

Messenger and Visitor.

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A large number of our subscribers have not yet paid their subscription for the MESSENGER AND VISITOR for the year 1885. They will do us a great kindness to remit at once. Some are sending the advance subscription of \$1.50 for next year with the \$2.00 for this. How many will send us \$3.50 before the end of next week? Please remit promptly, as we are in need of funds.

THE FOLLOWING is from Mr. Gladstone's "manifesto" just issued, and gives this veteran statesman's idea on a question of considerable interest among ourselves: "The rule of our policy is that nothing should be done which can be better or as well done by voluntary effort, and I am not aware that, either in its moral or even its literary aspects, the work of the state for education has as yet proved its superiority to the work of the religious bodies or of philanthropic individuals."

The statement of fact in the above holds good in this country with still greater emphasis than in England. In no respect is the work of state institutions of learning in these Provinces superior to that done by those of the various denominations.

We commend the statement of policy to our wise legislators. Why squander our revenues on educational work which can be as well, if not better, done by institutions supported by voluntary contributions?

There is a great deal of useless repetition about clinging to the "old church." Many church members upon leaving home to settle elsewhere permit their membership to remain in the church with which they have been connected, and consequently their influence and labors are often lost to the Master. A church member ought always to take his letter with him and even if he sojourns in a place but a short time should put in his letter with some Baptist church. It is just as easy to secure a letter of dismission from the church with which he has recently united as from the "old church" at home.

This is excellent advice. Many churches are cursed by the presence in their community of members of outside churches who will not unite with them. Their presence, under such circumstances, produces discouragement. Their example affords an excuse for people who believe themselves converted to delay baptism and union with the Lord's people. Some of them become religious tramps. We have found, however, that the real reason, in most cases, why members going to another place do not unite with the church there, is a low state of spiritual life, which makes them all too willing to be released from the claims of actual church membership. Often they attend worship with another denomination—if pressed too hard to take their place in their own church where they live—for the same reason. The love for the old church is often but an excuse. However this may be, it is a fact that no real church membership can be held except where our lives. Here only can church duties be done, and discipline be exercised. The more we insist and act upon this understanding, the better.

J. B. Gordon said recently, "a church has no right to discipline a man for getting drunk, when it does not discipline him for drinking." Is not this right? The only reason, perhaps, why the man who drinks does not get drunk is because he can bear more liquor than another without drunkenness. Be this as it may, the influence of the man who drinks and does not get drunk is more pernicious and dangerous than that of the drunkard, and there is less excuse for it. In the one case the example leads to imitation, in the other, it acts as a warning. In the one case the man drinks when he has more power over himself to abstain, in full view of the fact that he is leading others to begin the indulgence who may not be able to restrain themselves from an excess which might ruin them and disgrace their friends. In the other case the man drinks because he is over-mastered. Yes, if we discipline for drunkenness, let us also for drinking.

LOOKING BACK UPON my writings for the last twenty years, I believe that their failure has been in very great part owing to my compromise in the infidelity of the outer world, and my endeavour to base my pleading upon motives of ordinary prudence and kindness instead of on the primary duty of loving God—foundations other than which no man can lay.

These words of John Ruskin in *Forerunners* are as pathetic as instructive. Looking back from the grave side this brilliant writer is oppressed with despondency at the failure of a large part of his life. This has not been due to the want of desire to do good, or earnestness in seeking to do it. In the quiet of old age, on a review of the past, and in light of prolonged observation and experience, he comes to the conclusion that failure has been due to the lack of appeal to the highest of all motives—love to God.

Is not this true? Men cannot be raised very much by appeals to their selfishness. This is the motive which rules in all sinful actions, and cannot be expected to be the

lever to raise men out of sin. Nothing but a grasp of what is highest can raise men above what is lowest. Here is a lesson for all workers for the good of men. Do not think any too low to respond to the highest motives. God keeps a place for himself in men's souls, and the appeal to love God because of what he is and has done will meet with a response as long as the heart is not altogether emptied of capacity for good.

THE EARL OF SHARPSBURT is dead. He reached the age of eighty-four. No peer of Great Britain has ever had a reputation more unblemished, or has pursued a career more filled with all that is ennobling and philanthropic. He has ever been the champion of the laboring classes, and of the needy generally. An ardent evangelic careworker, he has been identified with all the work of this section of the episcopal church. His services were ever at command, however, in the interests of all good objects, whether in connection with his own body or with others. He will be much missed from the various public gatherings at which he was ever ready to act as chairman. May his mantle fall on many of his class.

