

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JUNE 22, 1887.

NO. 25.

—TEACHERS' MEETINGS.—One of the pastors at the Southern Association stated that he had almost made up his mind to spend a few months at Chautauque in special preparation for the work of instructing the teachers of his Sabbath school how to teach the lesson. We fear that this matter of teachers' meetings has not had the place in the attention of pastors and Sabbath school workers it deserves. The impression of the lesson on the scholars depends upon the way its truth has been brought out. Should not the teachers be helped as much as possible by the greater knowledge of the pastors, and his experience in drawing forth and impressing the truth of the Word?

—CONVERTS, YOUNG AND OLD.—Bro. Swaffield and Gates both referred to the general error which led to greater rejoicing over the conversion of an old person, than that of a child, while there is so much more gained for the world and Christ in the latter case, because there is so much longer space to grow and serve. This is true; but is not the greater rejoicing over the old due to the fact that they are in so much more imminent danger of the loss of their souls?

—JUBILEES.—We have received from G. F. Parker, photographer, Yarmouth, a very finely executed photograph taken in connection with the recent jubilee anniversary of the Hebron Baptist church. It is of large cabinet size, and contains photographs of Rev. H. Harding and Rev. A. Cohoon, the first and the present pastor. It also contains a fac-simile of a part of the first pages of the *Christian Messenger* of April 21, 1837, and of the *Messenger and Visitor* of April 20, 1887, and an inside and outside view of the church. It will be an interesting memorial for all connected with the church.

—THE SENATE OF ACADIA COLLEGE.—The late meeting of the Senate of Acadia College was very poorly attended. Unless the members of this body more generally attend its sessions, the purpose for which it was formed will be largely unattained. H. C. Creed, Esq., has resigned the office of secretary, and Rev. W. H. Warren has been appointed in his place. All who have business with the senate will kindly take notice.

—RESOLUTION OF SYMPATHY.—A resolution of sympathy for Rev. Mr. Gambrell, whose son was shot down recently by the representatives of the liquor traffic, was passed by the Southern Association.

—A SUGGESTION.—Bro. Gates, in the consideration of the report on Sabbath schools, at the Southern Association, suggested whether it would not be well for the committee on arrangements to give prominence to some of the subjects which usually receive less attention at the first sessions of the associations, when the attendance is large, and reserve missions, etc., for the latter sessions, in order that the people may be held until the close. There is need that something be done to keep the interest of our associations from dwindling toward the close, when it should be the greatest.

—AT ASSOCIATIONS.—There will be some one prepared to receive subscriptions for the *Messenger and Visitor* at each of the associations.

—LICENTIATES.—Some suppose that it is a questionable policy for our H. M. Board to spend so much upon small country churches where there is little hope of growth up to the point of self-support. It has often been remarked that a much larger proportion of our ministers come from just such fields as these than from more important churches. As an illustration of this, there is a little church of only thirty-six members in the S. N. B. Association which has four young men among its members who are preparing for the ministry. Who can tell the power this little church is thus sending forth into the world's conflict.

—PASS IT ALONG.—We pass the following questions, from the *Western Recorder*, along. Who will answer them?

We would like to have some of our Pseudo-baptist exchanges give answer to the two following questions:

First: Admitting, for the sake of argument, the validity of infant baptism (sprinkling), where is the authority for sprinkling the water on the forehead? Why not on some other part of the body as well? Of course they are all ready to answer. Let us have it then.

Second: Baptism is universally admitted by Pseudo-baptists to be the door into the church; i. e., a man is not a member previous to his baptism, he is after baptism. Infants are baptized. Then they are by that act made members of the church. But from the time that they reach the years of accountability and onward they are not regarded as members. How do they get outside? Who will arise and explain on these two points? We are not in fun; we want light.

