Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LI. | PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY. | THE CHRISTIAN VISITOR, VOLUME XXXIX.

VOL III. SAINT JOHN, N. B., WEDNESDAY, MAY 18, 1887. NO 20.

—THE POOR IN THE GREAT CITIES.—Investigations show that two of the four millions of the inhabitants of London live in a single room. Often six or eight live in a room nine feet square, and then not all belonging to one family. For this wretched accommodation not more than one eighth pay less than one fifth of their wages. On an average the laboring class pay twenty-five per cent. of their wages for these straitened lodgings. In Paris it is little better—in some respects worse. In Berlin, one person in every eleven passes all the indoor life in a cellar. In St. Petersburg and Vienna it is little if any better. How few appreciate the blessings of life in this broad Western world! Is it so much wonder that vice festers in the great cities of the old world? What is the prospect for the future, as population becomes more and more crowded, and our great continent gets filled up? There are great problems for the future to work out.

—THE RUM FIEND.—The following is another instance of what is becoming all too common as the fight against the rum traffic is being pushed to the gate:—

Another murder by the saloon. In Haverhill, Ohio, Dr. W. T. Northup, a leading physician, and vice-president of the County Medical Society, was a pronounced prohibitionist, and was laboring hard to secure no-license in the town. For this crime, Thomas McCoy, his brother Alfred McCoy, (Postmaster at Haverhill), and the two sons of Alfred, laid in wait for him, and shot him. After firing at him eight times, three loads taking effect, one of the sons placed his gun almost at the doctor's breast, and fired both barrels, the loads tearing out the poor man's heart.

We repeat what we have said: the saloon is remorseless; the saloon is a murderer. Words fail us.—*Nat. Baptist.*

—BOOK ROOM ITEMS.—Bro. McDonald informs us that the Hymn Book is nearing completion, so far as the copy is concerned. It will probably be toward the end of the year before it is published and ready for distribution. The Book Room is doing a constantly increasing business. They are prepared to supply Sunday schools with helps and libraries. Anyone wishing Dr. Armitage's "History of the Baptists," had better apply to the Book Room, as they have the agency for the Maritime Provinces.

Rev. David Shaw has deeded a property to the Book Room, the interest to be devoted to pushing its work.

—TEMPERANCE LEGISLATION IN NEW YORK.—We have called the attention of our readers to the veto of Dr. Crosby's high license bill by Governor Hill. A new license bill is before the House at Albany. The liquor men have had power to have its restrictive provisions emasculated to the extent that the *Examiner* admits the bill, if allowed to pass, will be an utter failure. This is but one of the numerous cases which prove that the temperance party in the United States is the great hope of the temperance movement. Moral movements, when associated with ordinary party politics, are in constant danger of being sacrificed. The highest object is to support the party, and not to give success to the movement. Temperance people are used, while their principles have no hold upon those who use them.

—HUXLEY'S ADMISSIONS.—Mr. Huxley is one of the most able of English scientists. In an article in the April *Nineteenth Century*, he states that Hume's famous *dictum* against the possibility of proving a miracle by evidence, is not concurred in by men of science to-day. Miracles are not incredible because violations of the observed order of nature, but are capable of being established by evidence. He also declares that science has not proved the identity of mind and matter, or that the one is but a manifestation of the other. The connection between these remains obscure, and science leaves the question open to be decided on other grounds. There are many who know a very little about science, and at second hand, and they make very positive statements in opposition to what Huxley declares to be the decision of the deepest scientific research. We commend Huxley's article to fledgling scientists who know just little enough to permit them to make very positive statements.

—FRIENDLY GREETINGS.—We have received from our old friend, Bro. J. H. Robbins, a copy of a paper with the above name, published in the interest of the First Baptist Church, Claremont, N. H. We are glad our brother is in a position where his talents can have full scope, and that he is pushing the work vigorously.