THE FOLLOWING gives the latest law proceedings against the Mormons:

Three convictions for unlawful cohabitation were secured in the District Court on Tuesday, Sept. 29th. Bishop Hiram B. Clawson was sentenced to the full extent of the law, which is six months imprisonment and \$200 fine, and costs. Truman O. Angell pleaded guilty, and was fined \$150. I. W. Sears, assistant superintendent of Zion's co-operative store, pleaded guilty, and was fined \$300. He promised to obey the law in future, and to counsel others to do so.

There is a rumor that there is soon to be a general migration to Mexico, where, it is said, a large extent of territory has been purchased, rich in agricultural and mineral capabilities.

IN THE NEW YORK correspondence of the *Watchman* the following:

While abroad, Mr. Talmage preached and American newspapers told about the audience he drew together and entranced by his oratorical efforts. But it was not reported by any journal this side the sea that the Brooklyn pulpitist begged the privilege of preaching in one church and was refused twice, but after the third entreaty was admitted. We are prepared to prove the statement when we say that three times he asked for the use of a chapel in which to tell the people how the gospel is preached in a certain famous city in America.

Mr. Talmage is too good a preacher to need to subject himself to such humiliation as this. It shows, however, that great and good men may have weaknesses, and be wanting in a keen sense of propriety.

JOSEPH COOK.—We are glad to learn that Joseph Cook, the famous author and lecturer, will deliver his noted lecture on "God in Natural Law," in Assembly Hall of Acadia College, on Monday evening, 26th inst. Mr. Cook has not only the power of discussing the large subjects which he treats in a popular way, but which is specially important, he leaves a deep religious impression on his audience. We hope he may have a large audience at Wolfville, as we are sure it will be an occasion of profit and delight to the hearers.

APPROACHING DISESTABLISHMENT.—The *Record* (Episcopal) last week published special returns of the opinions of parliamentary candidates as to Disestablishment. These carefully-tabulated returns extend to five pages. The *Record* says:—"Briefly summarized they stand thus:—There are 1,061 candidates seeking election in England, Scotland, and Wales. Of the Liberal candidates, 403 are in favour of Disestablishment, and only 37 against it, while 33 refuse to give any information. As to the remaining 106, we have been unable to obtain any information. There are at present 482 Conservatives before the constituencies, and they to a man are against Disestablishment. Some of the Liberals are in favour of Disestablishment in Wales only, and some in Scotland only, whilst others go for it in Scotland and Wales only. These may be classified thus:—3 in Wales only, 14 in Scotland only, and 10 in Scotland and Wales only. A similar classification may be made of the Liberals who are opposed to Disestablishment.—11 oppose it in England only, and 3 in England and Wales only."

AN EXCHANGE refers to the relation of Romanism and Crime, and furnishes the following statistics:—"In Scotland the proportion of Romanists to the rest of the population is nearly as 1 to 64 but the number of their prisoners is 1 to every 46 of their own population, whereas among the whole of the other population put together, the prisoners are 1 in every 122. Put it in another form. Of the British population in Scotland the criminals are about 22 per 1,000, among the whole of the rest of the population the proportion is about 8 per 1,000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, nearly three times the amount of crime which is produced by the same proportion of all the rest of the population, including all the other de-

nominations and the multitudes of those who practically belong to no denomination.

In England the case is still worse. The number of Romanists in England and Wales is about a million and a half; that is, about 1 in every 15 of the whole population. But among the Romanists in England the proportion of prisoners is 25 per 1,000, whereas among all the other population it is under 6 per 1,000. In another form, Romanism in England gives one prisoner for every 38 of its adherents, whereas the proportion of prisoners among the whole population besides is only one in every 137. That is, Romanism in England, in proportion to the number of its adherents, is chargeable with five times the amount of crime which can be charged against the same proportion of the whole of the rest of the population put together." The article concludes:—"The statistics of our own country (U. S.) show about the same proportion of Roman Catholic criminals in our population, and applying the rule, 'By their fruits ye shall know them,' our Romish friends have reason for deep humiliation in view of the alarming delinquencies of those trained under their system."

AT OUR MINISTERS' MEETING last Monday, Dr. Hovey talked concerning the scarcity of young men in our colleges who have the ministry in view and the reasons therefor. One of the chief reasons he gave was the want of spirituality in our churches and among ministers themselves. When a meeting-house becomes a place for public entertainment instead of prayer and instruction and worship, no wonder that young men, unless they are naturally eloquent and can "draw" a large congregation and a large salary, hesitate about entering the ministry. In order to counteract the demands of our churches the new Version should read, "Pastors and orators" instead of "pastors and teachers." Eloquence is desirable as a subordinate faculty, but when it is made the only gift that gives salary and position we shall have a few Beechers and Murphys, with all the rest of the ministers in full chase for the same popularity, and also the same general decadence of spirituality and power.—*F. F. B. in Christian Secretary.*

How to Have a First-Class Minister.

