

Messenger and Visitor.

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NO. 1.

ATTENTION!—If our brethren intend to help the circulation of the MESSENGER AND VISITOR on their field, now is the time. Hundreds are ready to take the paper if asked to do so. Who will give a day to this work this week?

—GLAD.—We were made very glad by what we learned from a sister in Halifax who is a subscriber to the MESSENGER AND VISITOR. She has been accustomed to receive her copies of the paper and give them to the sailors. Over a year ago she gave them to a captain about to proceed upon a long voyage. He visited her on his return, and gave her the blessed intelligence that the reading of the papers had led to the conversion of himself and two of his men during the time they were shut in to themselves on the great deep. In the hope that these are only instances of many similar cases the reader can imagine how it has made us thank God and take courage. The reading of the papers also led these three to see the truth as we hold it. The captain received another bundle of the MESSENGER AND VISITOR, and is now on the sea with a large crew of young men. Let the reader offer just one prayer that the papers may again be made a blessing. Is there not a suggestion here of a way to use the papers when read by subscribers?

—SACRIFICE IN GIVING.—The following incident, given at one of the meetings of the conference of the Evangelical Alliance, is suggestive. An Episcopal minister was urging upon one of his wealthy parishioners the duty of making sacrifices in order to give to the Lord's work. "He replied, it is no use to talk to me about sacrifices for the sake of giving. I could give all the money contributed to all the great societies of our church by all its members—amounting to over \$200,000 per year—from my income and not feel it. It is doubtless true that there are individuals in each of the great religious bodies of the United States who could do the same for at least one or two of the great objects of denominational work, while there are numbers among us who could give amounts many, many fold more than they do, and still live in ease and comfort. In our own land it is the same, so far as the latter statement is concerned. How must our Lord, in full memory of all that he has sacrificed for men, regard all this, as he sees the work for which he gave his blood, because his professed people will not give more, when they know that the eternal fate of souls is depending upon the liberality, or otherwise, with which they give?"

—RIGHTS YET TO BE WON.—One of the speakers in the late Conference of the Evangelical Alliance declared one of the most serious defects in the education of to-day to be that it exalts rights, not duties. Is not this one reason why communism, socialism and anarchy are beginning to assume threatening proportions in the United States? To insist upon a man's rights is to train in selfishness; to exalt duty is to bring him under useful obligation—make him thoughtful about the interest and claims of others. There is a great temptation in these days to educate people to be very strenuous in the assertion of their rights and to place little emphasis upon their duties. The former is ever pleasant to the heart; it increases its self-importance; the latter is not so agreeable as it upholds the importance of others. Especially are those who are dependent upon the good-will of the popular vote for position liable to seek the favor of constituents by enlarging upon the rights of elections, while their duties are not mentioned. It thus becomes a matter for emulation between candidates for popular favor who shall promise most, and the constituents are ready to support the man from whom they hope the most, it matters not whether the general good is advanced thereby or not. It is always, what should we get, not what should we do, or give.

This same temptation of exalting rights rather than duty becomes most pleasant to the hearer against the preacher of the gospel. It comes to him in a little different form. It is not right rather than duty, but privilege rather than duty. He is tempted to tell of all that is the believer's by virtue of his relation to God, Christ, and the world to come, and not put the emphasis he should upon all the pressing duties and obligations growing out of these grand relations, promises and prophecies. If duty is still to be held up as of the first importance, it must be done, first of all, by the pulpit. It is a matter of rejoicing that the ministry of the land is so generally true. The result of this is seen in the fact that anarchists and socialists do not flourish and make concessions among those who attend upon the preaching of the gospel. There are as instructed in duty

that they are not ready to grasp at every right for themselves, irrespective of the rights of others.

There is also here an argument in favor of education under religious auspices and control. In Christian schools, where there is a prevailing religious influence, there is a high principle of unselfish regard for others, and a disposition to give forth for others good rather than to take from others welfare for the sake of our own.

After all, religion is the great safeguard of kingdoms and realms as well as of individuals. It is in the golden rule that peace and good-will are to come and hover with their benison over the earth.

—AGNOSTICISM.—Dr. Gordon, in his address at the Conference of the Evangelical Alliance, described Agnosticism as "a culture ending in ignorance as the highest mountain peaks are lost in clouds." He thinks it deserves to be pitied rather than petted, and so he loves to quote to them the words of Scripture concerning our Great High Priest "who can have compassion on the ignorant—the agnostics—the agnostics—and upon those who are out of the way."

