

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME L.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 1, 1886.

NO. 48.

TO OUR AGENTS AND ALL LOVERS OF THE MESSENGER AND VISITOR.—Now is the time to get subscribers to the MESSENGER AND VISITOR. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the MESSENGER AND VISITOR in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not some more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

BISHOPS AND WINE AGAIN.—This time it has been the House of Bishops of the Episcopal Church of the U.S., at the recent Convention at Chicago. Following the example of their Canadian brethren, they have given a deliberation. They declared that "in their judgment, the use of fermented juice of the grape in the sacrament, is not warranted by the example of our Lord, and was an unauthorized departure from the practice of the Catholic Church, and that the mixing of water with wine was not objectionable." In view of the fact that there was an unfurnished wine in use at the time of our Lord, that the Jews did not use anything fermented at the Passover and that the element used is not called wine, but the fruit of the grape—in view also, of the fact that wine drinking is a great evil, it would appear as if these reverent divines had better have refrained from any attempt to make the use of fermented juice at the Lord's table obligatory. The truth is that the unfurnished is the only wine we can be sure is pure in this country. The most of the wine of commerce is a mixture of poisonous drugs, with no fruit of the vine in it.

BREWING BEER.—The great Dublin brewers, the Messrs. Guinness, have made over their business to a company. The rush for shares was tremendous. This is the way the *Baptist* describes it:

Nothing like the financial sensation it has created has been witnessed in recent times. Applications were, in some respects, to the extent of one hundred and twenty-seven millions, or more than twenty-one times the amount asked for! Messrs. Haring's bank, where the list was deposited, was literally besieged by persons eager to obtain a stake in a concern offering such tempting percentages. In their excitement the would-be investors broke down one of the doors of the counting-house, and so heated did the scramble become that they were, in some instances, with difficulty kept from fighting. The profits of the Guinness brewery have given an average for five years of \$250,000.

YEAH TALK.—A Methodist minister, referring to the resolutions favoring the wider circulation of denominational papers says: "I have found that our church papers cannot be circulated by the resolutions of the preachers; it requires 'The Acts of the Apostles.' The paper has been voted again and again into all the Methodist families of the Conference, but it takes work to put it there."

Were we so minded, we could write quite a book of 'Acts.' One reason why the MESSENGER AND VISITOR is enlarging its list so rapidly, is because so many of our pastors 'act.' Let all help, and help now.

CAN WE UNITE?—This is the title of a sermon by Bishop Usher, of the Reformed Episcopal Church. In it he shows, conclusively, that there can be no union between the so-called dissenting bodies and the Episcopalians, until the latter give up the sacerdotal errors taught in the Prayer Book, and the sacerdotal pretensions of their ministers. Among the errors he enumerates several. We mention them, with some of the passages quoted in proof:

Abolition. (From the service in the ordination of priests.) "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands, whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained."

Baptismal Regeneration. (From the baptismal service.) "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church," and, again, "We yield thee humble thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."

The Real Presence in the Lord's Supper. In the Church of England the question is asked: "What is the outward part or sign of the Lord's Supper?" Answer, "Bread and wine, which the Lord hath commanded to be received." Question, "What is the inward part or thing signified?" Answer, "The body and blood of Christ, which are verily and indeed taken by the faithful in the Lord's Supper."

He also refers to the fact that in very many of the High Churches the daily

difference between themselves and the Roman Catholic is that the service of one is in English and the other in Latin, and that the Pope is not acknowledged by the former. The sermon can be had from the manager of the *Protestant Pillar*, Montreal, for 5 cents each, or \$3 per hundred.

THE LATE DR. ARMSTRONG.—We call attention to a sketch of the life and ministry of the late Dr. Armstrong, found on the second page.

STATISTICAL.—According to the latest statistics, the combined forces of all in the United States who practice immersion and reject infant baptism amounts to 3,800,947. The Methodists of all kinds come next, and number 3,885,600.

THE THIRD PARTY IN THE UNITED STATES.—This is the Prohibition party. It is making steady and rapid strides. Its object is to make prohibition a square political issue. It has been found that existing parties are ever ready to cater to the rum party to secure the rum vote, or, at least, to trim in order to give no offence to the supporters of the liquor traffic. This party has the great advantage that it masses its forces against a gigantic wrong, and makes its appeal direct to the hearts and consciences of the people, while the old parties have little other than the memory of associations with great questions of the past, to sustain them. This new issue, as mere party prejudice subsides, must win more and more of the earnest Christian thought of both old parties to itself. In the elections just ended the temperance vote has been over 300,000, and more than double what it was year before last. This party has come to stay, and must soon hold the balance of power. When this time comes, should the Republican party yield to the pressure of this party and adopt an out and out prohibition platform, the rum force will be massed on the other side, and then will come the grand and decisive struggle which must be fought out to the bitter end. We believe this day must come for the Dominion as well as for the United States. It cannot come too soon.

