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SAINT JOHN, N. B., WEDNESDAY, MAY 11, 1887.

NO. 19.

—FARM.—Donald Murray, in the *Standard*, declares that the secular press of the United States is subsidized by the Roman Catholic church, and largely under its control. He sees in this alleged fact, cause for grave alarm. To the proof of his statement given below, may be added the fact that the secular papers of the U. S. have nothing better than sneers and rebuffs for Dr. Fulton, who has resigned his charge in Brooklyn, to give himself up to work among the Catholics of America. Dr. Murray says, among other things: "Let us illustrate; take up again for a moment the famous McGlynn case. This man asserted his manhood against the oppression of the Archbishop. He was a good Catholic; he had violated none of the rules of his church. He simply claimed the right to think and act for himself on political subjects, and in political matters. Now, suppose a man had come out from the Baptist ranks on the question of restricted communion; or an Episcopalian had denied the apostolic succession; or a Congregationalist had swept out into the sea of New Theology, what would have been the result? Why, the secular press from Plymouth Rock to San Francisco Bay, would have held him up for public admiration! He would have been the hero, who deserved to have his name written in letters of gold, and hung up in the courts of Chicago. When Theodore Parker assailed evangelical religion; the secular press cheered him to the echo! Prof. Irving of Chicago owes not a little to newspaper puffing! Heber Newton in New York became the pet of the papers the moment he was supposed to be at war with orthodoxy. But when McGlynn simply asserted his manhood, the press rebuked him, reminded him that he was a Catholic, and ought to lie down, and allow himself to be trodden on. Journals that were proverbial for their love of liberty, and resistance to ecclesiastical tyranny, when exercised by Protestant sects, were dumb as oysters, or as sleek and shy in their reports of the priest as if they had been the hired allies of the Roman Propaganda."

What does this mean? Simply that Rome has subsidized the secular press. The press is afraid of Rome, submits to Rome, panders to Rome.

—NOT SO WELL DONE.—The Executive committee of the Baptist Mission Union of the United States, have published a statement and appeal. From it, it appears that the "good standing made at the close of the financial year, was due, not to the increased liberality of the living; but by the bequest of the departed. The 650,000 Baptists constituting the living constituency of the Union, gave but \$248,259. The Committee felt the strain put upon them, to carry on the work with straightened means, and appeal to the Baptist people to adopt the weekly offering system, in some form. When will our people adopt this Scriptural rule for giving?

—ROSSIA.—Dr. Hamlin, president of Roberts College, Constantinople, in an article in the *Forum*, declares that the Serfs of Russia are liberated from military and not from philanthropic considerations. The Czar and his advisers were convinced by the Crimean war of the inferiority of the Russian soldiers, because of want of education and intelligence. The Serfs were freed and efforts were made to educate the peasantry by a system of common schools, which, at first, did not succeed, however. It was all in the hope of making them better soldiers. The people are terribly oppressed by taxation. With the use now of \$76,000,000 which the Czar is trying to float, the public debt of Russia will be \$2,500,000,000. The interest on this debt is over \$130,000,000 per annum. In order to meet the annual deficits, new loans must be negotiated every year, notwithstanding the grinding taxation imposed. This is a sorry outlook for this great monarchy.

—PLANS OF SYSTEMATIC CHURCH WORK.—A copy of the Plan of Systematic Church Work has been sent to each of our pastors, and quite a large number have sent to have their churches supplied. Let the organization for work be pushed. It will require patience. Some will be inclined to give up in despair; but if there is persistency, in due time such can be accomplished. Do not expect too much at first, but be encouraged by a measure of success to persevere. Gradually more will be brought into line with the workers. At first, it may be, that the chief attention must be given to the inactive members of the church; but this is the surest preparation for aggressive effort upon the unconverted.

—MISSIONS IN RUSSIA.—Russia is the most oppressed country in Europe. Still the people are not inessential to the despotism under which they are. It is not so much to be wondered at that the nihilists strike at the iron hand that is crushing the nation. Not only is all approach to civil liberty withal religious freedom is also denied the people. The Greek church is established by law. To preach doctrines contrary to this church, or for her members to desert her fold, is considered an offence rendering liable to punishment. Not long since two men denounced illegal worship, which the Greek church upholds. They were condemned to penal servitude. The people, however, are feeling the chains more and more, and can be seen by the following reference

\$2,000, gave presents to those who called upon him and ordered the schools to be made recipients of government grants.