—INDIA AS A COMPETITOR.—Few are perhaps aware what a competitor of the New World India is becoming, in the British market. Her cheap labor and the fertility of her vast alluvial regions, now that the Suez Canal has shortened the distance and lessened the dangers to commerce between her and England so materially, make her a dangerous rival. All this is helped by the fact that her legal tender is silver and this metal has higher value in India than in England. The result is that silver is taken from England and given for wheat and cotton, and because of its greater purchasing power in India, helps to give India the advantage over her western competitors. She is developing quite a cotton trade, while her advance as a wheat producing country must be well nigh alarming to the wheat producers of the West. We copy the following statement of fact from a reliable source:

In 1879 the export of wheat from the United States was one hundred and fifty three million bushels; and the average price of American wheat fell from \$1.24 per bushel in 1879 to 84 cents during the last half of the year 1886.

—SERMON SELLERS.—The London Freeman calls attention to seven advertisements of sermons for sale in one copy of the Church Times. These sermons are all written out in manuscript for the use of those who are willing to preach sermons they do not prepare, and to pay for them. The sermons are supplied weekly, and can be had on any designated subject or text on due notice. The price asked by one advertiser is \$1.87 per dozen. Such avertiser cries up his goods as especially worthy to be bought and preached. One of them declares he has unsolicited testimony from over 600 of the clergy to the great superiority of his sermons. This will give some idea of the extent of this wretched business among the clergymen of the Established Church. The moral effect of palming off such sermons as their own must be worse than that on the mind to reduce it to vacuity. If there be anything which might, as we suppose, accrue to the divine wrath to the judgment point it is for men to practice this deception in connection with the work which is highest, the most sacred and the nearest to God.

—WHO CARRIED IT?—A correspondent of the Religious Herald thus describes who carried the anti-prohibition vote at Atlanta:

The other side marshalled the ex-barkeepers and wholesale liquor men, who wished to resume business—the gamblers, whose vocation would soon be gone but for the saloon—most of the drunkards and habitual drinkers, the criminal classes, the masses of the ignorant whites and negroes who could be deluded by the cry of "Liberty," and the thousand falsehoods of the whisky ring—and a few good men who were influenced by motives beyond my ken.

It is also stated:

The other side resorted to the most shameful frauds and election trickery that ever disgraced a popular election, and by voting dead men, minors, and absentees, importing and voting negroes from other towns and States, the most outrageous "free riding" [I heard of one negro who voted 14 times]—and a wholesale buying of negro votes—they succeeded in putting in the boxes 1,125 votes more than we did.

Such tactics are natural to the anti-prohibition party everywhere.

—HELD OVER.—A communication from Brussels St., and some other matter is held over this week through the press on our columns.

—In 1839 the number of persons in London arrested for drunkenness was about 13 out of every 1,000 of the population. In 1886 the number of such arrests was less than 5 out of every 1,000.

Dakota Correspondence.

The Dakota and Manitoba weather has been something very remarkable throughout the autumn and the beginning of winter. The farmers could not have asked for a finer season for harvesting, threshing and ploughing than they have had. About the time the reaping was completed, and ploughing was well under way, a severe frost came, that in the more moist and clayey soils about stopped the plough for nearly a week. Then there set in a season of the most mild and delightful weather, which lasted for about three weeks, when every farmer who was not actually tardy accomplished more than his full tale of soil cultivation. Ploughs kept going where their work was not done till after the middle of November. Then after a week or two of real sharp north-west weather, the thermometer reaching well on at times into the twenties, another change took place in the weather-wheel, and for two or three weeks we have been having the most enjoyable weather, the zero point being seldom reached, and coal stoves, at the lowest degree at which they can be run, almost unendurable. The snow-fall has been but very little as yet, and wheels are going in full blast. The magnificent wheat crops are raising up the depressed farmer, debts are being paid, better houses being built, improvements generally undergone, as well as excursions to the old lands, indicating a degree of prosperity not experienced for the last year or two.

THE TEMPERANCE MOVEMENT.

