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—THE CIRCULAR LETTER of the P. E. Island Association to the churches, is on the subject of prayer. It will be published in the *Messenger and Visitor*. Let it be read in all the churches of the Association, and by all our readers. It is rich in truth, and has to do with the hidden springs of Christian life and church growth.

—Is a minister in P. E. Island, where one of our Home missionaries has been laboring with success, a man of means, not a church member, has it in his heart to erect a house of worship for the people, who seem hungering for the bread of life.

—ALL HEARTS were deeply stirred at the platform missionary meeting at the P. E. Island Association, by the addresses of Brothers Archibald and Filmore, as they told what God had done and was doing on their fields of labor. They describe the people as thirsting for the pure and unadulterated gospel. Incidents were mentioned which show the power of the truth where people are not gospel hardened. We are led to believe that there is no part of our Convention field which gives brighter promise of fruitage than P. E. Island. But think of it, some of our ministers on the island have but about \$600 on which to live and support their families, and Bro. Filmore labors at his own charges. May God bless these self-sacrificing brethren, and put into the hearts of his people to share more of the sacrifice, that they may be left more free to give themselves up wholly to their great work.

—A FLARING INCIDENT at the Association at Tryon was the baptism of a young sister, by Bro. D. G. McDonald, belonging to a family which was of another denomination. She had become convinced of the truth of our sentiments, but desired, at first, to be baptized in a quiet way. At last, however, she felt she must confess her Saviour as he had appointed, in the most public way, and therefore sought baptism before many witnesses. Two were baptized on a previous Sabbath by Bro. McDonald at Bedouet. It seems as if there were harvests to be reaped in many places on the island, as soon as the reapers come. These students are spending their vacation on the island, and it is hoped a large blessing will attend their labors.

—THE PRESENT STATE of our cause in P. E. Island is ground for deep concern. But ten of the twenty-four churches have pastors, and one, perhaps two or three, will soon leave. The results of the year's work is about as favorable as could be expected, under the circumstances. There is no reason to be discouraged, however. The Baptists on the island are among the truest of the true. They are what they are from the profoundest convictions of the worth of our principles. Interests have been begun in many places, which, with the blessing of God will yet grow strong. There is hope that some of the stronger churches will soon settle pastors. If the Home Mission Board can but see its way clear to leave Bro. D. G. McDonald on the island for a large part, or for all this year, to throw himself with all his zeal and devotion into the work of building up the weak churches, we have every reason to hope that the success of past years shall be repeated. But let the brethren on the island do their best to secure pastors, and let us all follow the work there with our sympathies and prayers, and there will doubtless be glad tidings before many a day.

—REV. F. M. ELLIS, D. D., now of Baltimore, until recently pastor at Tremont Temple, Boston, is resting some weeks in the Provences. It is hoped he will spend a Sunday in St. John, and that he will be at the meeting of Convention at Amherst. He addressed the prayer meeting in Brussels Street last week. Dr. Ellis said many good things. Pastors who sigh for large numbers might be comforted to know that he thinks 200 members as many as a minister can properly care for. "A high tone of activity is necessary to the health of piety as well as of body. The great difficulty with our churches is that we make too much of being happy. He advised the Baptists of St. John and vicinity to unite as one family for aggressive work; let a social union be formed and a minister's society, and so blend the hearts and interests of all the churches. This union of forces would add more strength than any one church now existing. The first year, or two if necessary, let the energies of the 1500 members be given to pay the debt on one of the churches; then take another, and when the debts are removed then let these united start mission stations. No one church could perhaps do this, but together the work could be easily done. In Baltimore for years each of us made only for their own good, and was made to by setting their energies as prepared for St. John the progress had been great—four new churches being organized within three years.

Our friends who do not only enough to give us a good strong fund to aid the brethren who may need assistance.

in high places. Mr. Spurgeon has confirmed the reports and calls upon the nation to repent. Efforts are made to crush the paper and stop the exposure. The Gazette claims to be sincere in its desires to secure safety and purity for society, and announces its readiness to give proof of its statements to certain prominent men as the Archbishop of Canterbury, Earl Shaftesbury, and others.

How many are anxious to have nothing said upon this subject; some no doubt because of the bad effect upon the young, but some because they wish wickedness to be covered up. Men must surely learn how impossible it is to do evil continuously without being known as bad men. There is nothing hidden that shall not be known: As the years advance the wickedness of other cities will be displayed; public opinion will not endure that vice shall be shielded and endorsed.