—ADOPTED.—Dr. Clark, of McMaster Hall, has accepted the call to the pastorate of the Baptist church in Hamilton, New York. This will be a great loss to our Theological School. He has won a high place in the esteem and good will of the students and our people generally, by reason of his ability, worth and kindly Christian courtesy. May the blessing of God attend him.

—MORMONS.—All our readers may not know that there are two rival parties among the Mormons. There are those who adhere to polygamy and accept the teachings of Brigham Young generally. These constitute the bulk of the Latter Day Saints. There is a small party that follows Jos. Smith, Jr., the son of the founder of Mormonism. These reject polygamy. In 1878 they numbered 17,928. To-day they have a membership of 19,236. Last year there was a gain of 1,306. They are very active in propagating their faith, having agents scattered over Europe and America.

—GAINING.—In a private note accompanying the communication which appears elsewhere, Dr. Hopper says:—"I have made quite a gain since I came. My cough has been greatly lessened, my weight has increased some six or seven pounds, and my general health improved. I hope to go home in about a month, and shall take with me the apparatus that has done me so much good. I begin to grow reticent without work, but for a time at least shall have to content myself without undertaking anything that will be taxing to my strength."

We hope our brother may resist the temptation to begin work too soon, which ever bests an energetic man, and not run any risk to his health, upon which power to do good so largely depends.

—GOOD ADVICE.—Gov. Withrop, as a magistrate, said to the people: "When you see infirmities in us, you should reflect upon your own." We commend this remark, which has in it the essence of a volume of sound philosophy, to brethren who see faults in their pastors and to worldly people who see inconsistencies in Christians. Subscribers who see imperfections in editors might also consider it with profit. This remark of Gov. Withrop suggests our Lord's statement: "First cast out the beam out of thine own eye, and then shall thou see clearly to pluck the mote out of thy brother's eye."

—TORONTO BAPTIST COLLEGE.—Our Theological School closed for the summer holidays on the 28th of April. Expecting to receive an account of the exercises from a correspondent, we have made no reference to them. They were held in Jarvis street church. Three were held, after completing the full course—J. B. Kennedy, W. I. McKay and J. M. Moore. The following five completed the English course: A. Dewar, W. S. Newton, P. A. Tinkler, T. C. Sontag, and H. E. Maider of Mahone Bay, N. S. None of these brethren come to the Maritime Provinces to labor.

—THEY GO TOGETHER.—When men begin to deny the Divinity of Christ, his atoning work, or the doctrine of future and eternal punishment, it almost always ends in a rejection, more or less pronounced, of the inspiration and consequent authority of the Bible. The reason for this is not hard to find. These great truths are so plainly taught in the Bible that they stand or fall with it. It is also true that the rejection of one of the doctrines mentioned above is usually followed by the rejection of all. They stand or fall together, just as the authority of the Bible stands or falls with them. This is owing to the fact that one common truth underlies them all—that of the sin and guilt of the race, and that doubt about them usually results in skepticism as to the terrible merit of sin. The fact that various truths and errors are so associated together that it is almost impossible to reject one truth and accept one error without doing the same with so many others, should make people very careful to heed the old maxim, *obsta principibus*.

—PERSECUTION IN RUSSIA.—Russia is the most oppressed country in Europe. Still the people are not inessential to the despotism under which they are. It is not so much to be wondered at that the nihilists strike at the iron hand that is crushing the nation. Not only is all approach to civil liberty withal religious freedom is also denied the people. The Greek church is established by law. To preach doctrines contrary to this church, or for her members to desert her fold, is considered an offence rendering liable to punishment. Not long since two men denounced illegal worship, which the Greek church upholds. They were condemned to penal servitude. The people, however, are feeling the chains more and more, and can be seen by the following reference

to the case mentioned above in a Russian paper:—"The sentence does not prove that the two men are wrong, and the orthodox church right." What it proves is this: that the authorities fear light and liberty, that they are engaged in what Emerson calls the mad attempt of making waves run up hill. Persecution always defeats its own object. The truth is spread by the punishment of its witnesses. Oppression overreaches itself. Evidently the day is breaking even in Russia. What these good men have said openly thousands think secretly. The Greek church, like the Roman, can not extinguish the light of the sun. Despite all its efforts the night of superstition will give place to the day of faith and freedom.

