

Messenger and Visitor.

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—THE MARLY LEAF.—We are glad to be able to state that the editor of the *Maple Leaf* has returned the communication he refused to publish and has held so long. As the interest of many has no doubt been aroused in it, we publish it elsewhere.

—ANOTHER PALEST CONVERTED.—A letter from Rev. A. J. Dias to the *Western Recorder*, gives an account of the baptism of Rev. Dr. Vincenzo Ros de Molina, the highest priest of the Cathedral at Havana, next to the bishop. He has begun to preach in the Baptist church, and promises to be a great help to the wonderful work of our mission in Cuba.

—CONTRADICTION.—An esteemed brother, a pastor of one of our churches, on refusing to commend the British and Foreign Bible Society to the financial support of Baptists, because it refuses to publish or assist in the circulation of Baptist versions of the scriptures, was told by an agent of that Society that "an arrangement had been agreed upon between that Society and the Missionary Union in reference to the publication of Baptist translations." Wishing to know whether this was true, we wrote to Dr. McKean, and this is his reply: "I am very much surprised at what you report. There is not a word of truth in that statement. The man who is making that statement must be ignorant or unscrupulous."

—CRISIS.—It is not so long since the Pope and the priesthood ruled Italy with a rod of iron. There was no religious tolerance, much less freedom. The greatness of the change which has taken place can be seen from the following:

Under the new Penal Code, adopted by the Chamber of Deputies, religious liberty is now considered by the law of the land. Ecclesiastical who interfere with the liberty of the subject are liable to fine, imprisonment, and forfeiture of their offices. The Word of God will now have free course. And, strange to say, immediately on the back of this legislative clearing of the way, the word of God, not as a foreign importation, but as a purely native and national form. A leading daily newspaper in Milan has determined to issue the Martin translation of the Vulgate in a popular form. Signor Sonzogno, the proprietor and able editor of the *Secolo*, announces that he is about to issue a popular edition of the Bible in half penny numbers, so as to bring the book within the reach of all.

—HUGH PATERSON.—The *Christian Advocate* gives us the latest about this erratic but talented man. Beginning as a regular Baptist, he adopted open communion sentiments, left our body for the Congregationalists, and left them because of Socialistic sympathies. The *Advocate* says:

He has made a short course from a supposed orthodox Christian minister down to the plane of the agnostic and the infidel. There is now practically no choice between him and Ingersoll as a teacher, unless the professedly orthodox reports of his discourses are to be taken as a guide to his moral plane. Pentecost is far above Ingersoll. Few know how much they are dependent upon the influence of Christian organizations and associations for the regulation of their thoughts. No one man in a million could think out a system and adhere to it consistently. The consensus of faith in the church, embodied in its hymns, prayers, and services, without enquiring, studies the mental processes. Pentecost was so-called enough to think that he could stand alone, and fancied he had a mission. He proves to be an original Don Quixote, without even a restraining influence of Sancho Panza.

—SHORT MEMORIES.—In order to bolster up the Establishment in Wales, its dignitaries have been boasting of the numbers of Non-Conformist ministers who have been seeking orders within her pale. This has led to an investigation. The bishops have been written to. One of them stated candidly he knows of no cases of the kind referred to; the others think there may have been, but are not sure, the records not having been preserved and their memories proving treacherous. It is a come out, however, that quite a number of Non-Conformist ministers have been encouraged to hope for preferment in the Established church, should they but consent to come over into its fold. These, however, have preferred to remain and struggle on where the pay is small, rather than accept a place of ease and plenty at the sacrifice of their religious convictions.