The local option law for prohibition has swept over our territory with a most unlooked for success, some 57 counties out of 65 that made the test, carrying, and many of them with large majorities. Our own county—Walsh—although inhabited by a very large proportion of foreigners (Norwegians, Poles, Bohemians, Toolanders, Germans and French Canadians), notwithstanding all the tricks of the whisky trade in election times, carried with a majority of 361. Of course, the whisky rulers and their sympathizers, as usual under such circumstances, kicked with all their might against the finding of the polls, and with "Saloon-repealing-in" policy, echoed, "Corruption! corruption!" But the truth of "Saloons to the rail" was so apparent that they had to decide to take the situation, and abide the consequences. That battle is but fairly entered upon, however, and the continued fight will now be to enforce the law. As in our towns and cities many of those in authority, for various reasons, are in sympathy with the traffic, the fight will be a hard one; and "the prophet of evil," who says that "prohibition does not prohibit," no doubt in a not a few instances may have the gratification they predict, and so much desire. The temperance men, however, are going systematically to work to enforce the law. To-day there is a grand convention to devise "ways and means" to enforce the law, gathering at Fargo City, and all through the counties there is being organized in townships and municipal districts, "The Law and Order League," to secure the honoring of the people's law.

BAPTIST MISSIONARY CONVENTION.

The Convention of Manitoba and the Northwest met Dec. 2, some four or five months after its accustomed time, by reason of anticipated rearrangements with the friends in the east, especially the "Dominion Board of Missions," in conjunction with which it has been endeavoring for the last few years, with more or less success (chiefly the latter) to carry on mission work in Manitoba and the regions beyond. There was a very large representation of the friends of the mission from various parts of the wide west, some having come nearly two hundred miles. All the resident missionaries on the field were present, and some few visiting brethren.

The most of the sessions of the Convention were marked by great harmony in planning and unanimity of feeling, quite in contrast with the last Conventional meeting in Winnipeg, it may be presumed, to some extent, on the principle that prevented the shrewd, quaint Breton's mare from crowding when she was alone. All seemed pleased at the result of the negotiations of their appointed delegates. Brethren Cameron and Best, with brethren in the east, when in Convention at Toronto; and thoroughly satisfied that with God's blessing and the vigorous help of eastern brethren, they can more satisfactorily and successfully manage mission work in the Northwest, as now situated, than as they have been during the last few years. Without entering into detailed, and perhaps offensive analysis as to the spirit and conduct of the meetings throughout, as compared with former meetings, there seemed a marked improvement, that in the judgment of more than one impartial observer preaches better things is the cause of the Master in Dakota and the Northwest. There seemed to be a decided effort to carry out the Apostolic injunction given in Phil. 2:3 and 4, and to avoid strife, self-seeking and vain glory.

A policy which six years ago was proposed and advocated in a series of letters in the Canadian Baptist, by the pioneer missionary to Manitoba, but which then proved abortive, because of want of unanimity among the brethren, both East and West, was entered upon, and Bro. J. H. Best was appointed General Missionary and collector of funds, for the carrying on of the work of missions. This appointment seems to have been made with very great unanimity, and is undoubtedly the very best that could be made with the material at the Convention's disposal. It is devoutly to be hoped that from this good hour, brethren, East and West, will lead their aid to Bro. Best in this great and reasonable undertaking, by their sympathies, prayers and financial contributions to his good work.

Some of us observed also, a marked change in this Convention meeting as compared with former ones, a change which seemed very like an evidence of growth in grace, in the outspoken, warm recognition of past and pioneer labor on the field, and the almost burdensome honors placed upon those who toiled in laying the foundations for many years. One of them at least, almost questioned whether he had not passed into the unseen world, and was holding some telephonic communication with his brethren left behind on earth, as his ear was greeted by the unaccustomed eloquent eulogium, employing such expressive terms as "Mistake to have closed Prairie College," "Noble pioneer," "All honor to the lone star missionary," "Flourishing church," etc., etc., came thick and fast to his astonished and almost overwhelmed soul. And when the eulogium culminated in a substantial climax of conferred life membership in that respectable body, he knew he was in the body still, but what to make of this unusual scene he knew not; but he fears, after coming to full consciousness, that in striving to gain his hearing, he must have broken some rule of recognized etiquette, in his confused response made, instead of a heartily expressed recognition of unmerited honor conferred. But all play aside, Manitoba Baptists and the Manitoba Convention are improving by reason of the rather severe discipline through which they have been passing, during the past years. There is hope for them yet, "that the little one may become a thousand, and the small one a great nation." They have truth, important truth, not represented by any of the large and proud bodies that surround them, and are to some extent associated with them in the Lord's work, though they despise their little sister. And "truth is mighty and must prevail," but our friends in the Canadian North West are learning, thank God; but they must learn it more thoroughly yet, that they will most steadily rise and prosper and prevail, by keeping low and drinking in more largely of the spirit of "the meek and lowly Jesus," and inbibing more fully of the disposition of Him of whom it was said, "He shall not cry nor lift up, nor cause his voice to be heard in the street." God grant it, is the sincere prayer of one in whose heart has for many years, and still has a large place. Now, brethren in the far east, join your thousands of hearts and hands with the thousands in the intermediate space and with "those few sheep" in the broad west wilderness in helping this God-given work along. Make Bro. J. H. Best glad in the receptions and off-sending you give him when he goes east in pursuit of the Lord's possessions entrusted to you, and the Great Proprietor will bless you in your souls and the work of your hands.