ROSS C. HOGGINTON, D. D.

Have you a good, successful minister in your Church? If not, why not? Are you not in a large measure responsible for the present unsatisfactory state of affairs? As a layman, and perhaps an officer in the Church, you have been neither timid nor slow in pointing out the failures and imperfections of your pastors, and sometimes you have not done it in the best of spirits, nor with the most Christian consideration of his rights and feelings. You have very promptly, and perhaps almost imperceptibly, told him how he ought to preach, how long his sermons should be, and what particular class of his hearers he should make the most effort to please.

I do not wish to force myself or my opinions upon your attention, but out of sympathy with your pastor and with you, because I wish to see you working together in perfect harmony, and thereby attaining and maintaining success in the Master's cause; and because I really think you need a little kindly admonition and reproof, which I trust I may be helped to give you in the right spirit and in the right words, I venture to assure you that you may, nearly always, have a first-class minister (at least so far as the glorious results of his work are concerned) and to point out one or two methods by which you can personally help him to become such. To begin with, you must stop finding fault with him, especially before weak Church members, children, and irreligious people. He has a special mission to all such, and you must not undertake to shake their confidence in him, or in any way, to hinder his work among them. God and his truth and his work are all concerned in this matter, and you must be careful how you array yourself against them. If you can not heartily commend your pastor, do not assume to judge and condemn him. To his own Master he standeth or falleth. If he be a true and honest man (as we certainly must suppose him to be), he does not come to you with a mere essay or literary production to be criticised and accepted or rejected as such. He comes with a message from God; and though he may be "slow of speech," and may not come "with enticing words of man's wisdom," it is your duty to listen with a prayerful spirit, and to receive all the food which the Holy Spirit can impart to your soul through the Word. It will be sometimes more and sometimes less than you expected, but you will rarely fail to gain some refreshment and substantial nourishment. You may be a very learned man, and a very important member of the Church and the community, and I am thankful that the Church gathers many such into her fold, as well as the obscure and the illiterate—nevertheless,

if you expect to amount to much as a practical Christian, or to be of much value to the Church you must enter the sanctuary as a humble and reverent worshipper, seeking for all possible good in all the services especially in the Word preached. God can not or will not, always send just the kind of a messenger that you prefer. It is enough for you that he send a messenger, and the promise is that you will be instructed and helped, if you only "take heed how you hear." There is an alarming tendency among our Church-going people to test every part of our Church service, from the singing to the praying, and the praying and preaching, by worldly standards. The spiritual life of the Church is seriously hurt by this tendency. I pray you, my brother, be watchful and not fall into this error. You can get artistic music, and an intellectual feast, in the form of a lecture, or a fine oration, almost any evening, for a half-dollar; but the sweet and helpful influence of a heart-felt song of praise to God, and the soul-strengthening wisdom of a true sermon, only come to the true worshipper who goes to the sanctuary to meet God; and these blessings are found in the humblest place of worship quite as often as in the costly and more pretentious temple.

Do not seek you to flatter or even to praise your minister; but he asks you to tell him frankly, when he helps you. In that way he will find out that he is accomplishing the work to which he is called, and will feel a courage and a zeal which no ordinary difficulties can overcome. If he be a true man, he does not care to have you praise his rhetoric, however beautiful it may be, or to tell him how fine his language, or how profound his thought; but he will be thankful to know that he has helped the thinking and the living of his people, and thereby made the world a little brighter and a little better for them. You remember the old story of the difference between the oratory of Cicero, and of Demosthenes. When Cicero finished one of his orations, the people would cry out, "What a splendid oration!" But when Demosthenes finished one of his tremendous speeches against the encroachments of the Macedonian power, the people said not a word about Demosthenes or his eloquence, but he cried, "Let me see that Philip!" They were so full of the theme that they forgot the man and were ready to do the thing that he desired. The genuine minister has an intense desire, in this particular, to be like the Athenian orator: he longs to see the result of his labor in the lives and actions of his people. By properly hearing, and faithfully practicing the word, you can afford your minister a wonderful amount of valuable help; and a half dozen, even, of such hearers and doers, will make a first-class minister out of any man sent of God so far as the permanent and blessed results of his work are concerned.