—ROMANISM AND PUBLIC SCHOOLS.—In the recent indignation meeting at Faneuil Hall, Boston, to protest against the action of the School Board in excluding from the public schools a text book at the instigation of the Romanists, because it referred to the sale of indulgences. Prof. Townsend gave evidence of what is the Romanist idea of common school education:

The 47th article of the Papal Encyclical reads thus: "Public schools should be under the control of the Roman Church and should not be subject to the civil power, nor should they be made to conform to the spirit of the age."
Says the *Catholic World*: "We of course deny the competency of the State to encroach, to say what shall or what shall not be taught in the public schools, as we deny its competency to say what shall

or shall not be the religious belief and discipline of its citizens. We, of course, utterly repudiate the popular doctrine that so-called secular education is the function of the State."
Says the *Freeman's Journal*, another Catholic publication: "Let the public school go where it came from—the devil."
A priest of note, Dr. Walker, says: "I would as soon administer the sacraments to a dog as to Catholics who send their children to public schools."
"The time is not far away," says Caspel, a Catholic emissary in Chicago, "when the Roman Catholics of the Republic of the United States at the order of the Pope will refuse to pay this school tax, and will send bullets to the breasts of the government agents rather than pay it."

—NOS SEQUITUR.—We clip the following from the *Waterman*:
The assertion is often made that the tax on whiskey has no tendency to diminish drinking. This is argued from the consideration that the difference in the cost of a glass of liquor is infinitesimal,—hence it cannot produce any effect. Such a *priori* reasoning does not amount to much. Facts are better than probabilities. In 1840,—as shown by a writer in the *Popular Science Monthly*,—the annual consumption of distilled spirits was 43,960,851 gallons. In 1860, it had increased to 89,968,651 gallons. In 1862 a tax of twenty cents was imposed, was raised in 1864 to \$1.50, and in 1865 to \$2. In 1870 the annual consumption of spirits had fallen to 79,965,708 gallons. In 1875 the tax was fixed at ninety cents, but the vigorous pressure of the laws against the illicit distillation still further diminished the sale to 72,261,614 gallons in 1886. Still more striking is the comparison of the diminished sale with the increase of population. In 1840, with whiskey free of taxation, the consumption was 43 gallons per capita. In 1860, still under free whiskey, the average was 2.86 gallons per capita. In 1886, with a population nearly double that of 1860, the average consumed per capita was only .24.

Does not our esteemed contemporary, in this guilty of the fallacy logicians call non causa pro causa? Because the tax on distilled liquors was followed by a decreased consumption, it does not prove the tax to have been the cause of the decrease. As is well known, the agitation in favor of total abstinence and the increased consumption of malt liquors have, no doubt, had more to do to limit the consumption of distilled spirits than the tax which did not materially increase cost to the drinker.

—DANGERS AHEAD.—There is anything but peace and harmony in the Established church of England. Just now there is a deep feeling among the Evangelicals over the creation of the Popish veredes in St. Paul's Cathedral. On the action of the Archbishop of Canterbury in refusing to receive a protest and allow a prosecution, *The Rock*, the organ of the Evangelicals, speaks in this plain, almost threatening way:

"But the infidelity and question now it is, What is to be done? Our proper defenders desert us. These who are most bound to maintain purity of doctrine are in this crisis either indifferent or passive, or are themselves active promoters of false views. Numbers of Churchmen are turning to dissent, and one day there will be the proudest lament of the historian, as it is to-day over the Wesleyans, that the very age was ignorant of its own good, and sacrificed heedlessly some of its trust and its best. There have been no more staunch defenders of the Establishment than the Evangelicals, and if they should be alienated the days of the Church as a National Church are assuredly numbered. They turn to this principle of Establishment as their protection, they are law-abiding and respect the law, but if they are to be denied the benefit of law and of constitutional proceedings, if they are to be submitted to the caprice of a Bishop, where to them would be the benefit of the connection of Church and State, at least so far as the Church is concerned? They are not exactly the speculations which in these days it is well for our Church authorities to be exciting in such men's minds. There are plenty of disaffected already."

—CRIME HEREDITARY.—Rev. O. C. McCulloch, of Indianapolis, at a Conference on Charities and Corrections, in Buffalo, gave the social condition of thirty families through five generations. His history was to illustrate the hereditaryness of crime and vice. These families embraced 1,692 persons. There had been 121 prostitutes, thieves without number, and several murderers in the lot. They live by begging and petty stealing. They are nearly all diseased and are generally licentious.