A Christian's Staying-Power.

BY THEODORE L. CUYLER, D. D.

A robust Christian was the Apostle James. There is a tradition that he prayed until his knees were as hard as the knees of a camel, and that the good people in Jerusalem vied with each other in touching the hem of his robe. From Jerusalem he sent out an epistle to his dispersed brethren, which reads like the bulletin of a field-marshal, and the opening sentences have the ring of a bugle. "Hail, brethren!" he exclaims—"count it all joy when ye fall into manifold trials; knowing that the proof of your faith worketh patience. And let patience have its perfect work." The Greek word here translated "patience" literally signifies staying; then it came to mean persistent endurance, whether in active exertion or under a state of suffering. It is the staying power of the rover in a boat-race, of the warrior in a fierce battle charge, and of the porter weighed down by a heavy burden.

Patience—which is one of the grandest of the Christian graces—is often dwarfed into a mere stolid submission akin to that of a savage tortured at the stake. What pains for patience with some people is rather a "collapsion" of heart. Under severe trials the sensibilities have become as callous as the horny hands of a furnace-

man in handling hot iron. A woman who after the death of her husband had lost her children, said to her pastor: "That grief made such a huge hole in my heart that it has never held any of its place that time." From such utterances it is plain that the power of a true Christian is as far removed as faith is from blind credulity. Our blessed Lord was keenly sensitive to suffering, but how unflinchingly he endured the severe strains of dealing with the sick and the suffering, the bigoted and the ungrateful. Homeless, he never complained; under the vexations of his cruel disciples and irritating opponents, he never lost temper; the most fiendish assaults of his persecutors never rung a murmur from his lips. His silence was "sublimar than any other man's utterance." At the end of his life of humiliation he leaves only a handful of acknowledged followers—can only assure that out of that little band of disciples which shall yet dominate the globe! Patience had its perfect work with him. It is one of the most Christly qualities in a well-developed religious life.

I have been watching the careers of young men by the thousand in this busy city for over thirty years, and I find that the chief difference between the successful and the failures lies in the single element of staying power. Permanent success is often won by holding on than by sudden dash, however brilliant. The easily discouraged who are pushed back by a straw, and all the time dropping to the rear—perish or be carried along on the stretcher of Charity. They who understand and practice Adram Lincoln's homely maxim of "pegging away," have achieved the softest success. It was the honest boast of an eminent New Yorker that the first dollar he ever earned was for hammering down paving-stones in the street, and that went to the captain of the sloop who brought him a penniless youth to the city. Oliver Wendell Holmes's couplet describes in a rather coarse and carnal fashion what is vital Christian grace:

"Stick to your aim; the mongrel's hold may slip,
But crows can't unloose the mastiff's grip."

If staying power is indispensable in all secular pursuits, it is even more so in the spiritual life. Young converts come into our churches by platoons, especially in seasons of revival. Many fall into the fatal delusion that the main thing is done; whereas it is only begun. They have enlisted for Christ; they have, if genuine converts, won the first battle. But the life-campaign is yet before them. The hardest fighting, my young brother, will not be with the hostile forces in a wicked world, but with your own self. To stand the seers of scoffers requires our courage; to resist the unperceivable temptations requires the strong anchorage of godly principle. But the mastery of yourself is the great achievement. To hold tenacious in perfect control, to keep base passions subdued, to keep your powers and purposes true and straight to the one purpose of serving, obeying and honoring Jesus Christ—this is the secret of a strong Christian life. The Revised Version of the New Testament brings out this idea beautifully in the passage "in your patience ye shall win your souls." Before you can win anybody's else soul to Christ you must "win" your own. This can only be accomplished by steady conflict with sin, by completely joining your weakness to the almighty strength of your Saviour. Christ's mastery of you will give you self-mastery.

Paul did not claim to be a perfect man; but he had a prodigious staying power. "I keep my body under," he exclaims—as a boxer who is in a sharp encounter; he constantly beats down with steady and sturdy blows, the unruly appetites and lusts. The moment that a Christian lets the carnal nature get the upper hand, he is overthrown. Nor can he hold down the "old man" of sin except as he holds to Christ and is held by him. Let every young convert count, faithfully and squarely count the cost of a vigorous, successful Christian life; it need not discourage or appal him; yet he will be pretty sure to become an early deserter unless he equips himself for a life-campaign under the Captain of his salvation.