BAPTIST UNION OF SCOTLAND.—The Baptists of Scotland are not numerous; but they seem to be quite vigorous. There are 88 churches. They recently held their annual meeting in Glasgow. The following are the statistics of the year's work and growth:

Returns had been received from 77 churches, which reported an increase in membership of 513, giving an average of 5.7 per church, as compared with 5.44 last year, being an average of 5 per church. The number of baptisms reported was 735, the number last year being 666. Of these churches, 14 showed no addition by baptism; 23 showed a decrease in membership; while 7 were stationary. The aggregate membership reported was 9,688; this year it stood at 9,959, taking the non-reporting churches at last year's figures. There were 77 Sunday schools with an attendance of 8,599 and 1811 teachers, being an increase of 455 scholars and 44 teachers. In connection with the churches there were 105 preaching stations and cottage meetings. Since the formation of the Union in 1863, 24 new churches had been formed, and 31 new chapels had been built. The amount of debt upon the churches at the close of last year was £2323 7s 3d; the amount paid during the year was £2356 16s 5d; the total indebtedness reported for the present year was £7577 10s 7d.

UNION.—The *Christian Guardian* has some sensible words on organic union of the Christian denominations:

So far as we know, there is no relaxation, on the part of the churches, of any of their distinguishing characteristics. The Episcopalians maintain Episcopacy and episcopal ordination; the Presbyterians feel bound to uphold and defend their Calvinistic theology; the Baptists stand firmly by exclusive immersion and close communion; the Methodists maintain their itinerancy and their Arminian theology. Unless there is some giving up, or concession on the part of some or all of these bodies the only church they could form by a union would be an aggregation of people differing in their belief and usages, and consequently having contradictory preaching in its pulpits and conflicting practices in its churches. As the *Guardian* has often said, we believe fraternal union in spirit and work is far more important and desirable than the union in an organization of people in whose belief and views of church government there would be no real unity.

We confess we have felt less interest and confidence in the current talk about organic union, and "the unity of Christendom," because those who have come forward as the most prominent advocates of such a union are the most exclusive and unbrotherly section of the Protestant Episcopal Church. When ministers who will not fraternize with the ministers of other churches, and who carefully avoid any act that would recognize that any were true ministers or members of Christ's Church, but those of their own denomination, come forward as champions of church unity, we confess we are not disposed to take much stock in such advocacy of union.

WHY WE DO IT.—Some of our friends wonder why the editor of the MESSENGER AND VISITOR is continually going here and there, to add to the list of subscribers. They say it is work enough for one man to edit the paper, and this is true. Others say, you have your salary and that is all

you will get, in any case, and this is true, so far as money is concerned. Why then overwork and, perhaps, risk serious consequences, to do what is not expected of you?

Our reply is briefly this: we are more and more convinced that a Christian paper in a family is second to no other agency in shaping the ideas, the characters, and the eternal destiny of its members. As it comes, week by week and year by year, to exert its constant and silent pressure on the side of truth and good and God and heaven, who can trace the amount of its moulding power upon soul and life? We feel confident, every trip we make, when the paper is introduced into a score or more of new families, to continue, in most cases, for generations, perhaps, that some souls—how many none can tell—will be saved by it among the new readers it will reach. Is it any wonder, then, that we are restless, if we can make it possible to go out among the churches, unless we do so. We hope that our ministers and readers, generally, may consider whether they cannot have a larger share in work which must be so fruitful in final results. We want to have seven thousand subscribers by January next. We shall do what we can; who will help us?

ENGLISH POLITICS.—Mr. Gladstone has assented to insert a demand for disestablishment in Wales, into the Liberal platform. This is a far-reaching concession. If Wales is to be disestablished, why not Scotland, where the state of things is largely similar. It disestablishment carries in Scotland and Wales, church and state cannot long be maintained in England. It is expected that this plank in the Liberal platform will win Wales and Scotland entire for that party, and detach Chamberlain's followers, leaving Hartington's small following to coalesce with the Tories. This action of Gladstone drives another nail into the coffin of church and state, and throws over to Gladstone the sympathy of all non-conformists and all lovers of religious freedom.