—PLYMOUTH CHURCH.—It will be remembered by some of our readers that Mr. Beecher, at the annual meeting of Plymouth Church, a few years ago, spoke with a sadness almost pathetic, of the prospects of the church at his death. He said he feared his great congregations were merely attracted to him as a man and a speaker, and that, at his decease, the people would scatter, and little remain as the apparent result of his life work for them. It appears as if these mournful words are about to be proved prophetic. One of the principal members of Plymouth Church has lately said that unless a pastor were soon obtained, there would be no church left for a pastor to serve. Is there not a striking lesson in this? Preachers must attract people to the truth and attach them to it, if they would do an abiding work.

—PRESBYTERIAN MISSIONS.—The Presbyterians of the United States have given $780,000 to Foreign Missions during the year just closed,—an advance of $35,000 over the contributions of the preceding year. Well done!

—CROWDED OUT.—Owing to a rush of correspondence, some editorial and other matter has been crowded out.

—THE SEMINARY AT ST. MARTINS.—The seminary building is being pushed rapidly forward. The foundation and basement are completed, and the brick work commenced. It has been decided to have the building heated with the Smead system, at a cost of $5000.

—MINISTERS EXCHANGING VIEWS.—We shall be compelled to insist that the discussion of John 3: 4 shall soon close.

Another of the fathers, among our ministers, has passed away. Rev. T. W. Saunders, of Prince William, died on the eighth, in the 86th year of his age. He was not so well known as the most of our older ministers: but he was much blessed in the earlier years of his ministry. A fuller notice will appear next week.

Ministers Exchanging Views.

I read with interest the views of Bros. Hughes and "Novus" on John 3: 5; but cannot accept either. The tendency to spiritualize and allegorize the simple, yet profound, utterances of the blessed Word is too common, and always dangerous where it is possible to avoid it. The spirit of Christ speaking through Habakkuk commanded him to write the vision and make it plain," and I do not think that Christ himself speaking to Nicodemus on a matter so vital and so practical, would speak so obscurely as the views of these brethren would compel. If he meant to have taught the view expressed by Bro. Hughes, would it not have been as easy for him to have said "word" as "water"? When in the passage before us, he said "spirit" he meant spirit; when he said "any man" he meant any man; when he said "enter into," he meant enter into; I and must have weightier reasons than have yet been given to convince me that when he said "water" he meant word, and left it without explanation. When he said "born of the Spirit" he meant it, and when he said "born of water," he meant that. And so, I take it that, to be "born of the Spirit" is to be regenerated—the real inward cleansing—and to be "born of water" is to be baptised—the symbolic and significant outward cleansing—symbolical of the real and inward, as also of the work by virtue of which it is accomplished—even his own death, burial, and resurrection. Alluding to this view, Bro. H. says in his last article: "All I have to say on that idea is that it it can be made out by any fair or reasonable exegesis that our Lord meant by the phrase 'Kingdom of God,' the Christian church, then I submit that he meant to say that a man must be born of the Spirit and baptised in water before he can properly enter into the Christian church. But I think there are few who will take this view of his language." I happen to be one of this few, if few they be, and, with your permission, I will give some of the reasons for the hope that is in me. The term "Kingdom of God" is used five times by Mat. (he also uses "kingdom of heaven" 33 times); fourteen times by Mark; thirty two times by Luke; three times by John; and eight times by Paul. The term, so far as it has any reference to this life, in my opinion, means the rule of God in the heart of the regenerate, having its visible, and to human eye, its only manifestation in the organizations brought into existence by the King himself, and by him denominated his church or churches.

John the Baptist, the promised and appointed fore-runner of our Lord, introduced himself to the Jews of Palestine by declaring that the kingdom of heaven was at hand, and by preaching the necessity of repentance and baptism in water to enjoy its privileges and blessings. Jesus himself soon followed and began his public work by "preaching the gospel of the Kingdom of God," saying, "The Kingdom of God is at hand, repent ye and believe the gospel, (Mark 1: 14, 15). And in his first commission to his disciples he sent them to "preach the gospel of the Kingdom of God."