Out of all these 1,692 persons, Mr. McCulloch was known of but one who had risen from them and had become an honorable man. The force of inherited pangenesis or pangenesis drives them with irresistible force. "What can we do?" said the speaker, in conclusion. "First, we must close up criminal outdoor relief; second, we must check private or discriminate benevolence or charity, falsely so called; third, we must get hold of the children."

—WHAT A DIFFERENCE.—A certain political paper, having found something favorable to its party in a religious paper, speaks of the latter as "one of the ablest religious journals in this country." But the *Christian Advocate* says that some time ago the same organ having found in this religious contemporary something it did not like, denounced it as a "weekly cargo of platitudes, sent out by a feeble-minded old saint who occasionally dips into politics of which he knows nothing."

From Timothy Swan to his Son is America.—
The following lines were written by Timothy Swan, in the 73rd year of his age, to his son in New York:

Ye ken, dear bairn, that we manna par,
When death, could death, shall bid us start,
But when he'll send his dreads, I dard,
We canna say,
Sae we'll be ready for his cart
Maist o'nie day.

We'll keep a' right and gude within,
Our work will not be free frae sin;
Upright we'll step thro' thick and thin,
Straight on our way;
Deal just wi' a', the prize we'll win
Maist o'nie day.

Ye ken there's Ane wha's just and wise,
Has said that a' his bairns should rise,
And soar aboon the lofty skies,
An' there shall stay;
Bein' well prepared, we'll gain the prize
Maist o'nie day.

When He wha' maks a' things just right
Shall ca' us hence to realms of light,
Be it morn, or noon, or e'en, or night,
We'll obey;
We'll be prepared to tak' our flight
Maist o'nie day.

Our lamps we'll fill brimfa' of oil,
That's gude and pure, and wins a' spoil,
We'll keep them burnin' a' the while,
To light our way;
Our work bein' done, we'll quit the soil
Maist o'nie day.

The above is a correct and full copy of the Scotch hymn that appeared in the *Massachusetts and Visitors* of the 25th ult., as I had it written down between thirty and forty years ago.
Lower Truro. Mas. H. Jonsson.

Circular Letter from the P. E. Island Baptist Association.

To the Churches of which it is composed:
Dear Brethren,—We have heard your letters with which you have favored us at this time, and return you cordial greeting. There is much in those letters to cause us to thank God and take courage; yet they reveal the sad fact that we are not prospering as a denomination on this Island, as it is not only our privilege but our duty to do.

It is well for us to inquire into the cause of this state of things, and if possible to find and apply a remedy.

We believe our pastors preach the gospel faithfully, laboring with zeal and ability. "God's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear;" but may it not be said of us as of those of old, "your iniquities have separated between you and your God, and your sins have hid his face from you."

If this is so, it may be well for us to inquire as to the particular cause or causes of this separation. These may appear to be different in different churches, but they will be found to be the same. They are, in nearly every case, the sin that separated our first parents from the favor of their Creator, i. e., disregard of his command, i. e., the primary cause of the lack of fruitfulness in our churches.

And we further venture to assert that disregard of, and disobedience to, the instructions and commands of the New Testament, binding upon churches in regard to the discipline of their members, lies at the very root of the trouble. Discipline, not with a view to expulsion, but rather with a view to their reformation and retention. Our "Guide Book"—the Bible—contains rules and regulations, which, if followed and obeyed, will be sure to command the blessing of its Author, but if neglected, will bring as into disfavor with him, and disrepute with men.

Are there not many of our churches today in which there are cases of "disorderly walking" that have become chronic causes of neglect?
The tippler has tipped until he has become a tip; the worldling looks on and cries, "there is your beautiful Christian!" but the church takes but little notice of it; the brother is his dealings allows his cupid's eye to get the better of his conscience; the world beholds the act and condemns the act; but the church pays no attention. Members become estranged, refusing even to speak to each other; the world notices and censures; but the church lets it pass, and many lesser evils are condoned or unnoticed. And again, how many of our church members are there who live in disobedience to the command of Christ to commemorate his death. From month to month, and from year to year, with their dying Saviour's words ringing in their ears, "this do in remembrance of me," they turn away from the ordinance of the Lord's Supper, and but little effort, if any, is made to lead them to do better.

