

# Messenger and Visitor.

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### All our Pastors are Agents.

**DECREASE IN GIVING.**—In a recent *Witness*, Rev. J. Angeline states that while the Methodist denomination in N. S. has gained 50 per cent. in the last eleven years, the average contribution per head has declined 20 per cent. While the salaries of home missionaries in '74 averaged \$680, the average of this year is but \$460. We are sorry to record this decline in beneficence among our Methodist friends. We supposed there had been advance all along their line, in the matter of giving.

**MCMILLAN HALL.**—Rev. J. W. A. Stewart, whose acquaintance many of our people made last summer, finding that he cannot act as both pastor and professor, has decided to give up the professorship at our College in Toronto. He is one of our most able and magnetic preachers. He is able also to do most excellent work as a teacher. We have no doubt he has decided in the fear of God, and will have his blessing.

**SCORE ACT IN ST. JOHN COUNTY.**—The voting took place on the 28th. The Act was carried by a majority of 25. The temperance people were discouraged by the defeat in the city, or the majority would have been much larger. Then it is said that the liquor dealers turned out in force, and by getting people to purchase temperance voters who did not exercise their franchise, gained a larger number of votes against the Act. This same game was played in the city, and helped materially to secure the defeat of the measure there.

**INVESTIGATIONS OR OUTRAGES.**—In our recent tour among the churches, it was our privilege to attend quite a number of meetings at which ladies and girls had united with the churches, or were concerned about their souls. We could not but be struck by their clear views of their own guilt and helplessness, and the completeness of the work of Christ. With proper watch-care these are destined to make the strongest Christians and most earnest workers. What encouragement there is in this for Sabbath School workers. It is matter for rejoicing that the children, in larger numbers, are entering the churches. Let all Christian workers aim to bring the young to Christ, and they will come to Him as doves to their windows.

**A JUMBLE OF IDEAS.**—In Mr. Troop's sermon, preached against the Scott Act and prohibition, is the following:—

I would ask you in conclusion—if the law of God has failed, how much more must the law of man fail? If the law had been sufficient then Christ need not have come. Christ is the end of the law for righteousness to every one that believeth. It is not prohibition, but the gospel of Jesus Christ which is the power of God unto salvation.

**WHAT A MIDDLE THIS IS!** The first sentence, if it bears upon his subject, teaches that human law must not be tried where divine law has failed; because it will be useless. Let us see how this new principle will work. The law of God has failed to make men honest, to keep them from murder, &c. Therefore, by parity of reasoning, there must be no legal enactments against thieving and murder and every other form of wrong doing. Would the rev. gentlemen like to live in a community modelled after the rule he has to make in order to support his friends of the liquor traffic? Does he not know that civil law is for the very ones he would strive to have shielded from its operation? Those who obey God's law need no other. If those who disobey God's law are not to be dealt with by human law, then there is no need of human law, in any case, and we may burn our statute books, disband our police, and let evil run riot. Why, then, does the Bible teach that civil law is ordained of God? The rest of this precious paragraph is an attempt to give a little goody-goody sugar coating to the poison pill he seeks to make his readers swallow. All through he seems to suppose that prohibition is for the rum drinker and not the rum seller. Does he not know that prohibition is of the traffic? Understood in this way of the rum seller, very it is not prohibition that saves.

**UNION.**—A movement is in progress in the U. S. to unite several small bodies that hold their views on the act and subjects of the same. A convention will be held in St. Louis, in the interest of a union of these bodies, and the agitation is

still kept up. The bodies that sent delegates to this convention were the Free Christian Baptists, Free Baptists, General Baptists, Separate Baptists and the Church of God. Just now there is a proposal to unite the Freewill Baptists and the Christian denomination, and the Independent has been attempting to boom a union of the former denomination and the Congregationalists. The suggestion of the latter union has fallen flat; but there is some prospect that the former may be accomplished. We are most interested, however, in a suggestion made by articles in the *Intelligencer*, of a union of the Free Christian Baptists of the Maritime Provinces and the Freewill Baptist body of the U. S. We can not see what practical benefit would result from this latter union; but there may be advantages we do not observe. There would not, at least, be any economising of men and means such as would result were it possible for all of the Baptist name in the Provinces to become one.