—THE TEMPORAL POWER OF THE POPE.—The Pope cannot be satisfied with spiritual powers. Assuming to be the vicar of him who had not where to lay his head, he craves lordship over nations. He seems to think that the wheel of progress can be turned backward, and Italy be once more subject to his will. It is an impossible dream, it is to be hoped; still he is said to be willing to become reconciled to the Italian government on the following modest conditions:

1. The Pope will advise the Royal Archducal and Ducal families of Naples, Tuscany and Modena to renounce all claims to sovereignty in favor of the Holy See.
2. The Pope will crown Humbert King, granting him and his Catholic descendants territory in Italy in fee.
3. The King will govern the whole kingdom with full royal rights, but will acknowledge the Pope as a sovereign and pledge himself to rule according to the dictates of the Church.
4. The King will reside in Rome.
5. A territory, including Leonine City and part of the Tiber shore, will be allotted permanently to the Pope, with absolute ruling and proprietary rights.
6. A special convention will be concluded, fixing the amount Italy shall pay to maintain the Papal household.

—VEVUINUS.—Mr. Cuff, pastor of Sheepshead Tabernacle, London, describes a visit to Vevuinus in *The Baptist*:—"Vevuinus is too horrible to depict, though we went to the very edge of the awful crater. It was very exciting the way we went up, and belched and vomited as though all hell were let loose in its bowels. It was a most lovely day, but a curious construction, and carry ten persons. They are so built that you sit on a level plane as in any other carriage, going up or coming down. The motion is very gentle and slow, and the sensation is grand and awful as you look up or down in the sky. We were twenty minutes going up. The weight of the one carriage coming down drags the other up. There is a good path from the little station at the top to the edge of the crater, where burns and belches the mighty furnace. Greenings which cannot be expressed in words, from the vast abyss of fire and flame as the mountain trembles in pain, trembling beneath our feet, and casting up great stones and red-hot lava high into the air. Even the ludicrous and grotesque manifested itself for one sublime, wise man put up his umbrella to save his head. There was no need for such a surety (T) protection, as the stones and lava fell straight down into the awful chasm whence they came. My visit to Vevuinus will never be forgotten; and I never wish to visit it again."

—THE SIMPLE MEANS.—Many an unconverted person has looked for the application of some extraordinary means to secure his conversion. His case, he thinks, demands something complex and remarkable, by which he may be transformed into a genuine Christian. But, it is quite often the case that God disappoints such a person, by employing very simple means to compass his conversion. Brother J. A. Todd, a lay evangelist, of Des Moines, Iowa, related this incident, not long since, at one of his meetings: Several years ago, he had quite a large number of cards printed, with these words upon them: "The blood of Jesus Christ, His Son, cleanseth us from all sin." John 1:7, "J. A. T." One of them fell into the hands of a very profane and sceptical man, in Iowa. He wrote him, after glancing at it, with an oath. Then he ridiculed it, as an expression of his ridicule; he kept repeating that passage of Scripture, and the initials appended to it, in a sarcastic tone, for quite a while. Finally, the words of that text began to seriously trouble the man. He had repeated them so much, that they had rung in his ears, by the very force of habit. The Holy Spirit took advantage to speak, at this time, and toward the morning and force of the words, sharp and straight, towards the man's heart, and he soon felt the need of having the blood of Christ applied to his own soul, to cleanse him from all his sins. He cried out to God for pardon and salvation, and received them. When he began to mock-

ingly use those words, he little thought what a keen sword he was taking into his soul. In the hands of the Spirit, it slew the old man, and led the way for the bringing in of a new life with a vision of the blessedness of a once despised, by now admired, Saviour and Lord. This incident impressed me much with the fact that the simplest means often prove to be the most effectual. C. H. WETTERBERG.