Brethren, if this picture is not overdrawn can we wonder that God's blessing is withheld? If in our churches a state of things exists having anything like a near approach to this, is it any wonder that so few seek

admission therein? Who would go to a tree from which projected dead and blackened branches, to seek for fruit? Fruit may be there indeed, ripe and luscious, but the "dead branches" repel us, and we seek it elsewhere.

Therefore, we would urge upon all our churches the necessity of paying heed to these commands. Solomon tells us, that he that turneth away his ear from hearing the Law even his prayer shall be an abomination.

We would earnestly commend to the attention of the individual members of our churches the instructions of One wiser than Solomon, as recorded by Matthew in the 18th chapter of his Gospel. "If thy brother trespass against thee, go and tell him his fault between thee and him alone," etc., thus removing misunderstanding, preventing ill-feeling, and sipping in the "bad" plants that may have sprung from seed of the devil's sowing. And if one of your number should "stumble," be guided by the advice of the inspired Apostle. "Brethren, if one be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

Let the "church tree" be carefully pruned. Let the discipline of the church be lovingly, patiently, but faithfully administered. Let her members, making a complete surrender of themselves to the Master, come up to "the help of the Lord against the mighty," rendering loving obedience to their Captain's orders, then shall she go forth, "fair as the moon, clear as the sun, and terrible as an army with banners," winning victories for Christ in the extension of his kingdom among the children of men.

Believing that the leavening power of a church numbering but few members, all walking in love and the fear of the Lord, is far greater in a community, than one of large numbers, in which there are a few "who obey not the truth, but take pleasure in unrighteousness," we beseech you, brethren, to use every possible effort to restore the wanderer and reclaim the backslider. But should such efforts fail, fail ye not to obey the inspired command, "Withdraw yourselves from every brother that walketh disorderly."
And may the grace of our Lord Jesus Christ be with you all. Amen!

Delliah's Opportunity.
BY REV. O. S. WALLACE.

Delliah's sway over the great Ierastie was complete. His future was in her hands. She could have increased his renown; she was able to bring him to the depths of dishonor. She made her choice. It was the base, and Ierastie became a blind slave, the sport and buffoon of the Philistines. To many women such opportunities come as that which came to Delliah. They have power, through their love and charism, to make or mar a man. If he falls, there is weakness in him; doubtless; if he falls through the woman's influence, there is baseness in her, certainly.

About thirty years ago a young physician entered upon the practice of his profession with large promise of success. He was a Christian, and popular with all classes. There came a day when he found himself one of a merry company in which wine-drinking was the fashion. He had not been accustomed to the use of intoxicating drinks, but had no special convictions on the subject; and when a glass of wine was handed to him, yielding to the fashion of the hour, he took it and was about to drink. But before the glass had touched his lips, a young lady, beautiful both in face and character, spoke to him in a low, sweet tone the one word "Don't." Startled, he stood irresolute for a moment, holding the wine-glass in his hand. Though the young lady had spoken softly, some had heard. In a moment the young doctor was the centre of all eyes. There were many ready to cheer should he yield to what they deemed the senseless prejudice of his friend. It was a difficult position. Pride prompted him to drink, and he decided to yield to pride. He raised the glass once more; but before it had reached his lips, the young lady stepped forward and, placing her hand upon his arm, said, "Oh, sir, don't drink it!" The words were simple; the deed was heroic. Her heroism was rewarded. He set the glass aside. Profoundly moved by the courage of his young friend, he gave new thought and study to the question which had been brought so forcibly to his attention, with the result that he became a total abstainer from principle, and a life-long promoter of temperance. Within a year or two that brave girl died, but her work has lived in his life, and still brings forth fruit to the glory of God.