THE YEAR BOOK says there are forty churches in Nova Scotia, fifteen of which belong to the African Association, that did not contribute anything last year, to the Convention fund. Thirty-four churches in New Brunswick and three in P. E. Island were non-contributing. Surely they will not allow themselves to appear in this class another year.

Gathered from Life.

The Open Window. a magazine devoted to the interests of the Shut-in Society, gives such a lovely picture of the heroism displayed in one sick-room, that help and comfort must follow its reading:

"In her shadowy sick-room I found a patient suffering lying alone. It was an hour when her son could be away from his business and with her, and all the week she waited for this time of enjoyment of his society and for the comfort of his presence."

"But where is Henry?" I asked, looking about the chamber.

"I sent him away," said the mother, with a smile.

"Sent him away, when you have waited all the week to have him with you?"

"Yes," she answered gently, "Sunday is his only free day, you know, and he has little sunshine and fresh air that I thought a walk would do him good."

"But I am almost surprised that he should be willing to go, I answered, in a disappointed tone, for this sweet invalid had so many lonely hours that I coveted for her the delight she had so unhesitatingly put aside.

"He would have said," she answered gently, "He is always willing to stay, but Mrs. Hunt sent me such a delicious mould of jelly, that I wanted old Hetty Grant to have some of it, so I persuaded Henry to take it to her."

"Yes, I understand; two 'birds with one stone.' Old Hetty Grant and the boy must both be made happy, and how about yourself? I confess I wanted you to be happy today, and I touched the pale cheeks playfully, surprised to see her eyes slowly filling with tears.

"But you mustn't make me selfish, dear," she said, in a voice that tried to be cheery. "The fact is, I know complaints are hard for anyone who is young and strong to bear, and Henry is young and strong, and I must not complain before him. It isn't that he does not feel for me; he feels too much. He feels helpless and perplexed, and of course, he does not know one thing to do to help, and sometimes he goes away half vexed, and with 'I feel that it is anything but submissive to God. When this happens, I fear my illness is becoming a harm instead of a blessing to him, as of course I want it to be."

"And so you send him away when you suffer?"

"Yes, and partly for that reason I sent him away to day. My head was so full of pain that I could not bear the light,

neither could I bear to shut him up here in the shadows. Then I want his recollection of me to be sweet after I am gone, not painful, and how can it be so if he sees all I have to bear?"

"And so the dear soul was bearing her own load of physical distress, and making at the same time the effort to conceal it, that the one dearest to her might not be saddened by her pain. And as I looked at her, I could recall many another sufferer who is doing the same thing day after day, and week after week. And I wished some of the people who feel so sure that invalidism always makes people selfish could see this loving mother quietly putting away the thing she cares most for in life, knowing all the time that she is moving slowly beyond the sight of her boy's beloved face."

"We little know the heroism practiced in many a sick-room. We cannot see the tears that are suppressed, the moans that are checked, the impatient words that are unspoken on the lips. His infinite tenderness must surely supply what human tenderness fails to give."—*Ch. Union.*

The Lord's Pocket-Book.

"Whose pocket-book is that you carry?" said a friend to a business man, as he drew a well-filled wallet from his pocket.

"Why, my own, of course. Whose else could it be?" was the prompt reply.

"To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is his also."

"Well," said the man, thoughtfully, "I hope I do belong to the Lord; but your remark throws a new light on the subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, 'my pocket-book,' as my Lord directs. I must think this matter over, for I confess, honestly, I never looked at it in the light in which you place it."

The pocket book question is one which needs to be brought before men more frequently, more faithfully and more fully than it has been heretofore. Is there not a work here for the pulpit and for the press, as well as for personal effort, which needs to be attended to at once? If Christian men and women can be induced to look to Christ for direction, as to the use they shall make of their pocket-books, the church will soon be reformed from corruptions, and the world will see the power of the gospel.

"OCCUPY THILL I COME," was the motto which the writer once saw in golden letters on the pocket-book of a well known Christian merchant, whose name is known in connection with Christ's work in other lands as well as our own.

We would suggest that such a pocket-book be called "The Christian's Give Pocket-Book." When you "open the book, your eyes catch the words, 'Honor the Lord with thy substance,'" on the opposite side you read, 'The silver and the gold are mine.' As you open the inmost portion of the book, your eyes catch the words of a loving disciple, 'The love of Christ constraineth us.' Here you find the main-spring of all real Christian effort. The outside motto, 'Occupy till I come,' is only the outgrowth of this plant of love to Christ in the heart.

