# Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME L. | Published Weekly by The Maritime Baptist Publishing Company. | THE CHRISTIAN VISITOR, VOLUME XXXVIII.

VOL II. SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 3, 1886. NO. 44


### Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To mak even money, two might remit together.

**All our Pastors are Agents.**

—To Our Agents and all Lovers of the Messenger and Visitor.—Now is the time to get subscribers to the Messenger and Visitor. This is the season when people are deciding what papers to take for the coming year. If their attention is called now to their own denominational paper, many will subscribe who will not later, when they have committed themselves to take another paper. All our people should take the Messenger and Visitor in preference to any other. A host of them do, and with a little kindly effort on the part of those already interested in the paper, very many more could be found to do the same. The editor is doing all he possibly can, and he has many helpers; but could not some more assist? Take names now to begin the first of the year, and send them on as they are obtained, and we will put them down to begin at that time. Let us try and add at least 1,000 new subscribers to the list before the first of January next. We are pleased to find that scarcely any drop the paper who once take it.

—A Rule That Works Both Ways.—A young Presbyterian minister asks what he ought to do, "in case he is called in to baptize a sick child, and earnest request is made that baptism be administered to a sixteen-year-old girl." The *Interior* answers: "*If one* of the children of that family has the birthright of baptism, all of them have it."

We agree with the *Interior*, that if baptism is a matter of birthright, then all members of the family, without distinction of age, have an equal claim to it. Nay, we would go further, and say that all, without regard to *moral state*, have the same right to it. The whole question turns upon the "if." Now, Baptists believe the New Testament is perfectly plain in its teaching that baptism is not by right of natural birth, but by right of spiritual. This rules out the unregenerate of all ages. But the reasoning of the *Interior* from its assumed premise is correct. If the infant has baptism by right of natural birth, so must older people, and the question of moral fitness does not come in. The premise assumed, however, is most false and pernicious, especially when we associate it with the truth, that baptism gives entrance into the visible church; for this virtually opens the visible kingdom of Christ to those who do not belong to the invisible. Why cannot our Pedobaptist brethren see this, and forsake this tradition of men—infant baptism?

—Lost Time to Make Up.—"It was my pleasure recently to baptize a man who had been one of the most prominent gamblers in the South. He kept for years the most respectable place of that sort in this city. But he is now a greatly changed man, full of love to Christ, and of zeal for his cause. In taking up a collection last week for a special purpose, only about two-thirds of the required amount was raised. He begged to be allowed to pay the rest, 'for,' said he, 'I've been doing no good all my life, and I'm anxious to do all the good I can now. I have a good deal of lost time to make up for.' I liked that, and thought it was worth recording."—*Dr. Eaton, in Examiner.*

Who is there of us that has not a good deal of lost time to make up? How much was worse than squandered in sin before we accepted Christ as Saviour! How much time has been wasted since, as opportunities have been allowed to pass unimproved, while we have thought of self, and not of the will of the Master! It may be questioned whether we can make up lost time, each moment requiring from us all that we can put into it for Christ and men. Still the desire to make up this loss is what we all should have. Brother, the time is short. Let us work while the day lasts.

—Catholic Convention.—The Catholics of Germany have held their annual convention at Breslau. About one thousand guests were present from Germany and elsewhere, while the attendance at the popular meetings was as high as three thousand. A deputy of the German parliament was made president. Dr. Windhorst, the famous Ultramontane leader in the German parliament, was the hero of the occasion. He declared he would never unbridle his steed until the Catholic church had gained all it had lost. Among other things, he said the Jesuits must be restored to Germany and the temporal power given back to the Pope. These sentiments were received with stormy applause. His most significant utterance was that the attempt to bring back the Jesuits would have the support of Bismarck, open or concealed. The truth is, Bismarck has none too many supporters. His arbitrary course has alienated those who were once his warmest friends. He must have the support of the Catholic party, to carry his measures. As he believes religion subordinate to politics, he is willing to purchase the support of the Catholics by any concession that will not alienate his present partisans. Still we do not think there is any great reason for fear of Jesuit intrigue. The nations are becoming too intelligent to submit to what the people of a less intelligent era rejected.

