

Messenger and Visitor.

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Bro. Cooper has been on a visit to the Newcastle and Campbellton fields, and reports the outlook hopeful. A blatant infidel, in a lecture in London, "hoped that all the churches and every thing connected with them would be swept out of existence." One present asked, "which one of you will be responsible for Spurgeon's orphanage?" The lecturer collapsed. Infidelity ever robs the world of what is tested, valuable and precious, and never offers anything to make good the loss. An exchange tells of a "Christian scientist" who has discarded her false teeth, asserting that she can grow a new set by faith! If there is any way to reduce absurdity to a science, surely this is it. Bro. J. W. Tingley has begun his pastorate at Freeport, N. S. The local paper of West Middleboro speaks in high terms of his labors there. In Switzerland, the land of heroes, seventy per cent. of the young men are untrained for military service through strong drink. A foe more insidious and baneful than the Austrians has shorn the people of their simplicity and strength. The papers are taking the *Independent* to task for stating that no teacher in a state school has a right to teach that any state law is wrong. Yes; but it must be remembered, in the case to which the *Independent* refers, that the teacher taught free trade, while the *Independent* is protectionist. Protestantism is making some progress in priest-ridden Spain. Protestant congregations aggregate 10,000. It seems strange that the Spanish at home are so hard to reach, while the Spanish race in Cuba and Mexico are so eager for the gospel. The drink bill of Great Britain, last year, was \$623,000,000. This is the tax to support the publican—the only one who received any good from the enormous gusling. The Jesuits have entered an action against the Toronto *Mail* for libel, placing the damage at \$50,000, because of its statement about the kind of oath they had to take. If the case comes to trial, there will be interesting revelations of the true insincerity of modern Jesuitism. In a Washington paper, we see a very complimentary notice of a lecture by Rev. W. H. Young, D. D., pastor of the Metropolitan Baptist Church of that city. It was on the Koran, its Beauties and its Boasts. The lecturer is the son of Dr. Edward Young, United States consul at Windsor, N. S. Our readers will be interested in the sprightly and racy Berlin correspondence, this week. We are glad to be able to announce that Miss Bishop will be a regular correspondent for the *Messenger and Visitor*. Read the account of the Missionary conference at Bimlipatam, and the notes furnished by Bro. Stewart. Seventeen have been baptized recently at Rana Manteko, on the Congo. Dr. Dix, of New York, declares that "to come together after a denial of the fact and the doctrine of apostolic succession would amount to a rejection of historic Christianity." Whatever may be said of historic Christianity, we have only to remember that there are none but High Churchmen and Romanists who hold to the signment of apostolic succession, to understand that the purest, the truest, and the most earnest Christianity of to-day rejects this belief. According to a letter to the Pope from Cardinal Gibbons, on behalf of the American hierarchy, his Holiness is in a terrible case. It declares that the wicked Italians have embittered his life "with indignity and disgrace, grief and sorrow, gall and wormwood, cruelly assaulting and putting the cross upon him." All this, because they have given him one of the finest palaces in Europe for a residence and a princely income; but would not allow him to rule Rome and continue to keep it the darkest, most ignorant and most intolerant place in Europe. Imagine St. Peter allowing any one to set up such a wall for him, because he was not permitted to lord it over a part of God's heritage. M. Donnelly, one who was born a Catholic and had been a priest of that body, was ordained to the Baptist ministry in Pittsburg, Penn., Feb. 21. He was first awakened to see the errors of Rome while listening to the piteous appeal of a woman he was confessing, for forgiveness of her sins. Rev. J. H. Beut has resigned the position of Superintendent of Baptist Missions in Manitoba and the Northwest, and Rev. J. H. Doolittle, of Emerson, has been appointed to succeed him. Rev. A. A. Cameron, of Winnipeg accepts a call to Denver. Grand Ligne Mission has received \$9,483 this last year. It deserves all it gets and much more. Phillips Brooks says, "If we could sweep intemperance out of the country, there would be hardly poverty enough left to give healthy exercise to the charitable impulses."