We shall close this by asking the question with which we started, "Whose pocket-book is that which you carry?"—*The Christian Guide.*

What Made the Prayer-Meeting.

Two things are to be premised. It will be understood that the traveller was carried to Europe by ship—sail or steam—even if he does say that his "money carried him there. It is always likewise to be understood that it was the Holy Spirit who blessed the meeting. But the difference between one meeting and another is not because the Spirit is a guest at one and not at another. He is always present even at the dulllest service, waiting to be seen. After such might be written, "There standeth one among you, whom ye know not." It was because some one recognized and welcomed the ever-present, but often grieving guest; and that made the prayer-meeting.

No Politics in Heaven.

Here are a batch of notes from the pastor's note-book:

1. In the background of a long series of cold, formal meetings. What made this one throbbing and glow with spiritual warmth? Simply because a heavy-hearted woman rose and with broken utterance said, "Pray for me." Only three words made that meeting.

2. The meeting opens just as all other meetings. Up to a certain point the ordinary programme is carried out to a minute and second. Deacon Ford doesn't usually take part; but to-night he does. That is, he tries to speak of the preciousness of God's grace in a recent sorrow. But even the first sentence is unfinished, for his heart is too big. And across the billows

of that sea all in the room saw Christ come. Don't you think that was "a good meeting?"

3. A new voice blessed this meeting. Young Charles Dale was converted a month ago. He has never taken part, but to-night before service he wrestles with God. From that point he comes to the service. The words he says are few, and perhaps do not amount to much, humanly speaking; but divinely speaking, all in that service knew that the Spirit was there.

4. People said, "What ails our minister and deacons to-night?" Never before this year, had they spoken so briefly and earnestly. Fifteen minutes of prayer by the deacons at the pastor's study did it; at the close of which Deacon French said, "Brethren, suppose we go over to the meeting, and each give a brief, earnest testimony for Christ." Somehow or other everything went well that evening. Surely never was there such singing and such attention.

5. At the afternoon sewing circle, one young lady said to her fifteen companions, "Let us look up a verse on the subject, and repeat it to-night at the meeting." You would be surprised to know how it freshened up that meeting.

6. Five minutes before the close of the meeting, the pastor said, "Now let us have fifteen short, ejaculatory prayers, each not more than twenty words long. Do not rise." What prayers those were!

The note book contains a good deal more of which these are samples.—*Rev. S. W. Adrians in the Congregationalist.*

Don't.

Don't forget to pray often for your pastor.

Don't think that a word of commendation and a hearty "God bless you," will make your pastor vain.

Don't scatter all your roses during the first month of the pastorate, and don't keep them all until the pastor dies or resigns.

Don't forget that your pastor has been chosen by you, under divine guidance, to be your church leader; and that as pastor he should know the condition of each department of the work.

Don't carry to your pastor personal difficulties which you ought to settle among yourselves; and don't burden him with questions which God only can answer.

Don't forget that your pastor is a man—a real flesh and blood man—with feelings as tender and rights as sacred as the rest of humanity.

Don't tire your pastor by telling him of the faults of his predecessors, and in the words of a good Scotch divine, "Don't sweeten your pastor's tea with praises of his predecessors."

Don't reply to every suggestion your pastor may make, "It has been our custom to do it differently."

Don't say too frequently, "When I was at Perfection street church we used to do it that way."

Don't make other engagements thoughtlessly for prayer meeting evenings.

Don't forsake your church prayer-meetings; and don't sit in the back seat and look solemn, and then go out and say, "What a dry meeting we had!"

Don't leave your own service Sunday morning to attend some other church, and in the evening tell about what a "beautiful service" you had.

Don't be offended if, after you have "talked in meeting" fifteen minutes, the pastor suggests, "Let us all try to be brief!"

Don't think your pastor omniscient; and if you should chance to be sick for 48 hours without his calling upon you, don't scold.

Don't remain from church for several weeks, and when your pastor calls to see you, say, "Why what a stranger you are! I thought you had forgotten me!"

Don't overlook your promises to cheerfully furnish your pastors financial support, and don't forget that he expects of you prompt and hearty fulfillment.

Don't forget that you have personal duties to your pastor and the church which no other can perform.