**QUESTIONS.**—The *Morning Star*, the able organ of the Freewill Baptists of the U. S., referring to a union of various small bodies, says of one of them:—  
We are compelled to say that the most doubtful among the various bodies engaged in this movement is the "Church of God." The fact that it does not require baptism before church membership and the fact that it insists upon the ordinance of foot-washing as binding upon all, render it extremely doubtful that a union is possible between it and any of the others.

Now the *Morning Star* is the right but and out open communion paper, taking the ground that baptism has nothing at all to do with a man's right to the Lord's Supper. How the fact that this body does not require baptism before church membership, constitutes an obstacle to union in the mind of one who does not think baptism required before the Supper, we find not. What is there any more evidence for the view that men may partake of the Supper without baptism than that they may become church members without it? Was not the practice of the apostolic churches equally against both these forms of license? Is not the wearing of both ordinances alike violated in either case? Why admit a man to the most sacred privilege of the church without baptism, and then deny him church membership unless baptised? Why admit any to the Holy Eucharist, and exclude them from the outer court?

**MASS MISSIONARY MEETING.**—The mass Missionary meeting of the Baptists of St. John and vicinity is held at St. John Church on Thursday evening next, notice of which is given elsewhere, should be one of great interest. It is to be hoped that all who possibly can will attend.

**YOU WILL NEVER KNOW.**—How quick some people are to get mad and how slow they are to cool off, until you run a Baptist paper a quarter of a century.—*Rel. Her.*

**EPISCOPAL CHURCH OF IRELAND.** The clergy of Ireland think, it is Gladstone's Lead Bill passes, and the Irish landlords are bought out and leave the country, it will close three-fourths of the country churches of the Episcopal church. These are supported chiefly by the patronage of the present landlords, and cannot be maintained without their help. It may be, however, that this would be but a blessing in disguise, as was the disestablishment of the Irish church. It might lead to a more earnest missionary spirit and works, and infuse new life through the greater effort required. A church dependent upon the patronage of the great has never yet been one of spiritual power. A church to do its best work must feel that its success, if not its very existence, is staked upon its spiritual power.

**GLADSTONE'S.** Until within a few days since the outlook of Mission boards in connection with the Baptists of the U. S. was very gloomy. There was a large debt remaining over from last year, especially upon the H. M. Board, and contributions came in very slowly. New responsibilities had also been assumed by the For. Mis. Board, in connection with the work on the Congo and in Upper Burma, thrown upon their hands by the most evident ordering of Providence. The debt promised to be so large, at the close of the year, that stout-hearted brethren were ready to advise the giving up of some of the recently undertaken work. But the brave men at the head of these great enterprises hoped on, and looked to God and the Lord's people. And now the cheering things have come, that the F. M. Board will close the year with a balance on the right side, and it is hoped that the H. M. Board may close the year free from debt. The hearts of men are in the hands of God, and he will see to it that His great work of saving the lost goes on. Now let the money come rolling into our depleted treasuries, so that our boards may like-wise join in the praise God "which is going up from so many hearts on the other side of the border." Our people are as capable of grand things for Christ as any others; let the contributions flow in. Don't delay.

**A MAN WITH A GOOD CONSCIENCE.** A citizen of Richmond, not a Christian, who is personally interested in the sale of liquor, and would lose several thousand dollars by prohibition, said to the editor of this paper last week:—"If my vote could decide the question of keeping Richmond wet or making it dry, I would fear to vote to perpetuate the woe which comes from the license system. Every staggering drunkard, every heart-broken widow, every hungry orphan, I should charge myself with, and should shudder to meet my Maker after casting such a vote."—*Rel. Herald.*

This good citizen evidently has not read Rev. Mr. Troop's sermon. In it a young man is called a sinner for saying he might accept Mr. T. as an authority, and give up total abstinence, by reason of his teaching. This is what Mr. T. says:—

If things be as I am told, a sinner here who told his mother that he was only waiting to hear what Mr. Troop had to say, and that if he sanctioned the use of liquor, he was going to begin to drink, I would say to that young man that if he makes the liberty which in the name of Christ I have proclaimed an excuse for indulging to excess to the ruin of his soul and body, he shall perish in his iniquity; but I shall have delivered my soul.