— WHICH IS THE BEST?—Reference has before been made to the different methods pursued by Baptist missionaries from those followed by those of the most of the other denominations. Our missionaries begin by preaching the gospel to the heathen, and confine their educational work, for the most part, to the converts and their families. The Congregationalists, on the other hand, expend their chief strength in educating the heathen, hoping, in this way, to make them dissatisfied with the absurdities of their religion and more inclined to Christianity. The superiority of the former method receives fresh illustration from the results of missionary work in these two bodies during the last year. The Northern Baptists of the United States expended \$390,586 and added 10,602 to their mission churches by baptism. The Congregationalists spent \$666,399 and added but 4,888. — UNBELIEVERS DEBAUCHER.—Frederick Harrison, the chief apostle of Positivism in England, has written an article to the *Fortnightly Review* on the "Future of Agnosticism." He declares with all emphasis that "not a rational argument has ever been put forward to show that religion of some kind is less necessary than before, less inevitable, less imperative," and that "the net result of the whole negative attack upon the gospel has perhaps been to deepen the moral hold of Christianity on society." "The Agnostic," he tells us, "is willing to trust to science as an adequate answer to the intellect, to ethics as a sufficient basis of conduct. He might as well trust in the rule of three and the maxims in a copy book to deal with the storms and trials of life." To this article Prof. Huxley replies. It is evident that he feels the force of Mr. Harrison's remarks by the violence of the language he uses in characterizing the claims of Positivism. It is likely they both are correct in what each says of the belief of his opponent. The believers in the teaching of the grand old book which has towered aloft while the storms of controversy have so often exhausted themselves, can rest at ease while different forms of unbiblical faith are destroying each other. — THE RICH.—It seems that our Lord's words, "How hardly shall a rich man enter into the kingdom of heaven" still hold good. Dr. McArthur declares that but few men with hundreds of thousands of dollars are converted in the churches in New York. He adds, "If one were to ask our foremost pastors how many such men they had baptized during their ministry, the answer would be either 'few' or 'none.'" The wealthy men now in the churches were almost invariably converted before they became rich. Here is another argument for labor for the salvation of the young. It should also help the less wealthy to rejoice rather than murmur at their worldly circumstances. It is just possible that one reason why more of the wealthy are not converted is because they are not as faithfully dealt with as the poor. There is a shrinking on the part of Christian workers from pressing home the plain truth upon them. The rich are often more neglected than the poor. At the same time, the chief reason no doubt is the absorption in worldly things, which the acquisition and possession of wealth bring with it. It is still true that "those that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

— TERRIBLE.—One cannot read without a shudder Baxter's catalogue of the terrible calamities which would follow immersion: "Apoplexies, lethargies, palsies, and all other comatose diseases would be promoted by it. So would cephalalgias, hemiorrhages, phthises, debility of the stomach, eructations, and almost all fevers, dysenteries, diarrhoeas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenic and pulmonary persons, and hyperchloridics, would soon have enough of it. In a word, it is good for nothing, but to despatch men out of the world that are burdensome, and to rattle churchyards. I conclude, if murder be a sin, then dipping ordinarily over-head in our land is a sin; and if those who would make it men's religion to murder themselves, and urge it upon their consciences as their duty, are not to be suffered in a commonwealth, more than highway murderers, then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered. If the minister must go into the water with the party, it will certainly tend to his death, though they may escape that to go in but once. I am still more convinced that a visible punishment of God doth still follow Anabaptizing wherever it comes." One wonders whether people then ever took a bath. The dear old saint need not have troubled himself, for on his own showing immersion would soon have made a full end of the Baptists. We hear a faint echo of Baxter still in the descriptions of the dangers of immersing people in cold climates, and in apocryphal cases sometimes mentioned by controversial Pedobaptists.