—The "Sun" Still Shines.—The *Sun*, referring to our remarks on its article anent the result of the deliberations of the joint committee on union, candidly acknowledges that there is at least as much misapprehension between political parties as between religious denominations, and that the party press are largely responsible for this. Our contemporary thinks, however, that this fact does not disqualify a political paper from reading denominations a homily on the wrong of allowing misapprehensions to exist among them, although our Lord has said, "First cast out the beam out of thine own eye," &c. We are willing to admit that our Lord does not require perfection in us before he permits us to try and make others perfect. At the same time, a man should be very careful not to assume much of a prerogative to censure in other people that which exists in at least as great a degree in himself, unless it is very evident he is making strenuous exertions to overcome his own failing. We are glad to believe the *Sun* recognizes the evil of the party bitterness which has been a blot upon our secular press, and we shall not take it unkindly if it does read us a homily now and then, when we need it; and we may return the compliment. We are sure, also, that it is a matter of rejoicing to all good men, when our secular papers treat of religious subjects in a reverent spirit.

—Rum-selling Reformers.—The rum dealers of the U. S. have just held their promised meeting in Chicago. They feel that the public sentiment of the country is rising against them, and that they must reinstate themselves in the good opinion of their fellow citizens, if possible. So they "pledge themselves to the faithful performance of every duty" as citizens, "they most earnestly favor temperance," they are "in favor of both public and private morality," and a lot of other good things. What simplicity the putting on record of such utterances, by the liquor men, assumes? Do they really think that professions of this kind will weigh the weight of a straw, when they uphold a trade that does more to overthrow the very excellencies they assume to favor, than all the other causes combined?

—Progress.—The Baptists of Devonshire, England, have increased from 3,296 in 1866, to 5,436 in 1886. In the report from which these statistics are taken, one of the reasons given for this great success is that they "have developed as far as possible the grouping principle." One great reason why our Home Mission work has been so blessed is because attention has been paid to the same principle. There is room for further improvement.

—Grand Record.—At the funeral of the late Saml. Morley, the following testimony was borne, on one point of his character and life. Why should not all do likewise? Surely it is not more than our Lord deserves or desires? His most intimate friend said of him:

He held everything in trust; he was a steward, and must be faithful; as his gains increased his givings must increase; nay, he would toil on in his business when he might have left it, simply that he might have larger means to carry out the will of his Master. It was to him a blessed thought that he had the high honour of being a steward of Christ.

—True Everywhere.—A Brahmin is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

Yes; if Christians were as good as the Bible, they would be perfect, and their lives would be irresistible. The nearer they approach to this standard, the more moral power will they have. Still, we believers have no right to reject either the Bible or Christianity because those who profess to follow its teaching do not come up to the measure of its demands. Neither the book nor those who profess to be governed by its teachings would be worth so much if the standard aimed at were not far beyond the present attainments of any.

—More or It.—The "new theology" controversy, according to reports from Boston, has been transferred to the church courts, and perhaps to the civil courts. Charges have been perferred against five of the Andover professors for heresy in teaching a probation in the next world, and the case will come before the Board of Visitors this month. From their decision an appeal lies to the Supreme Court of Massachusetts, its jurisdiction being based on the conditions attached to certain endowments. Nothing but a great church council can determine whether the Congregational church regards the holding and teaching of such a doctrine as heresy.

—No Objection.—"As Rev. Mr. Luck, the Baptist pastor, was baptizing some converts in the Dan river, a Pedobaptist, who had been looking on with profound interest, turned to a friend standing by and said, with something of a shudder: 'I would have to be born again before I could submit to that.'"

It does not argue against immersion but for it, that there is a shrinking from submission to it. May not our Lord wish, in this rite, to provide a barrier against the admission of the insincere into his visible kingdom?

### Chicago Letter.

THE ANARCHISTS.

Since our last letter the application for a new trial for the seven men now under sentence of death, has been argued before Judge Gray and the application refused. When asked whether they had anything to say why sentence of death should not be passed on them, they each in turn spoke at great length—some of them speaking for several hours. Their orations were evidently very carefully prepared and were addressed to the public rather than the Judge. There is little doubt now but that they will hang. But will this end the trouble? No one dreams of it.

Nothing can be more disastrous than the present conflict between capital and labor. It is perfectly plain on the one hand that the Internationals and all Communistic organizations that have for their aim the removal of all distinctions of wealth, and all incentives to industry and economy, are the enemies of mankind and should be driven out of existence; on the other, it is equally plain, that if capital is so used, that no thrift, no industry, no economy however rigid will secure a livelihood, then the masses are wronged and untold evils must result.

The interest and the safety of the highest is bound up with the condition of the lowest. And if we oppress the poor, and especially, "the hireling in his wages," if we neglect their material, moral and spiritual welfare, there will come a terrible Nemesis to mark the Divine displeasure on our conduct, and we may perceive our guilt all too late when the vast temple of our liberties is wrecked and ruined, for—

"The eternal laws of justice bind
Oppressor with oppressed,
And close as sin and suffering joined,
They march to fate abreast."