Impatience is the prevailing sin of the times—impatience to be suddenly rich, impatience under restraint, impatience with slow and thorough processes. A Christian character is no more to be finished in a day than was one of Thorwaldsen's statues. You have got to learn patience, by some sharp disappointments. Patience, too, under God's mysterious delays. You have not learned the prime secret of acceptable prayer, if you have not learned to "wait quietly on the Lord." We cannot either scold or scold our Heavenly Father into granting our desires. Faith has nothing to do with fretting, either under a hard lot, or under the delays of prayerful blessing. Patient prayer is powerful

over. If you ever come into Christ's arms, admit to his love and his tasks, and you will be "N. B. as I will but as thou wilt."

The virtue of holding on is absolutely indispensable to all successful Christian work. Many converts are constantly dropping out of our Sabbath-schools, and out of our mission work, as soon as the novelty is off! How many begin to build and never finish! How many ministers are begging for release from "hard fields"; some of them ready to run when God may be just ready to send the shower to start the seed they have sown! The quality of too much Christian labor in our land, whether it be religious or reformatory—is that it ends in a spasmodic spirit of enthusiasm. "Well done" comes to nothing unless there be "patient continuance in it. Brethren, let us remember that Christian patience is not only a waiting on God, it is a steady working for God. Christ in us is the only staying power. The soldier who stands fire to the last shot, wins the victory. And you ponder they who are arrayed in the white robes and wear the diadems are they who "come out of great tribulations." Of them it is proclaimed—"Here is the Patience of the saints; here are they that kept the commandments of God and the faith of Jesus!"

The Saloon and the Supreme Court.

The Saloon reels under the terrific blow dealt by the Supreme Court of the United States in the Kansas cases. It reels and stags and staggers like a drunken man, and is at its wit's end. Its swagger is for the moment gone. Its loud, boastful tones have fallen into a hoarse whisper, and its impertinent challenge to the American people has lost its defiant ring. The power and majesty of Law which it has so often scorned, inspire it with an awe it never felt before. It has made its final appeal and has found that there is no way of escape for it from the mighty grip of Law. Any state may now declare it a nuisance and proceed to abate it, and it has no remedy except in rebellion. Every phase of the Saloon—the brewery, the distillery, the grocery, is subject to the exercise of this sovereign power; and the manufacture and wholesale and retail of intoxicants may be as rigorously suppressed as any other form of nuisance deemed detrimental to health or morals.

The decision of the Supreme Court declares that compensation for damage to property cannot be exacted from the state when the manufacture and sale of intoxicants are prohibited. This is the great point decided. Every man, henceforth, who enters into, or continues in, the business of making or selling intoxicants in any state, does so at his own risk. His business may at any time, either by legislative enactment or constitutional provision, be declared a nuisance and be suppressed as in Kansas, or be prohibited as in Maine and other states. It is in effect a notice to every brewer and distiller and dealer that he must be prepared to give up this business whenever his state commands him to. Formal action by the popular voice or by legislative process outlaws his business, and turns the criminal machinery of the state against him. The moral force of this fact is irresistible. It will crush the Saloon as slavery was crushed. The supreme interpreter of our Supreme Law has given us this mighty weapon of warfare. Let us wield it with all our power.

The decision has robbed the Saloon of a strong hope. It "annihilates at once and forever," says the St. Louis Assessor des Westens, all hope of protection against the suppression by individual states of the liquor traffic, and "extinguishes irrevocably" all expectations of indemnity. It is "not only a heavy blow to the business interests directly concerned," says the Baltimore Deutsche Correspondent, "but also to the whole movement for the maintenance of personal liberty." Mr. Thomas, one of the chief writers for the brewers, says he has let "all confidence in the Supreme Court." Louis Shad, Attorney for the Brewer, in a coalition of the United States, says it is a terrible blow, but the brewers must submit. It bars them out of all prohibition states and local option counties. Liquor dealers all agree that it titles the question forever so far as the Courts are concerned, and that they can do to resist the progress of Prohibition.

The contest is narrowed down and simplified by this decision. The Saloon, with its whole business, is, in effect, delivered into the hands of the people. The people may do what they will with it. They may support it; they may cripple it; they may destroy it. Their right to deal with it is henceforth unquestioned. Independent.

—The far east Swedish Lutheran Church in America is the one just completed in Minnesota. It is a commodious 5000 persons. Being not Moody has been asked to preach at its opening.