—HOW TO BE A PASTOR.—BY REV. T. L. CUYLER.

The primary idea of the pastoral work is to "win souls." It gives the minister the greatest power in the world—heart-power. The majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact; for only one man in ten has the talent to be a great preacher; but all the other nine, if they love Jesus and the souls of men, can become great pastors. Nothing gives a pastor such heart-power as personal attentions to his people—especially in the way of personal sympathy with them in their seasons of trial. Let a pastor be in the habit of dropping in familiarly to his people's houses; let him come often and visit their sick rooms or kneel beside their empty cradles and pray with them; let him go and see the business-men in his flock when they have met with reverses, and give them a word of cheer; let him recognize and speak kindly to their children, and he will have won a cord that the people's hearts will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offence at him. For he will have won their hearts to himself, and this is a mighty step towards winning them to his Saviour.

—GOOD PASTORAL WORK IS AS EFFECTUAL IN GATHERING AND BUILDING UP A CONGREGATION AS GOOD PREACHING.—"A house-gone minister," said Chalmers, "makes a church-going people." This is a constant illustration of this truth in one of my New York brethren, who, though a very plain and simple preacher, has a crowded and most efficient church. He visits people to the sanctuary by personal visitations and kind words; when he gets them there, he wins them to Christ by plain, close, tender preaching of the Gospel in its simplicity.

—AFTER ALL, what is the great end of a minister's office? Is it solely to prepare powerful or polished sermons? No; it is to win souls to Christ. It is to awaken the careless, to comfort the sad, to edify believers, to warn the endangered; in short to make the bad good and the good better. Preaching good sermons is one of the most effective means to this end. But it is not the only one. And, if the minister can prepare more practical sermons, and can lodge them more securely in the hearts of his auditors by constant and affectionate pastoral intercourse with them, then he is morally bound to keep up that intercourse. If the shepherd can only win the sheep by neglecting his duty! We are firmly persuaded that, if many a minister would take part of the time which he now spends in elaborating and polishing away the edge of his discourses, and devote it to thorough pastoral visitation, he would have larger influence and a far larger number of conversions to Christ. He would be a healthier man; for pastoral pedestrianism is capital exercise. He would be a readier speaker; for conversation tends to make a preacher fluent in his extempore efforts. He would be a much more tender, practical, and heart-moving ambassador of Jesus Christ.

—GRANTED that pastoral work is so indispensable, how shall I be a pastor? To this we reply, resolve to be one, cost what it may. If you are shy and reserved, conquer your diffidence. A man has no business to be a shepherd if he is afraid of the sheep. Go and talk to your people about any topic that comes uppermost, until you feel at ease with them; and then, if you have any love of Jesus in your heart, you can certainly manage to say something to them about the "one thing needful." You can say as much as the blacksmith did to his sceptical neighbor: "My friend, I am exceedingly anxious about the salvation of your soul! We do not believe that a pastor, in his visits, should talk spiritual and only about affairs directly spiritual. Talk with them about their affairs; and try to lead them, as often as you can wisely, to converse with you about your great errand to them—their souls' welfare. Keep the lives before your mind; I must have this soul for Jesus Christ! If you are only resolved that soul by beginning a great way off, then begin far off, and work your way in. If you can only gain your point by going often, then go often. The time is not lost, if you will gain others. These personal encounters with individuals lead a man to be a more suggestive, practical preacher. His materials for his sermons, too, are his personal thoughts of his flock."

—IN THE next place, resolve to devote a portion of every day to pastoral duty. To visit a large congregation consumes a vast amount of time. But can it be spent more profitably elsewhere? The work of visitation need not interfere with sermon-preparation, for a pastor can be thinking out his sermons as he goes from house to house. As for study of the Bible and of books, he can do that in the morning when his mind is fresh; and the afternoon can be devoted to visiting and receiving calls. The evening, too, might be used, for lamps were not made to write sermons by. Morning is the time which God gives for study; and midnight is the time which the fool or sluggish steals.

—This, that, and the other.