To know what was meant by the phrase we must learn how the Jews of that day were required to understand it. To them the Kingdom of God was no new idea. The grand thought that Moses brought to them was that they were to be a nation set apart from all others, and that God himself was to be their king—in this sense a Kingdom of God with all the essentials of a kingdom—king, territory, subjects, laws; and not only a Kingdom of God, but the true type of the spiritual kingdom which was to be introduced by the New Testament dispensation—organized and established by the mission of the Messiah and his apostles—perpetuated by the continuous presence and power of the Holy Spirit, of whom all its subjects are born and by whom they are sealed—a true spiritual Kingdom of God, its King, God in the person of Jesus Christ—its territory, the world—its laws, the New Testament—its subjects, those who are born of God and become obedient to the laws of the King. Of this kingdom Jeremiah prophesied (Ch. 31: 31-34), showing the four essential points of difference between it and the kingdom of Israel—its type. Daniel also is inspired to prophesy the setting up of this kingdom, plainly announcing the time of its inauguration, also its perpetuity and universality, in the following striking words: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Daniel 2: 44. (See also Ch. 7: 14-27.)

The true conception of this new kingdom stands out prominently in these prophecies (to which others might be added). With this in our mind it is not difficult to understand how Jesus preached "the gospel of the kingdom" to the Jews. Coming at a time when they were vassals of the Roman power—deprived of every symbol of their nationality, save their circumcision, and their temple, with its worship, and yearning for a deliverer,—to them, as the nominal people of God, thus under military control, yet clinging to the ancient promise of a Messiah who should restore the glory of the old theocracy, as they thought, he might be represented as saying, "I come to you not to restore the old theocracy which has accomplished its purpose and passed away, but to establish a new and spiritual kingdom. In me Jehovah comes to you once more as a deliverer—the time predicted by Daniel is fulfilled; the new covenant promised by Jeremia has brought to you, repent and believe the gospel for the kingdom of heaven is at hand." But alas! although there was here a Simeon, who "waited for the consolation of Israel," and there a Joseph of Arimathea, who in the same spirit "waited for the Kingdom of God," as a nation the Jews rejected him and thus shut themselves out of membership in this kingdom and all the blessings that should follow, for "he came unto his own and his own received him not." John 1: 11-12.

To say that the term "Kingdom of God" meant the rule of God in the heart apart from a visible manifestation of it in church organization and church life, would be, according to Luke 16: 16, to deny that God ever ruled in human hearts until the days of John the Baptist, for this passage states "the law and the prophets were until John, since that time the Kingdom of God is preached and every man passeth into it." If the Kingdom of God is the rule of God in the heart, merely, it existed on earth in the days of Abel, Noah, Abraham, Isaac, Jacob, Moses, David, and many others in their day; but the setting up of the Kingdom of God has been *since the days of John the Baptist*, hence it must mean more than the rule of God in the hearts of his elect.

Dr. Hovey in his recent commentary writes of the passage in question as follows: "The reign of Christ begins in the soul, but by his command it passes at once into ritual and practical expression and the blessed order of church life. The ritual and order of his kingdom were not fully declared in his early ministry, but they were to be observed as soon as they were made known. . . . . The birth of the spirit stands at the beginning of the *inward* life, and the birth of water at the beginning of the corresponding *outward* life."

In this passage the King of the Kingdom himself teaches Nicodemus that it is a visible as well as a spiritual organization, which cannot indeed be seen, in its spiritual character, and for which there can be no fitness without the birth from above. Such instruction from Jesus to a "ruler of the Jews" was most natural and necessary to teach him the essential difference between "the kingdom" which he came to establish and that to which Nicodemus belonged, which was but its type. He further teaches him that even if the birth from above takes place, enabling the soul to "see the kingdom," and fitting it to be one of its subjects, entrance cannot be obtained without the birth in water, or in other words, baptism. "Except a man be born again he cannot *see* the kingdom. . . . Except a man be born of water and of the spirit he cannot *enter into* the kingdom." Note well that the *seeing* is connected with the birth of the spirit, and the *entering in* connected with the birth of water as well as of the spirit.

I believe this view to be in harmony with the genius of the gospel and whole scope of New Testament teaching, and to strike a fatal blow at baptismal regeneration which has, in all ages since the 2nd century, been the outcome of a misapprehension of this passage in the teachings of our Lord. Men are saved *outside* of the kingdom by the word and spirit of the Lord, and brought into it as "living stones," through the appointed door, and profound significant—baptism—to enjoy its privileges, maintain its ordinances, labor for its extension and ensure its perpetuity.