—WHAY WE LOSE.—Mr. Dale, of Birmingham, having stated that Baptists lose a great deal in not accepting infant sprinkling as baptism, the *London Freeman*

comments upon the statement in this vigorous way:

"Probably so. We lose the adherence of those who think more of self and trifling incoherence than of Christ. We lose the rating of clergymen who know that Congregationalism, at least in this point, is formally on their side. We lose—if it be a loss—the approval of those who advance their own brain-spun theories which we deem it ridiculous to accept. We lose the regard of many who love expediency more than conscientiousness, and only follow fidelity to truth so far as it may be agreeable. But we gain by not having to reproach ourselves that we misled any to the error of baptismal regeneration through imitating the practice with which that doctrine is identified. We gain in being able to take the ground of consistency against all who would pervert the Word of God. We gain in the assurance, which Neander allows, that truth and time are on our side, and that the day will come when intelligent, spiritual, and voluntary profession of faith will be seen to be the teaching of the apostles and the very genius of Christianity. If any quit us, they do not shake the foundation on which we stand. Their change does not make our duty and witness-bearing the less honorable and important. This only we feel; would that there were more definiteness and conclusiveness of judgment at the outset as to Church ordinances and Church polity. We might then be spared what, though no discredit to our taste, is, nevertheless, regretful to our feelings.

—ASSOCIATION SERMON.—The Southern Association requested Bro. Gates to furnish his sermon for publication, but he declined. Many of our readers will regret this.

—GAMBRELL'S MURDER.—We give below some of the facts in connection with the murder of young Gambrell, as brought out in the trial. They are from the leading local papers.

"For several days prior to the killing, a watch had been kept up by Eubank and others upon the movements of Mr. Gambrell and his father, and reports thereof were made to Col. Hamilton. Thus according to Eubank's testimony, he reported to Hamilton the leaving of Mr. Gambrell's father upon Tuesday night—thus, he reported to him that "that fellow" (by which term he says they were accustomed to refer to Roderick Gambrell, when speaking of his movements), had gone West Thursday morning about eleven or twelve o'clock—that on that night Hamilton sent for him to go to the V. & M. train coming from the West, that having come to West Jackson about half-past eight, he and Hamilton were there talking and drinking with the other parties accused, until the whistle of the train (upon which it is proven that Mr. Gambrell arrived from Clinton), that he and Hamilton went to the depot, Hamilton going close up to the train, and not meeting and speaking to any of the arriving passengers—that he and Hamilton and Hardy, the driver, immediately came on in the carriage to the bridge about a quarter of a mile, where the tragedy occurred.

"It is also shown from the testimony of the different parties accused, that they had all been conversing together for some time that night, they separated, some of them going to the train, somehow they all immediately went to the bridge—some in a carriage, some on foot—that all happened to arrive at the bridge at the right moment for some to be just in front, and others behind and at his side, when Roderick Gambrell set foot upon the bridge, and yet they claim—that the doomed boy, there all alone and surrounded by his declared enemies, attempted without provocation, to kill Jones Hamilton, all engirdled by his friends and employees.

"These men all lived in different portions of the city, and no one has given a reasonable reason for having been there at that time—Gambrell alone of them all being on his way home from legitimate business.

"And all this—this watching the boy and his parents by the accused—their talking together and separating—and meeting by different ways at the critical moment when the boy who had fearlessly exposed them reached the loneliest spot on his homeward way—the fact that he had no injury to avenge and was utterly alone—that after the first shot there came a piercing cry of murder, not uttered by any of the accused—the fact that the most intelligent witness and one with most unimpeachable veracity, with others, saw the flashes of three different pistols converging toward one spot where the boy was found—that after having started off, one of them came back and crushed in his skull, thus robbing him of a few moments of life in which he might have spoken—all of these facts glare and glare at us as goblins as Roderick Gambrell's wide and death-glazed eyes glared up at the sky on that fatal night—glare at us in awful accusation against these men, and utter the cry of "murder murder" as loud and shrill as that last agonized shriek of the murdered boy."—*New Mississippiian*.

—It is a shame for a rich Christian man to be like a Christmas box that receives all, and nothing can be got out of it till it is broken in pieces.—*Dr. John Hall*.

Lines Written the Morning After Queen Victoria's Visit to the City of London, November 9th, 1837.

[We have received the following poem from a friend. It will be read with great interest at this time. It was written by the late Mrs. Ranyard.—Ed.]

'Tis o'er, and the grey morning dawns, as it dawneth every day;
The poetry and the pageant have in daylight died away;
The mighty mart of commerce wakes from a brief and brilliant dream,
Requiescing it to history, as a meet and stirring theme.