—Harlan M. Jeanyan, a member of the Senior Class of the Union Theological Seminary, is a native of Tarrus, Asia Minor, and after his graduation will return to that place as a missionary, having already been instrumental in organizing a Christian school there, known as St. Paul's Institute.

—One of the Chautauque lecturers, talking about "Our governors," spoke of the wives who rule in the home, and remarked: "They are the weaker vessels. Paul once said, 'Have I not power to lead about a wife?' Just let him try it once."

—"Do look after the young," said an inmate of the State prison last week whose sentence is for life, "I do get the children brought up right. If I had only had some one to have taken the place of my dead mother, when a boy, I should never have fallen into the train of circumstances which brought me here." Fathers, mothers, while you are drilling your own children, in principles of piety and moral rectitude, do not forget those other children for whom there is no such home training.

—"Why is it, poor, sinful mortals that we are, that we persist in the practice of wounding the feelings of our fellow-creatures? Is there not enough sorrow being reaped by the sower? Is there not enough affliction in the natural course of life, without our adding bitter, unthoughtful words?"

—In the statistics of the United Church of Prussia for the past year we observe the following:—Accession from other churches, (mostly Roman Catholic), 2,568. Egresses (to the same), 1,157. Converts from Judaism, 163. Losses (to the same), three.

—The combined missions to the Talugus of India, now report 20 missionaries, and 2,630 church-members, an increase of 160 over last year. 263 were baptized last year. A syndicate of English capitalists with a capital of \$5,000,000 has been formed to operate 10 farms of 10,000 acres each along the line of the Canadian Pacific Railroad. The farms will be stocked with imported animals.

— endeavor to be always patient of the faults and imperfections of others: for thou hast many faults and imperfections of thy own: that requires a reciprocity of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mould another to thy will?—Thomas a Kempis.

—"Nothing is harmless that is mistaken for a truth or a virtue;" for under the name of truth, it works the mischief of error, not only without assistance, but with co-operation; or under the name of virtue, it ripens the fruits of vice, not only without suspicion, but with honor and applause. Either carries hidden peril in it, like a dark web whose unseen bias is overgrown with waving grass, and flowers that charm the eye to lure the feet.

—Silent time is not lost time in the house of prayer, if the spirit is devout. Silent prayer, as well as audible, avails much, if it be the prayer of faith. Quakers may be out of the way, but not so far as some suppose. We might err more in our un-checked verbosity than they do in their extreme modesty. Religion needs a tongue, but don't make it all tongue.

—The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory.—M. Kinley.

—Mr. Spurgeon on Thursday evening asked what Christian men did with the dividends they got from brewery companies. Perhaps they were of the same mind as the negro minister, who used to preach with considerable eloquence. Some one asked Sambo how he lived. He answered that he preached, and lived by speculation. "And what do you speculate in?" "Masses, I sell chickens." "Well," returned the other, "but where do you get the chickens from?" "Now honey," the negro answered, "don't you inquire too much. The fact is, I was going to enquire myself, but a great revival burst up, and I have no had time to ask the boys about it, so we have gone on selling the chickens."

—The Methodist Recorder tells of a negro minister, whose one of the brethren volunteered to lead in prayer, and was requested by the conductor of the exercises to give place to another, who "was lighter acquainted with the Lord."

—If the Gospel were forged, those who go to it, would have made their Christ something more than a carpenter.

—A Texas Journal states that an Austin lawyer, returning recently to his office after a brief absence, found a tramp there stealing some law books, which he intended to pawn. Scioing, the intruder by the collar, the lawyer exclaimed: "You scoundrel, will you persist in the theft of my law books? Let go my books, colonel," said he. "If you are going to have me tried, I prefer to better enquire you, as my lawyer as you have the look to be a candidate."