Which of the two, the Richmond citizen, or the St. John rector, has the better conscience? Which will stand best at the bar of God? Can the latter gentleman so readily "deliver his soul"? Pile washed his hands clean, but it did not wash his soul clean of guilt.

**MONEY BARRELS.**—A new device to raise money for Missionary, church and Sunday school purposes. It is made of wood—light and durable—does not easily break, like the jug formerly used. Price, 60 cents per dozen. Sample by mail on receipt of 50c. in stamps. G. A. McDONALD, secretary Baptist book room, Halifax.

**Self Out and Jesus In.**

REV. T. L. OUELLET, D.D.

Less selfish, and more of thee! This is the constant prayer of every earnest Christian who honestly desires to make high attainments in godliness. Paul opens a window often into his own heart and tells us so little of his own experience. The conflict in his case—just as with all of us—was with that insidious demon of his old nature which kept rising up in new disguises after he had smitten it with hard blows. His constant endeavor was to empty himself of Paul and to be filled with his Lord and Master. No one can become a Christian until Jesus is admitted into the soul, and that cannot be until stubborn self has yielded and opened the door to him. If this process could be performed once for all, then the Christian life would be easy work; but self is адroit and persistent in stealing back again—often, too, in every subtle disguise. So the emptying must be repeated over and over again.

At the ocean-side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled, either with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer, who has been emptied of self, and therefore clings; by a divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away. But, as long as he is weak in himself, he may become impassible through Christ strengthening him. "When I am weak then am I strong," said the great apostle, that is, when he got emptied of self-trust, Jesus flowed in and endowed him with power unto all long suffering and joyfulness.

Let any minister recall the Sabbaths on which he has done his best work for his Master. Has it not been when he has gone to his pulpit in a very self-distrusting spirit, carrying with him perhaps a discomfited of which he felt half ashamed as to its literary and intellectual character, and caring only to do some good that day whether he got any credit or not? Learning that ugly house-devil of self at the foot of the pulpit stairs, and asking his Lord to help him through, he has succeeded in getting Christ before his people—whether they saw the preacher or not. Going home administering a severe chastisement to himself for preaching so plain and unpretending a sermon, he feels like whipped schoolboy. But during the week he is amazed at hearing one parishioner say, "Demine, your sermon last week came right home to us," and another one say, "How I wish you would always talk just as simple and closely as you did on Sunday morning; that sermon set my boy and daughter to thinking about their souls." The secret was that he had got clear of the

accursed ambition of winning some applause, and feeling very little satisfaction with himself, had laid hold in his weakness on the everlasting arms. "Seeketh thou great things for thyself? seek them not," is a text that we might well write upon our study walls.

This is the battle which our people have to fight every day in the week—the endless conflict between self in some form and the claims of the Lord Jesus. When the bell for prayer-meeting rings, self begins to plead excuses. "I am too tired to go to-night," or "some neighbor is coming to see me," or "the weather is too bad." Unless those impulses of self-indulgence are silenced and conscience is allowed to speak, that church member's seat is vacant that night, and he is the worse for it. What is true as to his devotional duties is equally true as to his duty of giving cheerfully to the Lord's treasury. Then, too, self has the stereotyped plea, "the times are hard, and my profits small," or "I cannot afford to give as I used to," and then he ends up with muttering, "there is no end to this eternal begging for the missionaries and for the societies." The real trouble is that selfishness has got hold of the purse-strings, and the man is robbing his Lord. This is the reason why our Boards and benevolent institutions are kept all the time in such a struggle to live. If Christ holds the heart, he will hold the pocket-books, and giving will be a luxury, even if it costs sharp self-denial.