Yes, history a tale will tell of what yesterday hath seen!
All London up and out to hail its young and radiant Queen!
From its mouldering tomb hath risen the proud chivalry of old,
And displayed such scenes before us as romance hath often told.

The sun looked down for one brief hour, as in joy on sight so fair;
The three estates of England's might in concord meeting there.
The Queen has passed condescendingly through her proud city's wards!
No need of warriors round her, her people were her guards!

They led thee to the banquet hall, fair Lady of the Isles,
Where gold and gems were lavished to beseech thy gracious smiles;
Soft light fell down on waving plumes and treasures of the mine,
And thou, the pearl among them all, didst in peerless lustre shine.

Then fairies lit thy progress home to the palace of thy sires;
Thy name was gleaming everywhere, in bright but harmless fires;
The solemn dome of old St. Paul's, in gleaming splendour drest,
Had veiled his own dim majesty, to greet his royal guest.

And 'ere, that night, thy crowned head sought the pillow of its rest,
How many thoughts, Victoria, must have stolen through thy breast!
In thy mother's arms a moment was, perchance, fatigue beguiled,
As she whispered, "Thou hast found a home in England's heart, my child."

Thy reign hath bright beginning, and mid faction's strife and rage
Fear not, thou'rt on the threshold of a fair millennial age;
God grant thee grace and glory, as was thy sainted father's prayer,
And to cast thy crown in Heaven before Him who reigneth there.

L. N. R.

"An interesting evidence of the Duke of Kent's devotional feeling is recorded by a friend, who writes thus:—

"Two or three evenings previous to his visit to Sidmouth, I was at Kensington Palace; and, on my rising to take leave, the duke intimated his wish that I should see the infant princess in her crib; adding, 'As it may be some time before we meet again, I should like you to see the child and give her your blessing.' The duke preceded me into the little princess's room, and on my closing a short prayer that, as she grew in years, she might grow in grace, and in favor both with God and man, nothing could exceed the fervor and feeling with which he responded in an emphatic 'Amen.' Then, with no slight emotion, he continued, 'Don't pray simply that hers may be a brilliant career, and exempt from those trials and struggles which have pursued her father; but pray that God's blessing may rest on her, that it may overshadow her, and that in all her coming years she may be guided and guarded by God.'"

No Inclination to Sin.

Some very excellent Christians tell us that they are so thoroughly sanctified, that they have no inclination to commit sin. Now, I believe that they honestly think so, but I do not believe that they possess the wisest conception of the nature of sin. They survey it from a limited and narrow standpoint. They do not realize the unexpressible subtle and deceptive character of sin. Furthermore, it may be that they view sin in its positive aspects, rather than in its negative features and bearings. It is to be feared that these good people do not consider that a great deal of sin may be committed, and often is committed, by simply not doing what they might do, and are under the highest of obligations to do. They may not, for instance, having any inclination to steal a cent from their fellow-creature; and yet, at the same time, they may be much inclined to contribute of their means, to the cause of God, according to the measure of their prosperity, and hence, according to their ability. They, negatively, rob God, by withholding that which, absolutely, belongs to Him. Can such an one say, truthfully, that they have no "inclination"

to not give alms to a worthy, poor person, in need of help, but who has at some time, shabbily treated them? Have they "no inclination" to refuse to sit at the Lord's table, and commune with the church, because some member has misused them? Have they no inclination to be ashamed of some of the Lord's poor, but respectable people, who are very unfashionably dressed, and appear singularly awkward? What! no inclination to sin, in any form, or direction? Why, this means that the old nature is annihilated. It means that no temptation of any character, and from any source, has any power over such a person. It means that the devil, with all of his arch-cunning, fails to make such ones think anything uncharitably, of others. I had always supposed that Christ was the only one, on earth, since the fall, who had no inclination to sin.

C. H. WETHERS.

Two Dangers.

A LITTLE TALK TO MY PEOPLE.

C. H. WETHERS.

Two great dangers are common in the street of the City of Vanity in which we are called upon to sojourn for a season. If we were to shut ourselves up within doors, and never go abroad, we might possibly avoid one of these dangers; but we should certainly fall into the other. The two perils are those of getting harm from others and doing mischief to others; the last we can fall into by doing nothing at all, possibly we may in this way occasion more mischief than by mistaken activity. These dangers are equally great, and equally imminent, unless we are strictly upon our guard. Happy is that man who shall reach heaven unharmed and harmless; having neither gotten nor given a wound.