About the same time that this incident occurred, another young physician began practice. He was a man of very brilliant parts. As a student he had distinguished

himself, and his reputation morally was as polished. He was a member of a Baptist church and a total abstainer. He married a beautiful young woman, but she was entirely irreligious, and belonged to a family of wine-drinkers. After marriage she began to tempt him to drink. He refused, and argued against the custom. She met his arguments with ridicule, and continued her persuasions. After a time he yielded and drank his first glass of wine. The occasional glass was followed by the frequent glass. *Facilis descensus*. Moderate drinking was succeeded by immoderate drinking. Intoxication became frequent. Much of the time he was unfit for his professional duties. He became a disgrace to the church and an unspeakable sorrow to his friends. He attempted to reform, but the fetters were mighty. His home was his curse. Delliah was there. Every year found him lower than the year before. He died, at length, a bloated, impoverished, miserable sot. These two physicians began life with equal promise of success. Each met a woman who exerted a great influence upon his life. In one case it was for good, in the other for evil. One woman was noble and brave, and she made the man braver and better by her influence; the other woman was a Delilah, and she led her husband to a bestial life and a woful death.

Those who depart from the path of rectitude generally promise themselves that they will not go far in sin. Samson expected to free himself from the blandishments of a season of dalliance, and to make the hosts of Philistia tremble as before. Poor fool! He dreamed, and woke soon to sorrow and shame. Delliah bound him with green withes at first; but the fetters which she put upon him at the last he could not break. To-day many who are perilling reputation and soul are saying to themselves: "It shall be for a season only. These days of wayward delight shall end soon. Temptation, behaviour will atone for the indulgence in those follies." Alas! What man ever yet atoned for such follies? Who of those that violate conscience, stain reputation, and wound almost to the death faithful hearts, ever yet made sufficient atonement for their wickedness and cruelty? When did Samson atone for the sin and disgrace of his misdeeds? When did Absalom atone for the guilty deeds of his mad passion for Heliath? Such atonement is beyond the achievement of any man. Reform is not atonement. The good done to-day is no more than the good which ought to be done to-day; there is nothing left over to mend the mischief of yesterday.

There is another truth. Those who start wrong courses for a little while may find, as Delliah's victim found, that the "little while" was too long for safety. They have strayed too long and betrayed God too far. Forgiven by heaven they are left to eat the bitter fruits of their wicked folly. They go into temptation with their eyes open; at length they are blinded and led into terrible dishonor.

Be true to self, to virtue, and to God. The vows are sacred; break them not. Though sweetest voices plead and gayer scenes invite by waiting feet. Where Love and God Command, be glad and follow where Love leads! But when I've cried "Come!" and God says "Nay!" Beware and turn; lest in thy wilful sin Thy God forsake, thy Love betray, and thou Be left alone in darkness and remorse. And lest there be a day when sin shall find The weak, and a too easy prey and dupe, Heed then in every hour the solemn word Of Him who knew the human heart, and "Watch."

Literary Notes.
Little's Living Age. The numbers of *The Living Age* for the weeks ending August 4th and 11th contain *The Characteristics of American Cities*, *Washington*, *The Imperial Study of Politics*, by Professor J. R. Seeley, and *The Future of Religion*, by E. de Laveleye, *Contemporary*, *Goethe*, *Fortnightly*, *Our Missionaries and Liberating Slaves in Brazil*, *Nineteenth Century*; *Laurium*; *The Romance of a Mine*, by the Countess of Jersey, *Nationalist*; *Sylt and its Associations*, *Blackwood*; *Sight in Strages*, *Longman's*; *The Use of Paradox*, and *Peers and Auctioneers*, *Spectator*; *The Function of Cats*, *Saturday Review*; *The Music of the Synagogue*, and *My Rooks*, *St. James's*; *Ramoth Memories*, *Chambers*; with instalments of "Caroline" by Lady Lindsay, and poetry.