VARIOUS RELIGIOUS DENOMINATIONS

have been holding important meetings in or near our city. First came the Congregationalists. They have been a good deal stirred up over the New Theology. The question as to whether persons should be sent to foreign lands as missionaries who held the doctrine of the "Larger Hope," was warmly debated. The majority stood by the old orthodox faith, but the other side claim that the matter is far from settled.

The Episcopalians have been holding what they call "The Episcopal Triennial." They have been having a pretty stormy time also. The first ripple was occasioned by a proposal made by Phillips Brooks that the body send greetings to the Congregational Union. This was objected to on the ground that it would be a recognition of schism—would in fact be a recognizing of them as churches; and how could that be when there is but one church in America and that is the Protestant Episcopal Church! "The people of the Lord! The people of the Lord are we!"

But the breeze stiffened considerably when the proposition was made to change the name of the denomination from "The Protestant Episcopal" to "The Catholic Church of America." They divided pretty equally on this question, and the debate was spirited and warm. It will probably remain unsettled for the present. Those who favor a change of name deny that they are or ever have been Protestants. They seem to think that a change of name would put them more correctly before the world and enable them to sweep in all the sects—the Baptists included.

The Methodist Conference for this section was held at Evanston, a suburb of Chicago. This body voted out and out to work and vote for prohibition. This means a great depletion of Republican ranks, as the Methodists as a rule have voted with that party. Good men are beginning to see that the time is coming once more when they will have to vote for principle and not for party. Both the old parties are bound hand and foot by the rum power. It is refreshing to see the followers of Wesley in conference discussing methods for the destruction of this gigantic evil which threatens the very life of their nation, while our Episcopalian friends are wrangling about a name, and the Congregationalists are debating the problem whether the heathen will be saved without the gospel.

THE BAPTIST STATE CONVENTION

of Illinois was held last week in Springfield, the capital of the state and the old home of the martyred Lincoln. Three organizations were represented in this convention,—the Pastoral Union, the Sabbath School Association, and the State Missionary Association. The year has been a very successful one in missionary operations. The number of missionaries employed has been 54. The number of persons added to the mission churches has been 1991, the majority of these were received by baptism on a profession of faith. Twelve church edifices have been erected on the mission fields. The whole cost of carrying on this important work has only been $11,000. One missionary has baptized 230 converts during the year. Much of the money has been raised on what is called the Life Membership plan. That is, $30 makes a person a life member of the society. Persons are asked to promise five dollars a year for six years, when they will receive a certificate of membership. At the present time we have 2000 persons pledged in this way. This secures a permanent income to the society for six years and does not leave it to the chances of collections only. We have tried this plan for seven years and it works well. The success of the method has resulted largely to the faithful labors of the State Missionary, Rev. E. T. Graham.

HERE AND THERE.

Dr. Lawrence of the Second church has closed his sixth year of labor with his present charge. The membership of the church is over 1200. At present four of our city churches are pastorless, namely, the Central, North Ashland Avenue, Humbolt Park, and Hyde Park. They are good churches, but not strong in numbers. Dr. Perren has been elected a second time president of the Pastoral Union, he is also president of the Pastors' Conference in the city. The last meeting of the Baptist Social Union was addressed by Drs. Dowling of Cleveland and Henderson of Detroit. The Messenger and Visitor is read by your correspondent with delight. The sermons it publishes are worth double the subscription price. Western.

### Progress of Catholicism in England.

[TRANSLATED FROM THE "COURIER DES PROVINCES MARITIMES," SEPT. 30TH, 1886].

"It is an indisputable fact," says a well known English writer, Mr. J. A. Froude, "that, in countries where Roman Catholics were, at the beginning of this century, as rare as frost in July, and where the idea of going over to Popery would have been treated as folly, Popery is coming to the front so vigorously and rapidly as to awaken attention and demand an explanation."

Two years ago, Mr. W. Gordon Gorman, author of an English review, gave the names of more than three thousand converts from among English Protestants, persons of high rank in the nation.

"There is not," says the *Abbé* Martin, "a single considerable family, which has not contributed to the list of converts. All classes of society are represented in it,—the nobility and the commonality, the army and the navy,—medicine, law, and letters, the clergy and the universities;—and each of these classes has furnished men of distinction, who to-day are serving the Church in the world and in the ecclesiastical commonwealth. At this moment, the Catholics in the House of Lords number about forty, the most of whom are converts from Protestantism. Several are very well known abroad: the Marquis of Bute (converted in 1860) for example, and the Marquis of Ripon (converted in 1874) quite recently Viceroy of India, under the ministry of Mr. Gladstone. The army furnishes nearly a hundred and fifty names of officers on the list."