Illustrations sometimes come in our way, and demand a hearing. I have lately been instructed by two parables which have met me on the road, and compelled me to learn from them whether I would or not. I cannot refrain from telling them to you.

As I rode home the other evening, I had like to have fallen a victim to the drink traffic in a very literal sense. A loaded dray came thundering along the road with its freight of barrels. It was hard to tell which side of the way it would take, and certainly there was nothing to be done but to yield it the road without dispute. As it was very much upon the wrong side, there was nothing better for my driver to do than to get on the path and shout, in the hope of arousing the attention of the Jehu in command. No such person was visible; there was no Jehu to say gee-woah. Nevertheless, the sensible horse steered more nearly to the centre of the road; and as they went by at a great rate, we saw that they were their own masters. We escaped that peril, and were thankful. Their driver was refreshing himself at the next public house, and his poor steed's having waited patiently till they felt the cold night air, were making the best of their way home to the serious peril of her majesty's subjects.

There are a great many runaway teams upon the road of life in these evil days; indeed, it was always so in the best of times. If we would not be run down by transgressors of one sort or another, we shall have need to be always on the watch. One cannot go into the street, the shop, or the workroom, without being exposed to more or less of risk. Immense damage may befall us through the evil deeds or wicked words of unregenerate men and women. Satan assails us through our fellows. He has his apostles, evangelists, and ministers everywhere; nor is he without his house-to-house visitors and tract distributors. With great noise, or with some, the drays and chariots of the evil one rush along the road, and will soon run us down unless we get out of their way. This is so difficult a task, that when we have prayed, "Lead us not into temptation," we are bidden to add, "but deliver us from evil"; for the most careful avoidance of evil will not suffice to prevent our being in peril. The devil does not keep to his own side of the road, but drives in where we least expect him. When the sons of God come together, did not Satan come also among them? Yes, he is not omnipresent; that one can be but the Lord himself; it is very hard to tell where he is not. "Watch and pray, that ye enter not into temptation." We are careful not to go into harm's way. In places where sin is open and rife, we are never found; but we must watch even in the safest places lest in an hour when we are not aware we should be battered and bruised by some mighty evil.

The second evil is that of doing harm to others. This would be sadness, indeed. If we are run into by others, we must bear the damage, and in due time we shall get over it; but if we were to cause grievous harm to another, how could we bear the painful reflection? A sensitive mind would be driven into the depths of misery by considering the injury which it had unwittingly inflicted. Now, it happened to me that almost my

next journey to London was on the Bank Holiday, and alas! there were on that day sadly abundant signs of the dominion of John Barleycorn in the open streets. An intoxicated man fell from the pavement full upon his back. It was an ugly fall for the back of his head; but by the good providence of God a worse evil was averted. We were passing at that instant, and as I looked out of the carriage window I saw that a few inches further would have laid that drunken cranium, or the neck of the beery one, right under our wheel. Had we passed over this prostrate body, we could not have helped it, for his fall was altogether unexpected; but what a horrible event for us as well as for the poor tippler! I would very much have preferred an accident to myself.

It is not easy to avoid injuring others, and you may do it when you are where you have a right to be, and when you would gladly empty your purse to avoid it. I rejoiced exceedingly to have escaped this second peril. I think I was more glad on this occasion than on the former one. To injure another is worse by far than being injured ourselves. It is always painful to me to cause the least pain to those around me, or, indeed, to any one.

On the highway of life, such minor accidents as treading upon people's corns are very common to me; I have been doing it rather much of late, without the slightest intention of so doing. I shall have to buy a pair of list slippers and muffle my oratorical feet in them; for I fear my boots must have rather heavy soles since people complain of their weight even when I think I am tripping very lightly. I hope the crushed corns will soon forgive me.