But if men shrink so much from having their fellow men know their deeds, how shall they endure the judgment day, with all its revelations of heart and life. How many are brave toward men but cowardly toward God who will be entirely unmasked in the presence of a holy God.

—THINKING FOR OTHERS is serious business. —Rev. A. W. Sawyer, D. D.

We can see the truth of this in some cases, as when the physician has to think for his patient; the lawyer for his client or the managers of some public institution who act on behalf of large numbers of people. Any weakness or unfaithfulness in any of these cases may involve the most serious consequences. The lives, the fortunes, the good name of hundreds may depend upon the correct thinking of a single man. In the larger sphere a Gladstone thinks for the world.

But what is true of these special cases must in a proportion be true of all. No man thinks for himself alone; others will follow his course of thought, and the more a man thinks for himself the more likely it is that he will think for many others. The man who thinks correctly in his own business will have other people's to manage. So do we see the importance of correct thinking on religious subjects; for although there is less of accepting truth simply on the authority of a teacher's words than formerly it yet is the fact that almost anything a man preaches will be accepted by some. The preacher thinks for others, people fasten themselves to him and will follow him anywhere. Yes, thinking for others is serious business. To misguide others in temporal affairs is unfortunate; to misguide them in religious matters is a calamity.

Do we see in this any obligation to the intellect? Must not the conscience require the intellectual powers to do faithful service? So are we exhorted: "In understanding be men" as truly as to be children in malice. What else will give steadiness correctness, power, but a sense of obligation to God? "As the Lord God liveth before whom I stand," that is the great truth to realize which must give power to the mind to do its best work. So do we have the same obligation in the command to worship God with all our mind. It is not enough that he should control our emotions; every thought must be brought into captivity to Him; our intellect must worship Him.—This then is the result of Dr. Sawyer's statement: Thinking for others is serious business; we all think for others; we cannot think in the deepest sense rightly without God's help and recognition of Him; we must therefore seek that inspiration of the Almighty that giveth understanding.

—THE NECESSITY of making better provision for disabled and worthy Baptist ministers and missionaries, who have lost their health or grown old in the service of Christ, and are in needy circumstances, and also for their dependent widows and orphans, has been often discussed in our religious papers and public gatherings. The prevailing sentiment seems to be that a home, where they can be taken and properly cared for, is the best way to help them. Other denominations are moving in this direction. Our own has already secured such a place for the States of New York, New Jersey, and Connecticut, and efforts are being made by prominent brethren to found such a home for the States of Ohio, Michigan, Indiana, Illinois and Wisconsin.—*Standard*. The motive in this movement is of course good. If Christian love and fellowship amounts to anything surely those who have this world's goods and see their brethren whose lives have been given to the church, as it is need they cannot shut up their compassion. But is there not a better way pointed out by love?

Would it not be better for the churches to enable their ministers to save something from year to year and so in old age have a home of their own, near their children and friends and loved ones; and in special cases of need to have a good strong fund to aid the brethren who may need assistance?

A home for the aged is good; but *Home for the aged man, surely be better.* We will see how the Lord will direct us.

hope our Convention fund may become so large that our worthy brethren whose lives have not been counted dear unto them may be well cared for by the sympathies and support of the entire membership of our denomination.

Mr. Spurgeon on Disestablishment.

Our readers will be interested in the following report of Mr. Spurgeon's speech at the recent meeting of the Liberation Society in London. We enjoy so complete religious liberty and equality that we may well spend a little sympathy upon our brethren of the old world who are in so many respects put at a disadvantage by the Unscriptural Establishment. Mr. Spurgeon said:

It seems to me an odd thing that we should always be asked whether we ourselves are to profit by any sort of movement. A friend said, the other day, "You are a teetotaler?" I said, "Yes; I have been so for years." "Do you feel any the better for it?" Well, I said, I never asked myself that question; I took the pledge to make other people better. My friend looked at me with all his eyes as if that was a motive of which a human being could scarcely be capable. Now comes the question, Would the separation of Church and State aid Nonconformity? We never thought so. I do not think it ever occurred to us. We believe the separation of Church and State to be right, and we have firm conviction that everything that is right is a gain to the people who are right. We may be losers, we do not care if we are. There are many who have been so accustomed to go against the stream that they would not be particularly anxious to have the stream running their way. They would be afraid of being suspected to go against the current. I do not feel certain that we shall live to see the Disestablishment of the Church. Did we ever try to get a pound of butter out of a dog's throat? Not one of my friends here ever tried the experiment. I told them it was an awfully difficult one. It would take a very long time; and in the process—as they had experienced some time ago—a great deal of the butter would go down. In the disestablishment of the Church of Ireland we tried the experiment of how to keep briars from coming into the Church. We put half of the silver outside on the doorstep. The longer this work of Disestablishment is done the better it will be done when it is done. The longer the broom is in being got ready the cleaner will be the sweep. We live in a country that is grand for Conservatism. A man living in a certain village which was exceedingly healthy was met by another man who said, "Your village is very healthy. Nobody ever dies there." "Well," the man said, "they do die, but it is the last thing they do." Ours is a wonderfully healthy country for abuses. The abuses do die, but it is the very last thing they do. I fear the abuse we are thinking of to-night will still be long in dying. At the same time we will assist it. Whatever is said on this subject ought to be said in very great kindness. Anything I say to-night I should like to say very good-humouredly. But if I want to buy a bit of ground for a chapel, and I am not permitted to buy it, although I offer full price, because there is no place in the village for dissenting chapels, that does not make me gratified. I have heard of brethren being bribed away from their little chapels, and I know of persons being dismissed from their little cottages for the atrocious sin of holding a prayer-meeting, and I am not saint enough to swallow that. It grates against my throat. Love is an excellent thing when it has two sides to it. Perhaps it is a nobler thing if only on one side; still it is difficult to love in this case. It is like the law in the State of Connecticut, that any person running on Sunday must run reverently—a most proper regulation; but suppose the minister's hat was blown off as he came out of church on Sunday, and the congregation stood looking on at the venerable pastor run after his hat in a high wind; it would be difficult to do it reverently; and somehow to speak very affectionately and gently and tenderly and gingerly on this topic is about as difficult as running reverently after your hat in a high wind. Why do we speak against the Establishment? If any one sect is to be chosen out for favour by the State, it matters not whether that sect is good or bad, we object to the favour as an injustice to all the other churches, and an injustice to those who belong to no Church at all. There can scarcely be a man living who, if there were no E-established Church, would propose to set one up. There would be some people who would only agree to it on the foreign conclusion, that it would be their own Church. But if it was proposed first of all that there should be an Establishment, leaving the special Church over in the meantime, their Presbyterians, friends would back out and say, "Perhaps it will be those horrible Baptists." They

might even hear the big drum of the Salvation Army. Everybody would hold up their hands and say, "Perhaps it will be the Papists." Let me put the matter another way. What would their Episcopalian or Presbyterian friends, who are E-established, think if it were proposed that they should be Disestablished, and another Church put in their place. Would they not all join the Liberation Society? Of course, they would then feel Establishment was wicked and horrible. But that same which had served for the good might just as well be tried on the gander. It would be a atrocious thing to establish the Baptists, it could not be a very just and proper thing to establish the Episcopals. Oh, but they say, it has lasted for so long. Very well, then, they have had their turn; let some other Church have a chance. Some venerable common councillors were sent one year to visit the Irish States of the corporation, and they spent some little time enjoying themselves in the country and having their expenses paid. But, at a common council meeting some time after, when it was proposed to send another deputation, one gentleman of that committee said, "If you went over to Ireland one year and saw the estates, you began to get some practical knowledge, and it seemed a pity to send fresh men." So certain brethren thought they knew the ins and outs of Establishment so well that it would be better to leave them where they were. Suppose, however, another Establishment were proposed, was there one Protestant denomination that would accept the offer of taking it over? They should scorn it. Propose it to the Baptist Union, and they would say, "No; we cannot come down to the level of the Establishment." Put it to the Primitive Methodists. With about they would say, "We are not to be bought that way; hallelujah!" And what the poorest of them would not have, if it were offered to them, could not, after all, be so great an honour and dignity. It was a cruel injustice to the whole. The Establishment should cease to keep up the fiction of everyone being a member of that Church. If he could see herself in the light of the New Testament, she would ding the accused bribe to the very ends of the earth. These things are in a Church established by law as a bribe to reform herself. What might the Church of Scotland not have been had she been free, and all her sister Presbyterian Churches should have become united into one? It would have been easy enough to have got rid of patronage had it not been for State interference; and the State brought mischief to the Church even in its cure. The good it did, being done by it, could have a beneficial effect. Then the Establishment of a Church tended to the concealment of men's convictions. He heard a madman speak by a victor to the asylum, "Who are you?" "I am Lucifer." "No," said the victor, "last week you were Gabriel." "That is quite right," he said, "but it is by different mothers." I was at church not long ago, and heard the Gospel most faithfully preached. I went again two or three days ago and saw some pretty flowers on the altar and a very respectable brass cross set with jewels. It was first Gabriel; now it is Lucifer. It must be different mothers. Those singular conjunctions would soon come to an end if once there were taken away the golden band that bound them together. The Establishment of a Church led to the commission of wrong and sustained it in the wrong. Oh, but what wrong did the E-established Church do? What do you call extraordinary things? I think God—I really do not want to be a Pharisee—but I think God I have taken no man's pig! But what was done in a parish a week or so ago. I hope his reverence enjoyed the pig! No Church would do that unless it were established. It was the same as with companies, which very often were paid systems for cheating people in the game. In conclusion, Mr. Spurgeon said it was religion and not politics that brought him there. I always seemed to him that whichever side of politics got in always spent the most money. But this was a question of religion. He knew of nothing which so seriously hindered Christian union as the existence of Establishment. Loose them all, and they would be one. He felt sorry when an Episcopalian friend said he would like to preach for him, but there was a law against it. But Mr. Spurgeon added, I seriously believe there is no law if really men had the pluck to break through it. But there is believed to be such a law, and it holds one Church aloof from all the others. Let this come to an end. The Church which contains the wealthiest of the wealthy, and had almost every poor of the realm within its borders, ought to be able to maintain its own ordinances as well as poor folk.