For fifty-two numbers of six—our large pages each (or more than 3,300 pages a year) the subscription price (\$5) is low; while for \$10.50 the publishers offer to send any one of the *American* (\$4.00) monthlies or weeklies with *The Living Age* for a year, both postal. Little & Co., Boston are the publishers.

Self, That and The Other.
—It is no wonder that the J-we have a great admiration for Victoria, widow of the Emperor Frederick. It was her story that raised the laugh against the *Juden-kette*. She said that a man was arrested in Berlin for running out of his shop and severely beating a Jew that happened to pass by. "What did you do that for?" asked the magistrate. "Why, he belongs to the people that slew my blessed Lord." "Yes, very true," replied the magistrate, "but that was eighteen hundred years ago." "Perhaps it was," replied the man, "but I heard his head; but I never heard of it till to-day."

—No little surprise was excited at Spencer, at a story told by Rev. Smith Baker, D. D., to the effect that one night, as he was going home from the prayer meeting, a little girl who had hold of his hand suddenly looking up into his face said, "O Mr. Baker, if you would only wake up, how much good you would do!" The key to the matter comes in the explanation that he had made a talk in the meeting showing how much Christians might accomplish if they would only take hold of the Lord's work with more energy.

—During 1887 there were 57,951 arrests for all classes of crime in Philadelphia against 49,487 in 1884. Of the arrests in 1887, 30,789 were for drunkenness, and 19,000 of the remainder were for drunkenness; it may be, that is, all but 5,194 of the entire number of arrests.

—A good account "nothing good that we give him, when there is something better that we keep for ourselves." Cursed be the deceiver, who hath in his drink a male and a female, and may turn into the Lord a blameworthy thing" (Mat. 14, R. V.) *Index.*

—Kind words profit in their own image in man's smile, and a beautiful image it is. They soothe and quiet and comfort the heart. They show us out of his soul, more, more, more. We have not yet begun to give kind words in each other's way, as they ought to be used. —Paradise.

—These announcements are allowable which assist our bodies to do the work for which we were put into this probationary world. Therefore, those which induce serious thought, which break down the barriers between us and the follies of the world, or which leave behind a distrust for self-examination and devotion, are not allowable. —Jebb.

—There is hardly a more fortunate endorsement than the power of fading pleasure in simple things. The heart which is easiest satisfied is the happiest heart. When the fading of a flower in a field where one looked only for grasses and rashe-brigs light to the eyes and a smile to the lips, when a chance meeting with a friend, a ramble in a country lane, a walk by the shore, or the coming of a letter which was not expected, makes the morning delightful, the possessor of the capacity for such enjoyment is to be congratulated.

—A zealous preacher, who loved smoking as well as he ought, in a heated discourse exclaimed, aiming his rifle at some of his hearers, "Brethren, there is no sleeping on the train to glory." One of the party, whom he aimed to hit, responded, "No, brother; nor smoking-car either."

—One of the most winsome men of the present generation was the late James Robertson, of Newington, Scotland. He had a rare talent for preaching to children. The following incident given in his memoir is of special interest:—During a visit to Stirling he preached a sermon to children, and asked if some one a non the youthful hearers would read the text. The large audience held its breath for an instant or two, when a responsive movement was observed behind the preacher. Mr. Robertson, turning round and taking a little boy by the hand, said, "Here is a little man who is kindly going to read my text for me. In clear, distinct tones, slowly and reverently, the words were read. 'They shall be united,' said the Lord of Hosts, in that day when I make up my jewels.' I thank you, my little boy," said the preacher. "When you grow up to be a man, I hope you will become a minister of the Lord Jesus Christ, and read many such texts from all the pulpits round." The little boy is now Professor Henry Drummond, of the Free Church College, Glasgow, whose name as that of an author and evangelist is so familiar to us all.

—A Kentucky paper puts it this way: Whiskey is the cause of nearly all crime, disorder and misery. Strive it out, and striking will cease. Trap it out, and tramps will be few. Murder it, and murders will cease. Stab it to the heart, and hearts will no longer be stabbed. Put an everlasting end to the mean thing and meanness will be the exception and not the rule.