It is worse when there is somewhat in our example which becomes an unavoidable but real injury to others. Though we may not be aware of it at the time, we make a sad discovery when we find out in after days that what we did without a thought was turned to sad account by some young observer, and made the occasion of evil. We did not at the time look around for all the consequences of our act, neither did we foresee what we would be sure to be made of it; and so the deed was done and a wound inflicted which we would give our eyes to cure, but cannot. We may yet have to make very humiliating discoveries of the evils wrought inadvertently by us. Who among us can hope to be quite clear? A look of vexation, or a word coldly spoken, or a little help thoughtlessly withheld, may produce long issues of regret. This would warn us to walk circumspectly both in the present and in the future, and go carefully in and out among men. He who has to deal with young lambs for little children has great need to guard his movements. I see that great objection has been taken to my warning, you not to be partakers of other men's sins by setting an example in the matter of drink, which it would be unsafe for others to follow. I thought that I put the case very temperately. I neither said nor implied that it was sinful to drink wine; nay, I said that in and by itself this might be done without blame. But remark that, if I knew that another would be led to take it by my example, and this would lead him on to further drinking, and even to intoxication, then I would not touch it. I did not urge abstinence as a duty to one's self, as I might have done, but I gently placed it on the footing of concern for the welfare of others. I thought every Christian man would agree this. I did not make it a matter of law, but of love. I set forth no doctrine of salvation by meats and drinks, and I laid no ban upon the exercise of your liberty. I did, however, entreat you not to endanger others by an inexpedient use of things lawful. It was saying no more than Paul meant when he said, "If meat make my brother to offend, I will eat no meat while the world standeth." This has made some brethren very angry; but, in truth, I see no cause. May I not impress my opinion? Are they so insecure in their own position that they are afraid to have it challenged, even in the gentlest manner? I sincerely hope that this is the case.

One friend asks, "Are we to give up shaving because people may cut their throats with razors?" To which I answer, that if I had an insane friend in my house, who was likely to commit suicide, I would far rather leave my beard alone than put a razor in his way. If I knew of one poor friend who had cut his throat with my razor, I should hate the sight of it, and I would make sure that no second person should be tempted to destruction by any razor of mine. It would be an awful memory to have carelessly contributed to a suicide, and it would be still worse to have aided in ruining a soul by strong drink.

The same friend enquires, "If I am a skater myself, must I keep off the ice because my skating would induce another to come upon the ice, who might fall down?" This also is not a difficult question. If my skating caused no further mischief than a tumble or two to those

inexpert in the exercise, I should not feel called upon to abstain; for the only result would be an increase of merriment, with a possible bruise or two which would soon be gone. But if I saw legs broken, spines injured and lives lost, I should never forgive myself if I enticed a single person into such peril. But the subject under consideration is no child's play. The falls in this case are not such as boys may get upon a slide. Oh, that they were such harmless casualties! The skating which is now under consideration is performed on a more dangerous element than water, it causes jeopardy to character, to position, to eternal well-being, and it is not for Christians to speak lightly of it. When I think of the poverty, misery and crime which are caused by drunkenness, I can see no parallel between these things and healthy sport upon the ice. It may seem trivial to some, but to those who come in daily contact with the evil it is a solemn business.

Brethren, let us have all our eyes open, that in the highway of life we neither suffer injury from others nor inflict injury upon them unawares.

Hasty Words.

Half the actual trouble of life would be saved if people would remember that allness is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifle, when the nerves are exhausted, is, perhaps, natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech which, once uttered, is remembered, which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the "sweet by-and-byes," when you shall be calm, rested, and self-controlled.

Above all, never write a letter when you are in a mode of irritation. There is an anger which is justifiable; there are resentments which are righteous. It is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—friends and neighbors, and the community of which we form a part—are trying to do the best they can; and hours of good temper and health life wears a bright and sunny aspect.

Much of the friction which makes the machinery of living more rough and discordant is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven, and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, not to be condoned. There it lies, with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away can not be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe. We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory, which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.—*Selected*.

—Mr. Spurgeon has recently said that there were more crimes in London through drink within the last month than in the whole of Ireland for the last six months. Well does Canon Wilberforce give the subject of his lecture on intemperance as "The Poe of the Anglo-Saxon Race."—*Christian Advocate*.

—The *Congregationalist* suggests the following as an appropriate name for some churches: "The Society for the Promotion of Pious, Progressive Ecclésiastical and Theatrical Entertainments, Subscribing to the Antiochian Discipline Association, of Christian Character and Gospel Work."

—Kansas has increased her population under prohibition from 950,000 to 1,500,000.