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have his way. This principle runs through all the deepest, richest experience of the blood-bought and consecrated believer. God's people are never so exalted as when their pride and self-will are down in the dust; never so enriched as when they are emptied; never so advanced as when they are set back in their worldly ambitions; never so near the crown as when bearing a cross for Jesus. Nay, all our crowns are made out of crosses borne for him. Oh, that God would empty us, at whatever cost, that our souls might be filled unto his glorious fullness and overflow with benefit and blessing unto others.—*The Presbyterian.*

**Simpkins' Church Prayer-Meeting.**

It does not all, Mrs. Simpkins says, how Simpkins takes to the prayer-meeting; but then it is not strange, for one of the first stages of his "experience" it might have said, "an oriel, 'Behold he prayeth.' Well, the first night Simpkins got into the regular church prayer-meeting he was for a while "like a cat in a strange corner." But when they struck up "All hail the power of Jesus' name," with a shout of salvation in it, his mind went back to that Sunday night when, attracted by the singing, he slipped into the church, intending to sit back by the door; and when Simpkins is no scientific singer, he "sought on" before they got through the first verse.

Then the pastor briefly and tenderly asked the blessing of God on the meeting and, with another burst of song that had business in it, they rendered, "Rescue the Perishing." The pastor then read the Scripture lesson and followed it for fifteen minutes with "arousaments" that evidently came from a prayerful talk with the Lord and a thoughtful wrestling with the topic.

Just at this point Simpkins made a discovery. It was that the Scripture for the prayer-meeting was always announced beforehand. The pastor believed in a square deal all round. He thought that the busy shopkeepers, the hard-working farmers, the tired house-keepers and the plain, unlearned folk should have a chance to "fill up" as well as the minister. The result was astonishing. Everybody seemed to have come loaded, and the gallant career of the pastor was followed by a steady fire all about the line, broken in the hull of the spiritual engagement, by brief, soulful petitions followed by rounds of gospel song which seemed like the cheers to another charge of exhortation, experience and testimony.

Simpkins wondered whether he was in the body. He had often had his fling at "poor prayer-meetings," but now he despised getting a chance to express the feelings that seemed to thrill to his very finger-tips. Years before he had a few times attended meetings filled with great gifts of silence and long prayers of fearful world-wisdom, and closing with a general sigh of relief, the most heart-felt part of the performance, and he had always supposed that article "the only original and genuine," with the maker's name on all the bottles.

At length, by close watching, he got a chance to express in a few broken words his amazement and enjoyment. And when the meeting closed with a brief prayer in a book in which Simpkins seemed to hear his heart beat, he had another genuine surprise. Everybody seemed to have gotten hold of the next person's hand, and such a general, old-fashioned hand-shake all round Simpkins never saw before.

Talk about church folks not being sociable, why, Simpkins' hand fairly ached, and he felt such a glow in his heart that he wished they might have a prayer-meeting every night. The pastor, as usual, was at the door greeting the people right and left and urging everybody to come again. As Simpkins went home his heart burned within him, and since that first night he always takes his wife and children with him.

"Go and do thou likewise."—*Standard.*

**Spiritual Growth.**

Life, spiritual life, always implies growth. It is only living things that grow. There is no growth in a picture, however perfect, or in the most finished specimen of the handiwork of man. As it leaves the hands of the artist or mechanic so it remains. Not so, however, with aught that is endowed with life; when a plant or animal ceases to grow it is an evident sign of decay and death. So when the Christian stops growing in grace and power, he begins to decline, and unless his downward course is checked he will become dead in trespasses and in sin, and must be revived. Therefore, provision is made for the Christian's daily renewal.—2 Cor. 4:16. This renewal touches the very core of our being. It is a renewal of the inward man; a renewing of the mind. Rom. 12:2. "Be renewed in the spirit of your mind." "Be ye transformed by the renewing of your mind." The apostle in all these passages strikes deeply. He conveys the idea in the strong, pregnant words he uses that this renewing process is a continuous one, the Christian is all the time going from strength to strength.

An important practical question for the young convert is: *How may I grow?* We may receive an incidental hint from the beautiful words of Jesus, "Consider the lilies of the field, how they grow." Right conditions are essential; soil, light, moisture. "Those that be planted in the house of the Lord shall flourish in the courts of our God." If we would grow up into Christ our living God in all things, we must be to Him.