Tholuck in his exposition of the sermon on the Mount says: "We lay down as the fundamental notion of the Kingdom of God—a community in which God reigns, and which, as the nature of a right government involves, obeys him, not by constraint, but from free-will and affection; of which it follows as a necessary consequence that the parties are intimately bound to each other in the mutual interchange of offices of love."

To my mind the relation between the "Kingdom of God" and the spiritual churches of Jesus Christ is the same, only in a higher sense, as that which exists between this great Republic and the properly governed States of which it is composed. Each individual church of spiritual characteristics is an integral part of the Kingdom of God, as each individual member scripturally qualified is an integral part of the church to which he belongs.

In conclusion, I believe the real idea of the term Kingdom of God as used in this passage found its typical expression in the Jewish Theocracy, (Heb. 8: 5-13), was prophesied by Daniel and others as *future*, and to be "set up" in the days of the Messiah (Daniel 7: 9-14)—that John the Baptist was divinely appointed and sent to prepare material for its erection—"to make ready a people prepared for the Lord," (Luke 1: 17); that it was inaugurated or "set up" by "the God of heaven" in the person of Jesus Christ, in the days of the Roman Cæsars, (Daniel 2: 44); that the one hundred and twenty baptized believers waiting in the upper room in Jerusalem for the promised Spirit, by whose agency it was to be perpetuated and enlarged, formed its nucleus, (Acts 1: 12-15); that it was enlarged in the day of Pentecost by the addition of three thousand willing subjects, (Acts 2: 41); that its loyal subjects are visibly distinguished by a new life, [illegible] and obedience to the commands of their King, (Mark 8: 34, Acts 2: 42); that it is to continue its conquests over the hearts of men and nations until the kingdom of this world shall have become the kingdom of our Lord and of his Christ, (Rev. 11: 15; that it is to have its ultimate and glorious consummation at the second coming of its King, who shall then "deliver up the kingdom to the Father. . . . . that God may be all in all," (1 Cor. 15: 24-28).

D. G. MACDONALD,

Newton Centre, Mass., May 10, '87.

P. S. A card from every reader to whom this view commends itself would be very acceptable, as I would like to know whether or not the number is "few" who hold this view of the passage before us.

D. G. M.

Addenda.

Permit me to add a few words to my communication which appears in your issue of the 4th inst., just to hand. In asking to be concise I find that in one particular I sacrificed clearness. The insertion of the word "mainly" after the word "backed" so as to read "backed, mainly by Mr. McMaster's princely generosity, to the extent of $700,000," will approximate the thought as it lay in my mind. I did not intend to state the amount of Mr. McMaster's gifts to the University which is so honored as to bear his name. The charter provides that no degree shall be conferred in the faculty of arts until the property and endowments of the entire University shall be at least $700,000. Mr. McMaster has not, so far as I am aware, specified the exact extent of his beneficence to the University. We all know that hitherto he has invariably disappointed the expectations of his brethren by surpassing their highest hopes, and we are content to wait. My desire for brevity also led me to refer only in the most general terms to the brethren who were associated with Dr. Eaton in our recent struggle. In a note just received from him, however, Dr. Eaton modestly disclaims the lonely prominence I have accorded him. I cannot make the *amende honorable* in any better way than by here quoting from the note to which I referred to. Dr. Eaton says: "Your generous heart has led you to speak all too kindly and appreciatively of my efforts in behalf of McMaster University. You are not so fully aware as I am of the great influence exerted by Mr. McMaster in quarters more fully accessible to him than to others among us; nor of the continuous and ungrudging labors of brethren Thompson and Holman, characterized as they were by sound judgment and great ability. No one could ever have carried out successfully the duties laid upon the charter committee apart from such services as these brethren rendered. Doctors Castle and McVicar, Prof. Wolverton, Mr. Raymond, Mr. Copp, Rev. T. Trotter and others, among whom Mr. Dryden has an enviable place, rendered, each as opportunity offered, most helpful service."

Since my brevity has led to the grouping of these brethren in so much better perspective than I could have given them, I do not regret it.