—The martyrs to vice here crossed the martyr to virtue, both in endurance and in number, so blinded are we by our passions that we suffer more to be damned than to be saved.—*Cotton*.

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Our Homes.

The home is the germ-cell of national life. The homes of a people are the constituent elements that unitedly make up the nation. As the homes are, so will the community, the country, or the Church be. If the homes of a country—the families that make up its population—are ignorant and vicious, that country must occupy a low place in the scale of civilization. People need to rise above the popular fallacy, that an ignorant, enslaved, or demoralized people, if numerous, can constitute a great nation; or that a holy and noble Church can be made up by any number of unholy and selfish members. There may be a great deal of noisy loyalty and lip patriotism displayed by people whose whole life and conduct tend to lower their country, and prevent its real progress. We best help to benefit our country, and lift it up to a higher plane, by a noble life and character—like the Jews under Nehemiah, by "building every man over against his own house."

How supremely important, then, is it, that earnest endeavors be put forth to make our homes what they ought to be! The home should be a centre of purity. Everything that lowers or taints the purity of married life, whether easy divorce, or loose ideas of marital obligation, lowers the standard of home life and loosens the bonds of society. In every country where lax ideas of the sacredness of the tie between husband and wife, and parents and children, prevail, there is a corresponding looseness in public morals, which weakens the social fibre of society, and opens the way to national degeneracy and decline.

Intelligence is an important factor in elevating home life. The home is a training school, in which the young are being trained for future work and duty. Not only should the children receive all the advantages of school education—there should be wise and earnest efforts put forth to create intelligent home atmosphere. A good supply of wholesome and instructive books and periodicals for the young, accompanied by conversation on the subjects which these present, greatly conduces to stimulate thought and improve the mind. This should not be left to mere chance; but should be systematically and systematically carried out, as a part of the discipline of the home life. If the young are not induced to take an interest in literature, history and current events, in their homes, they are not likely to turn to these things after they grow up. The young people who are not led to think about such things at home will be placed at a great disadvantage in social and political life in after years, compared with those who have received a better training.

Besides, the interest that may be awakened in all the great questions of literature and current history and thought, will prove a shield from the attractions of those doubtful amusements that are sure to charm and ensnare the ignorant and unthinking. From intelligent homes, where children are trained to think, come the world's leaders in literature, politics, and religion.

The home should be a place of courtesy, kindness, and good manners. Those who meet in the home, the members of the same family, are united by the strongest and tenderest earthly ties. It is eminently meet, therefore, that their intercourse with one another should be marked by affection and kindness. It is a sad spectacle where parents and children, brothers and sisters live at home in petulant fault-finding and ill-tempered strife and contention. But nothing is more beautiful than a home where brothers and sisters "dwell together in unity" and affection. Long after such a home is broken up, and its members scattered far and wide, will its hallowed memories be awakened "thoughts that lie too deep for tears," and prove a restraining and hallowing influence upon the life of its scattered members.