—WATCH!—This short, emphatic command of the Saviour involves a whole volume of caution and warning. To make it the more impressive He extends the injunction to make it reach and apply to all readers of the Scriptures for all time to come. "And what I say unto you, I say unto all, Watch!" This watchfulness was not meant to be put into practice merely at an hour when the thief or when death might be expected, but it was to prove a safeguard at all times. The exact time of peril is rarely known, so the only safe way is to be continually on guard. But the watchfulness of which the Saviour speaks is far more comprehensive, we take it, than would at first appear. The caution is one not only for the time of danger, or death, but should stand by as a kind of watchword for life. Years ago a teacher wrote in our copy-book at school a motto which has followed me since, at least, through life thus:— "Learn to live as you would wish to die." This involves a life which it followed will make life worth living, will rob death of all terror, and rid the mind of all forebodings as to the future.

—A life of watchfulness is a life of safety. There is a strong lesson for parents to be found in this brief, sharp text of Scripture. Parents often wonder where their children have learned certain things they have never taught them, and they have acquired certain habits and tendencies never learned at home. The old adage, the "watch" of the Bible has been made to a degree by a phrase "eternal vigilance" of late years. And if eternal vigilance which is only a longer term for the word watchfulness is the price of peace and safety in a worldly sense, the same conditions apply in the matters of vital and spiritual importance.

—The trouble too often is that parents before they have sense enough to discern just what is right and what is wrong, and before they have strength enough to resist temptation. If only every mother blast with the care of little children would take time at night to ask a few searching questions, it would be a great help towards keeping the little feet in the right path. Ask a child gently and lovingly at bedtime if it has said or done anything during the day which it thinks mamma would be sorry to know. Try it. Night is an impressive time to susceptible childhood, the hour favorable for frank confessions and tender confidences. It very often would be a great relief to unburden the heart of some conscious little sin. Get at the child's heart and have it in your keeping, then keep over it an eternal watch, that is, in so far as the word eternal can apply to the bounds of time.

—As the children grow older try to know just where they spend their time when out of the house. Make the attractions of home so great that when evening comes it will be the rule to stay in, and the exception to go away from home in quest of entertainment or pleasure. And then—matter of great importance—know what they are reading and be sure to know who is the author of the books they read. It will take time to give the mind a taste for the right kind of reading, but a relish once formed for only good books will almost invariably prove an abiding one.

—Watch at every point and at all times. "Watch even as you would pray, without ceasing." Watchfulness is not peevish anxiety. It is not a restless prying about with troubled eyes. It should be a calm, never-ending vigilance, an earnest persevering effort to see and judge wisely our own desires, motives, and deeds, and also those of the children committed to our care. It is to adopt as our motto the watchword given us by Jesus, the "Unshaken Christian at Work."

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—Watch at every point and at all times. "Watch even as you would pray, without ceasing." Watchfulness is not peevish anxiety. It is not a restless prying about with troubled eyes. It should be a calm, never-ending vigilance, an earnest persevering effort to see and judge wisely our own desires, motives, and deeds, and also those of the children committed to our care. It is to adopt as our motto the watchword given us by Jesus, the "Unshaken Christian at Work."

—WATCH!—This short, emphatic command of the Saviour involves a whole volume of caution and warning. To make it the more impressive He extends the injunction to make it reach and apply to all readers of the Scriptures for all time to come. "And what I say unto you, I say unto all, Watch!" This watchfulness was not meant to be put into practice merely at an hour when the thief or when death might be expected, but it was to prove a safeguard at all times. The exact time of peril is rarely known, so the only safe way is to be continually on guard. But the watchfulness of which the Saviour speaks is far more comprehensive, we take it, than would at first appear. The caution is one not only for the time of danger, or death, but should stand by as a kind of watchword for life. Years ago a teacher wrote in our copy-book at school a motto which has followed me since, at least, through life thus:— "Learn to live as you would wish to die." This involves a life which it followed will make life worth living, will rob death of all terror, and rid the mind of all forebodings as to the future.

—A life of watchfulness is a life of safety. There is a strong lesson for parents to be found in this brief, sharp text of Scripture. Parents often wonder where their children have learned certain things they have never taught them, and they have acquired certain habits and tendencies never learned at home. The old adage, the "watch" of the Bible has been made to a degree by a phrase "eternal vigilance" of late years. And if eternal vigilance which is only a longer term for the word watchfulness is the price of peace and safety in a worldly sense, the same conditions apply in the matters of vital and spiritual importance.

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