The Christian should grow as the lilyard cedar, in beauty and strength. Hos. 14:5. *Buffalo Christian Advocate.*

There are growing Christians, and striving Christians. The former are planted by the rivers of waters, and bring forth their fruit in their season; the latter, like the seed sown on stony places, endure but for a while, and soon wither away. They are dead, twice dead, plucked up by the roots.

The Christian should grow as the lilyard cedar, in beauty and strength. Hos. 14:5. *Buffalo Christian Advocate.*

**Selections.**

**READ!**—The last chance to make peace with God will come, sooner or later. It may be to-day. It may perchance be tomorrow, or next day, or next year, or on a dying bed. The chances grow less, however, with all these who postpone attention to this matter to a future day. Now is the accepted time. To-morrow may never come to any one who neglects or refuses to act to-day. To-day if you will hear his voice, harden not your hearts, nor reduce the chances of your salvation by waiting to an uncertain future. To-day the life-boat is passing, and if you will go on board you will surely be saved from the shipwreck of your soul and be made happy forever. All aboard! Will you go? What is your answer?—*Independent.*

**SPEAKING TO INDIVIDUALS.**—Now about speaking especially to individual souls: I can sympathize with the difficulty felt by those who have to go and speak to a perfect stranger; with all our Scotch reticence, we ask him whether he is a Christian is to be a particularly hard thing. But it is a

thing to be got over. If I take the last few years of my ministry, I can trace far more decided fruit from personal dealing with individual souls, than to all my preaching besides. I do not know how it is, but you never seem to get close to the very core of a man's heart about religious difficulties, about his understanding of how and what to do when he comes to Christ, till you get side by side with him and get him to tell you what the difficulty is. If you can bring yourselves for Christ's sake, to conquer the unpleasantness of speaking to individual strangers, and get them to tell you about their state, I think I can promise to ministers and people that the results, by God's grace, will be surprising. They will be thankful that he has led them through a painful duty to get at such a blessed end.—*Dr. Cumming, of Glasgow.*

Bishop Whipple said he once met a thoughtful scholar who told him that he had for years read every book he could which assailed the religion of Jesus Christ, and he added he should have been an infidel but for three things: First, I am a man, I am going somewhere. To-night I am nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.

**LEARN HARD.**—"Do you not know that sometimes a very small lift is very timely? A word, an old familiar word—it is like a medicine. A kind word to your neighbor in trouble, an inquiry at the door when some pain hangs there, the pressure of the hand—why, no man's fingers do not outgrow that. How cheered I feel on a Monday if somebody can come to me and say, 'My pastor, that sermon was a blessing to my soul. It shed new light.' It cheered my heart; it brought me to Jesus." There is not when in England so very small lift is very timely? The reach of the need of sympathy. One of the noblest of our women, Estella Fisk, tells us that when she was in Syria one day, preaching to the native women, she found herself very tired. She said—"I had worked hard all day, and I had a prayer-meeting to attend that night, and I felt very weary. I longed for a little rest. Just then, as I was sitting on the floor, one of the native Christian women took hold of me, and pulled me over against her and said, 'Are you tired? Just lean against me, and if you love me, lean hard—lean hard.' I did lean against her, and I found myself wonderfully rested. I went to the meeting. I attended the women's prayer-meeting, and I went home that night, scarcely tired at all," and said she, "oh, how often the words of that woman came to me, 'If you love me, lean hard, lean hard.' 'And then' she says, 'I thought how the blessed Saviour says: 'If ye love me, lean hard.' And another, do you not remember how, when you carried that burden of the dying child, pale, feeble, and the breath almost gone, you felt, 'Oh, if it joys me, let it lean hard?' You, man, remember you do not the time when, night after night, you took up your beloved wife and carried to her couch, and at the thought that the load was becoming lighter every moment, and you are ready to say to her, 'My darling, if you love me, lean hard and close.' Oh, blessed Jesus, teach us how to rest our weakness on thee, and lean hard on the burden-bearer of our sorrows and our weakness."—*Dr. Cuyler.*

**A WAY TO SETTLE SCANDAL.**—Dr. M. D. Hodge tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said: "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview, said: "Now proceed with what you have to complain of me." But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you." Dr. Hodge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.—*Religious Herald.*