Don't expect your pastor's wife to be a church and Sunday-school missionary, except you engage her for that purpose.—*Mason, in Zion's Advocate.*

REV. R. W. DALE OF BIRMINGHAM received, not long ago, a little anonymous note of rebuke to this effect:—"There are no politics in heaven: there is where your life should be; 'and, sad, that it is not otherwise.'" The doctor has publicly replied to this note and others of a kindred class, by an able pulpit address, in the course of which he said: "Now that was very kindly meant; but can you imagine anything more absurd? Yes, might as well write to the physician of any great hospital, and say to him, 'There are no hospitals in heaven; there is where your life should be; and, sad, that it is otherwise.' Or to the chairman of the London and North-Western Railway Company, and say, 'There are no railways

in heaven; there is where your life should be; sad, sad, that it is otherwise.' I should not wonder if the good Christian person who sent me this admonition sometimes gathers poor people together and gives them tea and good little books; and I might write to him or her and say, 'There are no tea-meetings and good little books in heaven; there is where your life should be; and, sad, that it is otherwise.' No politics in heaven? Well, I suppose not; but there are no agricultural laborers there, living on 12s. a week, whose condition political action may, perhaps, ameliorate. There are no hereditary paupers there, born to a life of weakness and wretchedness, who by political action may, perhaps, be raised into living a manly, honorable, and self-reliant life. There are no gaols in heaven, to which little children, born, perhaps, of criminal parents, are sent for an offence committed in ignorance, and where they are trained to a life of crime. Is heaven there are no unjust wars to be prevented, no cruel, reckless ambition to be curbed by the will and a power of a free people. Politics unchristian!"

That, That, and the Other.

If the man who is sure of punishment here will not cease from sin, he is not going to be kept from sinning by the knowledge of the fact that retribution will follow him hereafter. The infatuation with which a wicked man pursues his sinful course is, to every right-thinking mind, something marvellous. When set upon self-indulgence, no high considerations seem to weigh with him for a moment. The drunkard affords a striking illustration. He will indulge his appetite, knowing that every indulgence adds fresh fuel to the flame of his dreadful burning. He will plunge into his luscious debauch in the full knowledge that it is sinking him lower and lower. With the wreck of humanity right before him as a warning, he will still pursue the course which is sure to leave him a stranded and blasted wreck.—*Dr. John Hall.*

The percentage of increase in membership of the various denominations in Brooklyn, N. Y., as given by the New York Times, is as follows: Methodist, 128 per cent; Presbyterian, 115; Anglican, 103; Baptist, 207.

Who are the best to tire of your pastor, make complaints about the long, or dry sermon, or about neglect of pastoral visiting. Look and see if this same Bro. is not one of the "never-pay a cent" class. That strikes the nail on the head, and it is not written by a preacher, either."

A traveller in India writes that he has seen at a bazaar a devotee who has lain sixteen years on a bed of nails. His body was full of sores. Another aspiring saint was holding a flower-pot at arm's length, and had held it in that position for five years. A third stood with his arm uplifted, and without power to move a muscle, the arm being apparently stiff, and the long finger-nails growing into the wrist.

Southern Methodists have 4,406 itinerant and 5,943 local preachers, with a membership of 990,994. They baptized last year 55,755 adults and 29,546 infants—or 29,209 more of the former than of the latter, or about two to one. There was one infant baptized to every 34 members.

If it is not right for a pious member of a church to keep a saloon, it is certainly not right for him to vote to license somebody else to keep it.

Ten thousand eight hundred and fifty persons have been received into Mr. Sprague's Tabernacle Church since he began his pastoral work. Doubtless more than 10,000 more have been converted through his publications.

At the recent meeting of the Triennial Convention of the German Baptists, of North America, Rev. J. C. Grimmella, General Secretary of Missions, made the following report: "Twenty-nine German Baptist churches had been recognized, 26 meeting-houses dedicated, \$32,901 50 raised for missionary purposes by the German churches during the three years. Present number of churches, 161; membership, 13,000; number of missionaries on the home field and assisted, in co-operation with the American Baptist Home Missionary Society, 55."

The trial of prohibition in Providence and vicinity proves, according to police statistics, that prohibition has a most salutary effect on law-breakers. The arrests for drunkenness in the period named were only half as many as in the corresponding months in 1884, cases of assault and battery fell off from 83 to 20, of disturbances from 496 to 289, of vagrance from 91 to 21, and the number of common drunks from 39 to 9.

Do you know a book that you are willing to put under your head for a pillow when you lay dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*