Thanking you for the space allowed me and with a growing feeling of kinship for the east, I remain, yours fraternally,

J. H. FARMER.

An Evening with Mendelssohn.

On Saturday evening, May 7, a Mendelssohn Recital was given by the pupils of Acadia Seminary, which was much enjoyed by all present.

PROGRAMME.

1. Chorus singing, The Ocean Spray .....Brinley Richards
2. Rondo Capriccioso.....Miss Clerk
3. Vocal duett, Oh! wert thou in the Cauld Blast...Misses Dunlop and Moir
4. { Two songs without words..Miss Wood; Scherzo in B Minor.....Miss Sims; Andante Cantabile, Op 53...Miss Rice }
5. Vocal trio, Lift Thine Eyes (Elijah) .....Misses Pride, Sims and Wallace
6. Duett.....Misses Black and Eaton
7. Essay, Life of Mendelssohn. Miss Lovitt
8. { Andante and variations..Miss Sawyer; Spring Song.....Miss Williams; Duetto.....Miss Eaton }
9. Violin solo.....Miss Fitch
10. Vocal solo, Oh, Rest in the Lord .....Miss Hitchens
11. Midsummer Night's Dream .....Misses Buttrick and Sawyer

The duett, Oh, wert thou in the Cauld Blast, brought to mind its story connected with the poet Burns. It seems a young lady performed several kind acts for the poet during a severe illness, and he, deeply grateful, told her that if she would play to him any favorite tune for which she desired to have new words, he would do his best and meet her wish. She sat down to the piano and played over several times the air of an old song. As soon as Burns had taken in the melody, he, in a few moments, composed these beautiful words:—

"Oh! wert thou in the cauld blast
On yonder lee, on yonder lee,
My plaidie to the angry airt
I'd shelter thee, I'd shelter thee."

Mendelssohn is said to have so much admired this song that he composed an air of exquisite pathos.

Nos. 4 and 8 were specially commended, the young ladies showing good technique and excellent expression. The vocal trio, Lift Thine Eyes, was sung with much taste and feeling. The pupils in vocal music show careful training. The duetto was beautifully rendered. Miss Eaton's playing is much admired, and she well expresses the hidden meaning of the different composers. The violin solo by Miss Fitch was well played. She shows great talent for so young a player. She received a hearty encore. Miss Hitchens' solo was rendered with her usual clearness and purity of tone. The last on the programme was the gem of the evening. The Midsummer Night's Dream was composed by Mendelssohn before he was seventeen, and was played for the first time as a duett on the piano by his sister Fannie and himself. It was not till some years later that he completed the music to Shakespeare's great play. This charming composition ended a very pleasant evening, long to be remembered by those present. It is a self-evident fact that Acadia Seminary is doing a good work for the young ladies, and all may well be proud of the institutions which grace our hill.

ONE PRESENT.

Ordination at Billtown, N. S.

An Ecclesiastical Council convened in the vestry of the Baptist Church at Billtown, May 12, at 10 o'clock, a. m., for the purpose of considering the advisability of setting apart to the work of the gospel ministry Bro. F. H. Beals, B. A. Rev. J. L. Read was chosen moderator and G. R. White secretary. After prayer by Rev. S. B. Kempton, M. A., a statement was made by the church relative to the call of the council.

The following churches sent delegates: Berwick, Rev. E. O. Read, Randall Illsley (Lic.) and Edward Parker; Wolfville, Rev. Prof. Keirstead; Upper Aylesford, Rev. J. L. Read and G. W. Eaton; Canard, Rev. S. B. Kempton, M. A.; Pereau, Rev. David Freeman, M. A., W. M. Sandford and Deacon Assel Bently; Canning, Deacon L. C. Woodworth and E. M. Beckwith; Kentville, Rev. S. McC. Black, M.A., G. E. Masters and T. H. Borden; Cambridge, Deacon F. Webster and James Craig; Lawrencetown and Valley West, James Beals, John A. Brown and W. E. Palfery; Billtown, Deacons C. E. Parker, W. C. Bill, M. P. P., and Bro. E. Illsley.