Another way in which you can help your minister to be a good one is always to be in the pew whenever you expect him to be in the pulpit. Whenever a minister whose heart is in his work, sits down in the quiet of his study to prepare a sermon, his mind immediately rests upon his people and their immediate spiritual necessities, as revealed to him in his public or private intercourse with them; and he prayerfully aims to meet those necessities. He often has a few more special cases in mind, and feels that God has given him a special word for such, and if he feels sure that his people will be in the sanctuary to meet him when the Lord's-day comes, there will be a point, and a force, and an adaptation about the sermon that under other circumstances it would lack. But if, on the contrary, he goes to the pulpit to find that some unlooked for and merely nominal hindrance has kept quite a number of his flock at home, and that the very ones he specially desired to reach are absent, there will at once come over him a feeling of disappointment and discouragement too deep and bitter to be expressed in words. Such an experience, often repeated, takes the heart and hope all out of a minister, and, in spite of all his gifts and graces, there will be a perceptible letting down in the quality of his preaching. There is no inspiration in empty seats; and it will be well for laymen to remember that God does not bless empty seats. A certain New England minister used to say that on a stormy Sabbath morning he found out who his effect were.

Another vital reason why you ought always to be in your place on the Sabbath is that with the present demand for short sermons, it is impossible for any minister to give a full, well-rounded and satisfactory treatment of the important theme in one service. He must present it again and again, from different standpoints, and in his various hearings upon the wants of his people, until the work may be said to be well done. Now if you allow yourself to be absent now and then the minister's teaching to you will be of a fragmentary and imperfect character, very unsatisfactory to him and to you. You are liable to

misunderstand him, or not be in full sympathy with him, and you will probably grow more and more indifferent to him and his words.

It is inevitable that even the best minister will sometimes try your patience with a poor sermon. You will realize it, but not so keenly and regretfully as he. And yet it is the best he can do under the circumstances. His interruptions and extra work have been such during the week that better preparation was out of the question. Instead of impatiently blaming him, in thought or word, you ought to good-naturedly excuse him. You ought to bear it cheerfully if he can. You only have to hear it once, and are done with it; but he has to live with it, waking and sleeping, for several days, and probably his troublesome ghost will haunt his dreams for some nights to come, now that it has fallen dead in the sanctuary.

If you are irregular in your attendance at Church, you will probably so time your visits as to get all the poor sermons, and to miss many of the good ones, and your general impression will be unfavorable. You must, in all fairness, judge the average minister by his average work at the pulpit, and not by an occasional sermon.

In the estimate of your minister's ability you are not to forget that he is undergoing the severest test of speaking to the same congregation, on the same general subject twice every Sabbath, year after year. You take the most brilliant and witty campaign orator, or the finest lecturer, or the most persuasive lawyer, or the most noted congressman, and put him to a similar test, and see what the result will be. You let the great evangelist, or the star preacher, who comes along once or twice a year, and fairly carries you off your feet with his eloquence, try his well-prepared and well-worked sermon on the same audience every week for six months, and see how thoroughly the people will weary of him. When you think fairly of this matter your wonder will be not that our ministers are not more brilliant, but that they maintain so high an average in their pulpit ministrations as they do.

Of course in what I have said above, I refer only to conscientious, wide-awake, industrious ministers, who are devoting their entire energies to the good of the people. If you have a ministerial drone in your pulpit, a man who thinks he has a "monopoly," and is evidently bent on enjoying it so long as the people will endure him, of course I don't expect you to be interested in him. I can't well see how you will get much good out of him. The best you can do is patiently to endure him, and be in your place with the stubborn courage and persistence of a martyr, for the sake of our example, and to the good of the Church you love. But my private advice to you is to cease not your efforts, in every dignified and proper way, until you get rid of him. Such a case is usually chronic, and therefore hopeless.

From Our Exchanges.

Exchange: Sanctified common sense says to the pastor: "Don't preach an hour when you haven't had an hour's matter prepared. Don't pray us into a good condition of mind, and then pray us out of it. Let the fleece that God has wet with His dew wash our faces; but don't turn the fleece itself into a hard towel to dry us off again. Give us something to first think about and then act on. Leave mere words which are an empty sound and solemn void," to him who "feeldeth on the wind." Sanctified common sense, says to the new prayer-meeting talker, "Brother, give us five minutes of real, heartfelt, melting experience, and three minutes of earnest supplication, and more good will be accomplished in one night of such testimony than six weeks of moaning and groaning, sighing and sobbing, over the 'coldness of the church.'" Take fifteen minutes in the closet, and five in the prayer-meeting, and see, when twelve to twenty take part, what a power there is compared to the efforts of three or four.