It may be said that every day the ranks of the Catholics are receiving new recruits. "Among them," continues *Abbé* Martin, "are the fathers, the sisters, the cousins, sometimes even the children, of Protestant Bishops. * * * Earl Granville has given several of his sisters to the Church; Nelson, two or three of his grandsons; the late Archbishop of Canterbury and the present Bishop of Oxford are represented by two of their brothers-in-law. Mr. Gladstone himself has a cousin studying at this moment for the Catholic priesthood."

Baptist Book Room, Halifax.—Just arrived, per S. S. Carthagenia, from London, G. B., 3 cases of Bibles, comprising in part, Oxford Teachers Bibles, from $2.50 up—splendid lot; Scholar's pocket Bibles, styles, sizes and prices to suit the times. Another lot of Bibles and Testaments—the smallest in the world—excellent present for a dear friend; can carry the Testament in vest pocket. Also, cheap Testaments at $3,00 per 100.

2w Geo. A. McDonald, Sec'y Treas.

### Lonely Corners.

"The solitary place shall be glad."

Somber and silent is the scene which those words a "solitary place" calls up before our minds. Stretching before us, far as the eye can reach, is a vast expanse of arid sand; towering above us are huge granite cliffs thrown up by some volcanic shock in ages long gone by; their rocky sides are deeply seamed and scarred, while here and there we see one rock severed from another as though rent asunder by some giant hand, and now they stand like silent sentinels guarding with jealous care the wondrous secret of their birth. Not one tiny blade of grass has dared to seek a shelter in the crevice of these gigantic boulders, the hot brown sand is laved by no pellucid stream, the wayfaring man may strain his eyes in vain to catch sight of the leafy shade of some friendly tree, for it grows not here. The echoes are awakened by the melody of no sweet songster; on the ledges of the cliff the shaggy form of the wild goat is unknown; for it is "a solitary place," and no life is here. Doleful and dreary is the loneliness, painful and oppressive is the profound silence. And are there no barren wastes in human hearts? No solitary places where all is desolate and forlorn? Ah, in many hearts such places are to be found hidden far away from the curious gaze of an unsympathetic world.

Manifold are the ways in which these dreary tracts come into existence. In some cases their formation is rapid as when a tornado sweeps a plain leaving destruction and desolation in its wake; at other times a very garden of Eden by some subtle influence is slowly but steadily transformed into a howling wilderness. A sunny haired child has enthroned itself in its mother's affections. Day by day it entwines itself more closely round the heart in which it reigns supreme. Loving eyes watch the unfolding promise of future days with a delight which only mother can know; but a day comes when the little feet are at rest forever, the heart-throne is vacant—and a *solitary place is left*. The love of one is centered on some fair woman; earth and sky have become like a new creation to him since her voice sent a thrill of gladness through his soul; heart is linked to heart, and no thought of sorrow casts a shadow over their bright dream; but it comes—the voice which was as sweetest music to his ear is hushed in silence, a devasting storm has swept over his heart—and *a solitary place is left*. Another has high aims and aspirations; he has planted a garden of far-reaching hopes in his heart; every present blessing is counted by him as a mere earnest of the great harvest the future has in store; but the keen winds of bitter disappointment sweep over that fair Eden, the springs of love and joy which would have kept his heart fresh and young dry up, his sun goes down at noon, one by one the flowers of hope fade and wither away, *a solitary place is left*.

Looking at earth's solitary places, we remember with thankfulness the sure promise that they shall yet "be glad," the parched land shall literally become pools of water, and ere long springs shall arise in the now thirsty desert. But what about the solitary places in human hearts; will any stream of living water ever flow over these sterile wastes, bringing life and gladness with it? Many only have their lonely hearts comforted when its earthly throbbing has ceased for ever and they are in the presence of the King. Carefully they guard "the solitary place" from the knowledge of their dearest friend—ah, they even seek to keep it secret from the Friend who could and would cause that desert to rejoice and blossom as the rose if he were only granted an entrance; for like the mysterious river seen by Ezekiel, "wherever he comes he brings life and healing." Christian, did some cherished idol once occupy a corner in your heart, and are you keeping the spot where it stood desolate and unoccupied? Then your life cannot be truly happy; darkening all the joy God gives you there will be the shadow of that deserted shrine. Though none other may even suspect its existence you will ever be conscious of its presence, it will hinder prayer and keep you restless and uneasy when alone with God, for the very fact that it exists is a proof you are not trusting his love. Oh, pour out your heart before him, keep back nothing, tell him all about your lonely feelings, fear not to take him into the solitary place. His presence will shed a halo over all that before looked so bleak and desolate. He will understand your sorrow as no human friend can, he will comfort you with a tenderness surpassing that of the most loving mother; and when the river of God, which is *full* of water, has fertilized the barren soil it will be from that very place that the King will gather his pleasant fruits and choicest spices.