German Correspondence. BERLIN, Germany, Feb. 20, 1889. On the 27th of January last the Emperor of all the Germans rose early from his bed and calmly rose to celebrate his birthday. A gleam of light from his windows shot across the *Schloss* Plaza and fell on the yellow sides of a post wagon crossing the square. Quick as thought the postilion stopped his horse, seized his post-horn, and the notes of a well-known song—"Schnee, dreissig Jahre bist alt!"—rang through the chill morning air. In spite of the early hour a crowd collected, loyal voices hurrahed lustily, and the long-headed postilion became the recipient of a present from the Emperor. That was the beginning of "Kaiserfetter." A pity the old Hohenzollern tradition could not repeat itself for every day in the year! A Berlin paper, devoting five long columns to an account of the day's festivities, said, "After a long season of gloomy weather, the early rays of the morning sun greeted the first birthday which the grandson of William I. celebrated in the capital city of his Empire; this act of courtesy on the part of the solar monarch, in spite of the fact that he, too, recognized the importance of the occasion and came out of the sulks for the nonce without waiting to be grumbled at." Kaiserfetter! The sun shone, the river and canals sparkled merrily, flags waved and fluttered in every street, and all the world of Berlin looked itself to the open air to see what was to be seen. At ten o'clock the whole length of *Unter den Linden* was thronged with people waiting for a glimpse of the State carriages of princes, ambassadors, officers and others on their way to present congratulations to the Emperor. Such gorgeous turnout! of prancing horses and the stiffest of coachmen and footmen; of purple and scarlet and gold; of feathers, lace, falshs, kick-shaws, and gew-gaws innumerable. Inside rode brave men gilt about with sashes, pinked out with rosettes, glittering with crosses and stars, and beside them fair ladies in all the grandeur of court feathers and trains. All at once a tremendous shouting broke from the crowd, as two small plain carriages came driving rapidly toward the Palace. "Bismarck!" "Moltke!" and the sight of their faces at the carriage windows was as magic to the hearts of thousands. Next came a grand display of infantry, cavalry, and the body guard of Hussars, marching across the square to the sound of music, and presenting a most splendid appearance as the sunshine fell on glittering helmets and armor, on waving plumes and rainbow-hued uniforms. Later in the day the royal pair drove to a matinee in the Opera House, and then the enthusiasm of the multitude reached its height. They pressed upon the carriage so closely and in such numbers that its progress was almost stopped. The Emperor bowed laughingly towards every side and the Empress charmed all hearts with her graciousness. The ovations filled the air like a storm. Enthusiasm engendered out of six solid hours waiting in a cold wind—that ought to be worth more than ordinary manifestations. In fact it became extraordinary that until the very last of the illuminations that changed the city at night into fairyland, flickered and went out, the cheering ceased not to break forth at the appearance of every carriage whose coachman bore on his arm the magic silver cord which is the sign of royalty. The sun went down, the city lights flamed through the darkness of the night, and morning brought back the accustomed gray clouds and falling rain. Kaiserfetter was over. One day in the year he as much as the elements may be expected to furnish for the express benefit of even a monarch. In person, William II. is of medium height, rather thin, and though carrying an arm a little stiffly, owing to a lameness received when a child, has a fine soldierly bearing. He is fair, wears a blond moustache, possesses well-shaped features, and with the exception of a somewhat doubtful intentioned upper lip, looks a not unworthy successor of his father "the good," and his grandfather "the great." The Empress, Augusta Victoria of Schleswig, Holstein, is also fair, not pretty, but of an exceedingly pleasant expression, and is much beloved for her sweetness of disposition and exemplary quali-

ties as a wife and mother. The Emperor, too, if certain anecdotes are to be believed, knows how to exercise the duties of a father as well as those of a monarch. It is related that one day this winter he found the Crown Prince, a lad of some seven years old, in the act of beating one of his younger brothers. "What does this mean?" asked the father, sternly. "I'm the Crown Prince, and can beat little brother if I like," stoutly asserted the young aristocratic despot. "Well, I'm the Kaiser, and can beat the Crown Prince if I like," answered the Emperor and proceeded to administer justice after the most approved plebeian method. He then gave orders in the palace that the little fellow should not be addressed as Crown Prince for the rest of the winter. A short distance from the *Schloss* is the guard-house, where the soldiers must come out and present arms every time one of the Royal family passes. What fine fun that must be for the little prince! The Crown Prince, at any rate, had a mind one day to get all the fun he could out of it, and in some way or other managed to leave the palace unseen. A few minutes later a great crowd was assembled in *Unter den Linden*, watching with delight a tiny boyish form running up and down at full speed upon the sidewalk in