The following brethren were present and invited to seats in the council: Bros. Isaiah Dodge, J. Bigby, Austen T. Kempton, W. S. Sweet, H. B. Sweet, D. D. Morse, L. A. Palmer, J. E. Dunham, George Patterson and G. R. White, [illegible] aid to assist.

The candidate was then asked to make a statement to the council of his conversion to God, call to the ministry, and views of Christian doctrine, which he did in a clear and concise manner. Questions were then asked by members of the council, after which the candidate withdrew, when the council unanimously passed the following resolution, moved by Rev. E. O. Read:—

Whereas, The council has heard with pleasure the statement made by Bro. Beals with reference to his conversion to God, call to the ministry, and views of Christian doctrine;

Therefore resolved, That we proceed with his ordination.

On motion, it was resolved that a certificate of ordination be presented to Bro. Beals, and that a copy of the minutes be sent to the MESSENGER AND VISITOR for publication. Arrangements were made for an afternoon session, when the council adjourned to meet at 2 p. m.

The following was the programme of the afternoon: Preliminary exercises, Rev. S. B. Kempton; sermon, Prof. Keirstead; ordination prayer, Rev. David Freeman; right hand of fellowship, Rev. J. L. Read; charge to the candidate, Rev. H. O. Read; charge to the church, Rev. S. McC. Black; benediction, Rev. F. H. Beals.

G. R. WHITE, Clerk.

This, That, and the Other.

—A little boy's first pair of trousers always fit if the pockets are deep enough.

—A piece of ground on Broadway, New York, 25 by 100 feet, was sold the other day for $356,200—at the rate of $4,500,00 per acre.

—A district on the west side of Chicago, covering an area of five blocks each way from a center, has a population of 50,000, and but two churches for their accomodation. In the same district there are 325 saloons and 259 houses of ill-repute.

—Fifty years ago the imports and exports of India amounted to £21,000,000; in 1885-6 they reached £150,000,000, and they are still growing.

—The most costly water color in the world measures 10½ by 14½ inches, and is valued at over £1,800. This water-color, by Meissonier, represents a horse-soldier on out-post duty.

—A tree will only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is this: "What is the inclination of my soul? Does it, with all its affection, lean towards God or away from him?"

—It is the duty of every man to stand firmly to his convictions. But there is a duty prior to this—the duty of *having* convictions. Thousands have none. Study of the Word of God will supply them, and of the right kind, too.

—The largest organ in the world has just been completed and placed in the Lutheran cathedral church at Riga. The colossal instrument measures thirty-six feet in width, thirty-two feet from back to front, and is sixty-five feet high. It contains no less than 6,826 pipes, distributed among 124 sounding-pipes.

—Sir Wilfrid Lawson tells a story:—A man was going along the highway and he saw a well-dressed man with rings on his fingers lying in the gutter, and there was a pig wallowing in the mire. The man said, "People are known by the company they keep," upon which the pig got up and walked away.

—"I *am* a soul, and I *have* a body," writes Rev. Charles Voysey, in the *Fortnightly Review*—a thing which has often been said before, and which, alas, men so habitually forget.—*Index.*

—To repress a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defense in gentle admission—these sometimes require a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven:—*Caroline Gilman.*

—*Western Recorder*: The old colored man, who prayed the Lord to deliver some of the members from their *upsetting* sins, spoke very appropriately as he alluded to those who drink whiskey.

—In 1813 Protestantism in France did not count 150 pastors, and had not a single establishment of charity, education, or evangelization. That Church has now over 900 pastors, 37 homes for orphans, 42 retreats for the aged, two convalescent reformatories for prisoners, beside asylums for the blind, deaf and dumb.

—In one single, quiet hour of prayer, the soul will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—*H. Bonar.*

—Here is a good example of the timely editorial wisdom of the *Northwestern Christian Advocate*: "A crusty man, a cynical woman, or a cross child will disenchant, chill, and tangle an entire household. One cheery Christian inspires a whole church, while one bilious disciple modifies a Christian circle in the wrong direction. There is even cash value in a hopeful man. Surely it would help the world wonderfully if the gospel of cheerfulness could be preached and practiced all the year round."