It is also universally admitted that the way in which a man conducts himself in his intercourse with others largely causes his success or failure in life. It is certain that a young man's manners determine the impression he makes upon other people, and it cannot be denied that much of our success in the world depends upon the opinions that are formed of us by people we meet. Though good manners spring from goodness of heart, yet selfishness and kindness are things capable of growth. It is certain that those who are selfish, ill-natured, and rude at home, cannot be truly courteous and kind away from home. Their efforts to appear so will be forced and unnatural.

Sincere piety is not only an essential feature of a true home life; it stands directly related to those other elements of a rightly-constituted home to which we have referred. God's will is our supreme law. In the neglect of that will we cannot be right. True religion quickens the conscience in respect to all the duties we owe to others. It presents the highest obligations to cultivate our mental powers. It gives us a new interest in every province of God's vast empire. It teaches us to be

followers of Him who was meek and holy of heart. It reminds us that we are all children of one common Father, and that we should "love as brethren." It presents the mightiest reasons why we should cherish kind and unselfish sentiments towards all men. It lays down principles of action to guide through the mazes of life. That cannot be true religion that does not promote purity, intelligence, courtesy, and kindness in the home.—*Christian Guardian*.

Hugo and Carlyle.

Hugo and Carlyle whatever else may be true of them, were very notable men. Few men of their period have made their mark upon it so indelibly. Personally, they had faults innumerable. As authors, they lay themselves open to the critic in almost every sentence they write. There are those who will say of different of their books that they find them, almost unreadable, while others will declare that these very books are the most fascinating of all, and have shelled as unreadable those which the other critics praise. Thus the writer we have already twice quoted speaks of the "many who would sooner pick oakum than read 'Frederick the Great' all through." We have picked oakum, and we have read 'Frederick the Great,' many times. We have no hankering at all for the former occupation, while we never again to have opportunity or occasion for the latter. It may be true of both the great authors whom we name that their works are much too highly seasoned for the ordinary appetite, and must after a while pall upon the taste of even those who delight in them most. One may tire of even Carlyle's lashing of the world's tyrants and boobies; and equally tire of the Frenchman who must make dramatic the simple fact of a Paris workman going to his dinner, and who is epigrammatic even when he is common-place. After all, these two men have been immense forces in the intellectual and national life of the last fifty years. The power they exerted was of a kind not to be measured or estimated. Just what they did in shaping opinion and promoting needed change in ideas, and constitutions, and administrations, no one can say. Probably each of them more or less felt that in respect to that which he had most at heart his life had been a failure. Neither of them knew very little of either the good or the ill of which he was the instrument. Yet it is impossible that such forces should be at work in the world for half a century without results of such sort. It may be found, at last, that in the work of each great writer there was more of the good than of the ill. A generation is often most powerfully influenced by that which it denounces most, and the boom of some great abuse may be announced in the violence with which it visits its assailants.

In judging the career of such men as Hugo and Carlyle, one is constrained to feel that a pity it is that great genius is not more often balanced by those qualities which would make the gifted individual both a safer and a happier man. Even as biography the record of such lives is mournful reading. In all literary history, there is scarcely a sadder story than that of Carlyle. Hugo's is little better, if at all. There is some relief in the serene atmosphere of his close. Yet the end came amid great suffering, and he died without the consolations of religion, as he had lived without either its solaces or its sanctions. They buried him with immense display, yet with atheistic pomp, in which nothing was thought of but the glory of the man. At Carlyle's funeral there was reverence and religion; yet in his death, as in his life, one looks in vain for what may assure us that in respect to what is of chief moment to each human being he had lived to good purpose. In reading the account of Hugo's funeral one is reminded of the following words, written by him on the back of a piece of cardboard, on which he had made a sketch for one of the illustrations in "Toilers of the Sea":

On the face of this cardboard I have sketched my own destiny—a steamboat tossed by the tempest in the midst of the monstrous ocean, almost disabled, assailed by fanning waves and having nothing left but a bit of smoke which people call glory, which the wind sweeps away and which constitutes its strength. Victor Hugo, Gernsey, 1856.

Doubtless, at a later, happier time, he was more sanguine as to the results of his work; yet how different might the record stand, both for himself and his Scottish contemporary, if to the gift of genius, there had been added that other gift of God in which the least endowed of us all might have been as rich as they, and in respect to which they might have deemed themselves happy to be even as the least of those who believe in God, and rejoice in the gospel of his Son.—*Standard*.

—If any calamity has been suffered the first thing to be remembered is how much has been escaped.—*Johnson*.

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