Sanctified common sense says, if God's work is to be revived, it must be in our own hearts and homes first, then in our churches; and every sensible, godly man and woman knows that when they have "eased their soul" in closet confession and prayer, it is easy for them to unburden in testimony. "Pray to thy Father in secret, and thy Father, which seeth in secret, will reward thee openly." God never needs a man to tell where he has been, and what he knows; for He who knoweth doth make it known.

Canadian Baptist: The stage actor speaks before his audience. It is the special mission of the preacher to preach to his hearers. An expression frequently on the lips of the greatest of preachers—"I say unto you"—shows what preaching should be in this particular respect. Preaching should not be made an exhibition, however impressive and thrilling it may be as such; it should be an address to the intellects, hearts, and consciences of

men. The man whose soul is charged with spiritual electricity should beware of the temptation to indulge in a splendid exhibition of brilliant pyrotechnics. The lightning flashes should be merely the accompaniments of the burning thunderbolts of truth shot through the consciences of men.

Baptist Weekly: The latest description of Baptists we have seen reported as "Trunk Baptists." The people thus designated are especially numerous in the Western part of our country. They are such as keep their church letters in their trunks after removing to a new place. The *Central Baptist* says: "No man can tell where a confirmed 'Trunk Baptist' may turn up, but one thing is certain, the chances are against his becoming conspicuously useful in a Baptist church."

Zion's Herald: We beg all our friends to read the following paragraph:

Just before the author of "Stepping Heavenward" was called to the heaven she loved and longed for, she said, "I prayed this morning that I might be a comfort today to everybody in the house." And she was, for her friends noted that despite great physical exhaustion, "She was in a sweet and gentle mood all the afternoon." How precious are such moods! When every one in a family is in a sweet and gentle mood, the life of the household is as the soft music of an Aeolian harp. Its labors seem light. Every eye is beaming and every heart glows. Happy household! Would there not be more such joyous homes if every inmate of every house earnestly prayed every morning, "Lord, make me a comfort today to everybody in the house?"

W. Chris. Advocate: To be a successful pastor one must not only call on his parishioners but he must call in a sympathetic mood. He must not attempt to converse with them while still thinking about the sermon he was working on in the morning. He must lay that aside. He must forget the last call he made, and the one he is to make next. He must put himself wholly into the call he is making now. His soul must take hold on the case in hand. If he is absent-minded and un sympathetic his work is largely lost. He must be thoroughly in every call he makes or his presence in the house will produce alienation rather than confidence and love.

Christian: A young mother, while dressing a very young child a short time ago, said rather impatiently: "You are such a queer-shaped little lump of a thing, it is impossible to make anything fit you."

The lips of the child quivered, and looking up with tears in its eyes, it said, in a deprecating tone, "God made me."

The mother was rebuked, and the "little lump" was kissed a dozen times.

How many women there are who seem to forget that God made the human form, and that he had correct ideas of its true proportions. They are not at all willing to grow after the pattern which the Lord ordained. They cramp their feet, and compress their waists, they distort their bodies, ruin their health, and cut short their lives. The apostle has taught us that our bodies are temples of the Holy Ghost; and who is there that has the presumption to cramp and distort and injure forms which God has made to be temples for the indwelling of his Spirit? When once the sacredness of the human body is understood, a Christian woman will no more distort her form and ruin her health by yielding to the dictates of pride and fashion, than she would curse, or swear, or get drunk.

Literary Notes.

The October number of the *Century* completes another volume. It contains: "The Great River of Asia II," "A Study of Independent Journalism," "The Summer Haunts of American Artists," "An article on the Canadian Pacific Railway will interest Canadians, and other fugitive pieces, besides songs, stories, an installment of 'The Bostonians,' several papers of the War Series, and the usual Special-Departments. We have received a copy of a pamphlet entitled, 'Gurabathi and Herriamah.' It is from the pen of our missionary, Miss C. A. Archibald, of Bimlipatan. It is the story of the life, conversion, and work of the Telugu man and woman named Gurabathi. It is told in a graphic, pleasant way, which must hold the attention of every reader. It shows us something of what converts from heathenism have to bear, and, incidentally, throws considerable light on many Telugu customs. It must be very interesting to all our people: for it tells of the struggles and labors of those who were converted from idolatry, a remarkable way, and who had begun work for Christ on a part of our mission field before our mission was begun. It has an introduction by John March, Esq., and a map of the Telugu country. It is hoped that one thousand of the pamphlets may be disposed of in our Sabbath schools, mission bands, and homes. We are sure that this narrative would be helpful to greater interest in our foreign mission work. The price is 10 cents per copy. It can be ordered through Bro. John March, St. John's.