front of the guard-house. His flaxen hair streamed out on the wind, his blue eyes sparkled with mischief as the guards went through their salutes at the rate hitherto unknown in military movements. The fun was at its height, as a man in officer's uniform made his appearance on the scene, snatched up the young scamp, and then, and there, gave him a good sound whipping. The loyalty of the Germans knows no bounds—at least as far as gauging upon the features of their rulers is concerned. If it becomes known that the Kaiser or Kaiserin is to pass along a certain street, at such an hour, all the people within walking distance get on their hats and lie them forth for the sight. The young couple are very gracious to their subjects, and many a bow and smile are treasured up in the hearts of the individuals who happened to be in the direct line of the favors as they fell. As for Prince Bismarck, I know a young German lady who went home one day in a perfect ecstasy of rapture because she had seen the tip end of his coat tails as he got into his carriage at the door of the Reichstag. In this sort of sight seeing, foreigners, and especially Americans, are not by any means the least indifferent. On New Year's day, as the Kaiser left the *Dorm* after service, thousands of people were collected about the door of the church from which, however, they were kept back by the police at a respectful distance of twenty or thirty yards. But even the German police are not omnipotent when Yankee curiosity is fully aroused. In the very centre of the foot of the steps which the Kaiser was descending, stood a single female figure in a green ulster with a *Baudecker* under her arm. All the efforts of the police, in the way of moral suasion, proved unavailing to dislodge her from her position. She had come to see the Kaiser and see him as she would to the very pattern on his coat buttons. There she stood, gazing critically upon the poor man through her eyeglasses until the alarming to of the carriage door hid him from sight and precluded further scrutiny. Then she turned, threw a triumphant glance upon the astounded policeman, and walked down the street with the self-asserting step brought only to perfection upon the soil of the "crown land." A laugh went up from the crowd and the whisper of "Amerikaner! Amerikaner! No one but an Amerikaner could have done that!" And they were right. — BLANCHÉ BURRO.

W. B. M. U. "Arise, shine: for thy light is come." SPECIAL DAY OF PRAYER. In connection with the third Wednesday of March, the day set apart for special prayer by the W. B. M. U., we would urge upon the Aid Societies that wherever possible, two societies or more should unite their services on that day, and that the following subjects among others be presented at the throne of grace: For more laborers ready to go out at once (Matt. 9: 38). For a spirit of deeper earnestness among the workers at home in this cause (John 9: 4). That the hearts of the people may be stirred to the money needed to send the laborers (Ex. 25: 2; 2 Cor. 8: 11). "Expect great things from God; attempt great things for God" (Matt. 9: 29). That the health of our missionaries be very precious in His sight. The societies in and about St. John will meet at German Street Church on that day. Notices as to the hour of meeting will be sent in due time. The most vital questions for every Christian woman to-day are, What would He have me do? Am I doing it? As to the first, we have a distinct answer in the first chapter of Acts. At the Ascension, as the group of disciples gathered around Jesus, with longings inexpressible, they must have desired to show their love to Him. The Saviour knew it, and in the solemn moment of parting He confided His one great desire to those he deems worthy to fulfill the sacred trust. "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Before the clouds received Him out of their sight, His last words were "utmost parts of the earth." What greater legacy could He have left? Such a trust shows His confidence in our love and faithfulness. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." As these first missionaries walked back to Jerusalem, did they discuss what constituted a call? Is each of us included? or where is the money to come from? Ah, no! these hearts were intent on their Master's orders. Obedience was simply a question of supreme love to Jesus. When Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold, and hunger, and rags, and hardships. Let him who loves his country follow me." Thousands of the youth of Italy sprang to their feet. Dear friend, if you see your work laid upon you with all the emphasis of a Saviour's last wish; if you are honestly asking, shall I carry the message of salvation to heathen women? let the answer be prompted by pure love and gratitude to Jesus. He knew us when he gave this as our motive for work. Nothing short of it will keep us faithful and strong. Do you say, I want the assurance that I am personally called? The Bible has it for you: "Let him that heareth say come." Instead of asking, have I a call to tell of Jesus to those who know him not, should not the question rather be: am I exempt? Should the government in dire need call for recruits between the ages of 25 and 50. What would you say of a man who, refusing to go, would give the excuse that he had not received a personal call? As Satan oftentimes baffles the struggling sinners by saying: you are not included in the Gospel invitation, so too, he attacks Christians. "You are too busy a woman to go into Christ's work. There are plenty of others to do it. 