Perhaps this may be read by one whose heart is altogether lonely. You have sought to fill it by all the world can give, but you find it won't do, for worldly pleasures, pursuits and ambitions will never satisfy a heart which God made for himself; there will ever and anon be a yearning desire for something else, a striving after something better. Oh, do not stifle this craving; do not crush the half-formed longing for a peace of conscience which you know you have not got. There is one seeking admittance to your heart who will bring peace and joy with him such as you have never known before, and of which no power, not even death itself, will be able to rob you. His presence his salvation (Ps. xlii. 5, margin.) Long and patiently has he waited for you to receive him. Why, why will you bar your heart against him when he only comes to bless? Is a full pardon for all the black transgressions of a life-time to be lightly esteemed? Is it of no moment to you where you are going to spend the endless ages of Eternity? Surely, surely, you will not be so heedlessly foolish as to put off the tremendous concerns of your soul's salvation to an indefinite period, which most probably will never come, for the devil's lie is still "To-morrow will do," and at last his victims waken in eternity to find the wrath of God *abiding* on them, and to everlasting it will be "the wrath *to come*," "the wrath *to come*." But, thank God, it need not be so with you. Even as your eye rests on this page you can set out on your way Zionward, for *now*, even now, is the day of salvation. Receive Christ into your heart and heaven is yours. No longer will you feel alone in this cold world. "I will never leave thee, nor forsake thee," is your Saviour's promise, and thus you will prove the reality of the glorious prophecy, "the solitary place shall be glad."—*Christian Commonplace.*

### This, That, and The Other.

—God's angels drop, like grains of gold,
Our duties midst life's shining sands;
And from them, one by one, we mould
Our own bright crowns with patient hands
From dust and dross we gather them;
We toil and stoop for love's sweet sake,
To find each worthy set a gem
In glory's kingly diadem,
Which we may daily richer make.

—Mr. Day, superintendent of the Lutheran missions in West Africa, writes: "The vilest liquors imaginable are being poured into Africa in ship-loads from almost every quarter of the civilized world. In one small vessel, in which myself and wife were the only passengers, there were in the hold 100,000 gallons of New England rum, which sold for one dollar per gallon, in exchange for palm oil, rubber and other productions common to the country. Almost every ship comes loaded with vast quantities of cheap intoxicants. The gin comes from Holland. All along the coast are scattered trading stations, the bulk of their business being low-graded liquors.

—A circus was expected at the little village of O—and the inhabitants were as widely excited over the event as the inhabitants of small towns usually are. The colored population were particularly enthusiastic, but their pastor, the Reverend Pete Jefferson, was loud in his exhortation against it. He went so far as to threaten to expel any of his congregation who dared spend their money in so sinful a way. Strange to relate, when the eventful night arrived the most conspicuous person there was the violent parson. 'Why, Uncle Pete, what are you doing here?' inquired one of his white frinds. 'Law! Marse Henry, I hates it mighty, sah. But I's de shepherd, and I's 'bliged to look arter my flock. I got my eye on ebery last one ob dose onchristian niggers, and you see if I don't make 'em smell fire and brimstone on Sunday.'

—Dr. Guthrie tells the story of a minister who, in passing the home of one of his flock, in a lonely part of the parish, overheard an earnest voice. Coming nearer to the humble cottage, whose only occupant was an aged and childless man, these words fell upon his ears, "This and Jesus Christ too! This and Jesus Christ too!" The pastor's curiosity was aroused to see what it could be which called forth such fervent and overflowing thanks. Looking in at the broken and patched window, he saw the old man sitting alone at a rude table, upon which were some crusts of bread and a cup of water, and with upraised hand and face suffused with tears of thankfulness exclaiming, "This and Jesus Christ too!"

—There are 479 Sunday-schools connected with the Evangelical Churches of New York City. Of these 83 are Episcopal, 66 Presbyterian, 59 Methodist and 41 Baptist. There are 16,000 teachers and 100,000 scholars. There are also 26 Chinese Sunday-schools in the city.


—Another large importation of *Peace Envelopes*, for collection purposes; 1000 in each box, white, plain or printed; with name of church, number, object, &c. Send for sample and prices. A nice variety of Envelopes and Paper; also, another lot of very cheap Blank Books, various sizes and kinds; church Minutes and Records, &c., &c., at Baptist Book Room, Halifax.