eyes are open, in the other

they are shut. Both are lectures. When his eyes are open he lectures the brethren, when his eyes are shut he lectures the Lord and the brethren.

He objects at sisters talking in prayer meeting; considers them incapable of sitting together, I suppose.

When Solomon has said his piece, Bro. David Peter Iceberg slowly raises his head and crosses the congregation with a "Spitzbergen" talk of another fifteen or twenty minutes of eternal duration. Then a polar song. Whereupon Bro. Wm. Keetel Iceberg congeals the whole with an antarctic discourse and the sermon closes at zero. Honey Creek is frozen over this winter.—

Some Sermons Found by F. Paul Smith—Were they Weak Ones?

A Christian traveller, who did not ride behind "old gray," called to spend the night with a brother whom he had long known, but whose hospitality he had never enjoyed. He had been invited to preach for the church of which his host was a member, and had made the visit with that purpose. It was late Saturday night when he arrived, and after a pleasant night's repose he awoke to find the first rays of the Sabbath sun shining through his window. He was summoned to the breakfast table, but as soon as he seated there his eyes fell upon what seemed to him an unusual addition to the articles commonly seen on the tables of well-regulated families. He scanned it closely. How did it happen to be there? Was it by accident or design? Had some child thoughtlessly placed it there and it had escaped the notice of the elegant matron of the household? It was a little black thing about five inches square and looked marvellously like a child's toy-block. "Surely," thought the preacher, "it must be one." But on one side he noticed an inscription, "Hollipes to the Lord."

While he was wondering what it all meant, the father of the family said to him: "Brother Jones, we have come to the conclusion that giving to the Lord is the best way of using our money. On the Sunday of the week last every one of you lay by in store as the Lord has prospered him. We have concluded to do as the Lord tells us, and so, on every Sunday morning, we all make returns to the Lord for his benefits toward us. We have concluded, wife and I, that we ought to devote one-tenth of our income to the Master's work. This we think the Lord's due. We owe him that much. Then out of the remainder we make our weekly thank-offerings to him. This little blacky one is placed on our table every Sunday morning, and each of the family puts into it a thank-offering for the mercies of the past week. We try to recall any special favor, and as we recognize it we make an offering from our substance."

"Then, taking some money from his pocket, he said to his wife, 'Mary, this week has passed off very pleasantly with me in my business. You remember I had agreed to pay \$100 for the repairs on our house of worship. It fell due this week, and where do you think I got the money? I had an old cloth against Tom Smallwood, that he has been owing me for several years. From, you know, is a shillings fallow and I had given it up for lost, but one day this week he called in and paid me the whole amount, principal and interest. I think the Lord ought to have it. Just seven dollars,' he said, counting it over. 'Then,' said he, 'you and the children have all been spared to me, and I know I wouldn't make a dollar a day for the society of my wife and children,' and he dropped the seven shilling coins into the Lord's bank."

Then his wife said: "The day I went over to see Mrs. Simmons and saw poor George so sick with pneumonia, I thought how miserable I would be if Anne or Henry were so sick, and as the Lord has spared me such trouble I think I owe him a thank-offering," and she dropped three or four small coins into the bank. Then the bank was passed to Anne, and after a moment's thought, but without a word, she put in her offering. "Sham as it were," she said to Harry, he said: "I like to have got killed this week and that would have been worse than having the pneumonia the George Simmons had. You know that day you let me ride all day up to the depot, well, he said with me, and he liked to have thrown me off. He might have done it and killed me, too. I haven't got much, but I guess I can spare that," and he slipped a nickel into the bank. "You value your life very high," said Annie with a smile.

The servant was about to remove the bank, but I said to her, "Not yet." I had an offering to make for special favors. I said, "I have learned a lesson this morning, the value of which I cannot tell. This is Scriptural Giving. This is Worship. I want to add my offering to the Lord for what I have learned this day." With a grateful heart I put in all I could spare, remembering only enough to carry me home. I have been very serious since I did not get in all I had, for after reaching a breakfast table I had a letter which contained far more than I put into the bank.—James Jones in Index.

With Hypophosphites and Pancreatine.

Part of the day

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Part of the day