'Ye shall be witnesses unto me,' was said to the Apostles." Quiet your conscience, for if God wanted you he would put you into the work. Is Satan to be conquerer here? If he cannot keep us out of the kingdom, shall he quiet and cripple us so we will be worthless in it? Many of us living face to face with the fact that 800,000,000 are without a knowledge of Christ, are still vaguely asking, what shall I do? Off the coast of Southern America, a United States steamer heard the cannon of a vessel in distress. On drawing alongside the captain called out, "What is the trouble?" "Water—we are dying for water." Quickly was returned the answer, "Do you not know you are in the mouth of the Amazon. Let down your bucket and drink." All around us has a sea of perishing souls and we cry, "Lord, what wilt Thou have me to do?" One writes, "Can you tell me of an opening for work for China?" Dear friend, it is all open. Launch out into the deep and let down your net. But one says, "I have not a missionary spirit." God forbids that we should undertake this work without the true spirit. Let us not

lower the standard, but remember that the preparation of the heart is from the Lord." Jesus emphasizes the essential requirement and commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. Of the disciples it is written: "These all continue with one accord in prayer and supplication with the women and Mary, the mother of Jesus, and His brethren." "Thus saith the Lord God, I will yet for this be acquired by the house of Israel to do it for them." Seek the missionary spirit with all your heart. It is your badge of discipleship. If ye love me, keep my commandments. Ye are my friends if ye do what I command you. (To be continued.) Given Without Reserve. When the heart is given to Christ, and given without reserve or compromise, all other things will be quite sure to follow. "Holiness to the Lord" will be stamped on them as a merchant stamps his trademark on his wares. Such practical questions as, "What work shall I engage in?" "How much time shall I devote?" and "How much money shall I give?" will be settled by a conscience of which Christ is king. Christ will get the best. The first-fruits will not be locked up in the granary, or the fattest sheep killed for the table of selfishness. The whole week will not be monopolized for business or household duties, and a hurried ten minutes be snatched for private prayer, or a sleepy hour be grudgingly given to a devotional meeting. If there is a bright, intellectual son in the family, the first thought will not be to enter him into the race for wealth or fame or splendid station; but this other thought, May not Jesus Christ have a use for his brain and tongue in preaching His glorious Gospel? There are some of us ministers who in heaven will thank a godly mother for having made this very choice for us, and for having consecrated us from infancy to this "high calling." There are very many other ways in which a man may serve God outside a pulpit; but Jesus Christ ought to have the "pick" in our schools and colleges, and back of that in our homes and households. No young man or woman ever consecrates himself or herself to the work of saving souls and helping their fellow-creatures Godward and was sorry for it. The question, "Where shall I find a field of labor for Christ?" must be settled by the other considerations: "What am I best fitted for and where am I most needed?" Mary Lyons' injunction to her pupils at Mt. Holyoke was worthy of Paul himself. "Young ladies, in choosing your place of labor, go where nobody else is willing to go." The amount of our property to be consecrated to purposes of benevolence should be left to a prayer-enlightened conscience. If Christ keeps the check-books and the key of the purse, then he will get his due share; but not a dollar should be given to charity which is demanded by honest indebtedness. "Owe no man anything, but to love one another," is a divine rule whose claim is as binding as the claim of God's treasury. The Bible rule is that everyone should give "as God hath prospered him;" in other words, according to his means. This puts the poor widow's mite on a par with the millions of a Morley, a Lenox, or a Win. E. Dodge. The most effective way of consecrating money is to bestow it sympathetically—just as the River Nile gives so much soil and rice crop every year. But, good friends, after you and I consecrate our whole selves and all our possessions, we shall still meet our Lord in heaven as poor debtors. — T. L. Cuyler. Scribner's Magazine for March (Charles Scribner's Sons, New York). The opening article by ex-Postmaster-General James, on the Railway Mail Service, is without doubt the one which will be most widely read, and which ought to be. Few people who enjoy its benefits, realize the demands of the mail service, not so much for money, as for integrity, ability, devotion, and self-sacrifice on the part of those who perform this service, from the highest to the lowest. Mr. James endorses the remarks of General Superintendent Bancroft on the subject of insurance, but recommends that it be carried still farther. He points out that the first great need of the Railway Mail Service, is an adequate appropriation by Congress to extend its usefulness. — The different kinds of laughs they have:—Dudes: Ha! ha! Farmers: Ho! ho! Teamsters: Haw! haw! Ballroomists: Hi! hi! Food-dealers: Hway! hway! Women: He! he!