

Messenger and Visitor

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SUBSCRIPTIONS.—An offer has been made in the *Messenger and Visitor*, by which those who have not secured the reduced rate of \$1.50 per year may still get the paper at that price for this year. If those who are in arrears from January, '85, will send us \$5.00, it will pay for the three years, '85, '86, and '87. If those who are in arrears from January, '86, will send us \$3.00, it will pay for the two years, '86, and '87. This offer will hold only till the 1st of November next. After that date, all in arrears as above stated, will be expected to pay the full \$2.00 for this year, as well as for last. Will not the subscribers interested remit at once, and save the fifty cents on this year's subscription? Act promptly, brethren.

PASTORS, AGENTS, ALL INTERESTED.—The Local Director has authorized us to offer the *Messenger and Visitor* from the time any subscription is received till the end of this year for twenty-five cents. This is to give all who wish, an opportunity to see how they like the paper, for a trifling cost. Will not all interested in the circulation of the paper send us in as many trial subscriptions, on this offer, as possible? How many old subscribers will send us in at least one? Do not let a day pass before something is done.

A BAPTIST DISCUSSION.—At the Methodist Conference in Toronto, there was a protracted debate over the question whether the pastoral term should not be four years, instead of three, at present. The motion to extend the term was first carried, but was a full vote, on the question being reconsidered. Sometimes, when we see churches torn to pieces by pastors who remain longer than the welfare of the church warrants, we are tempted to wish there were a superior authority to remove them, before mischief is done. On the whole, however, we believe the independent system, by which each church and pastor determines the length of the term of pastoral service, according to mutual adaptability, to be the best. But are we permitted to decide this question on mere grounds of expediency? Have we not direction in the N. Testament? What pastor and people have any degree of the Christian grace they should have, they can settle the length of the term of the pastorate, as no general act from Rome can. When grace of this degree is wanting, it may be well for churches to suffer a little, so as to win them, and the demoralization to which they belong, against ordination or employment of men of this character. In any case, we are unable to believe that our Lord never desired, and the work never requires a man to remain pastor of a church longer than three years at a time. Rigid rules like these are out of keeping with the most perfect adaptation of pastors to peoples, in view of the endless variety of characters and circumstances, in each case.

GERMAN BAPTIST MISSION.—A German Baptist pastor, writing of the liberality of his people, states that the "weavers earn, when they are able to work, the whole week, from five to six marks (\$1.25 to \$1.50) per week." If these poor brethren are able to contribute a part of such meagre earnings, who among us is excused? Baptisms are reported in several churches. The church in Copenhagen has a membership of 224, and a Sabbath school of 400 average attendance.

RUSSIAN BAPTIST MISSION.—This is a branch of the German Mission. The pastor of the church in St. Petersburg reports 75 baptisms during the year, 17 of these in the city itself. The work is much hindered in Russia by obstacles thrown in the way by the Greek Church. The local officials, and by the government.

DR. H. H. JONES.—Dr. Jones, of Japan, in a private letter accompanying the communication which appears in this issue, writes that he and wife and little boy are all well. He is pressed with work, and is full of joy in it. Already it has been his privilege to baptize about forty Japanese converts. His many friends in St. John and elsewhere will be glad to hear from him, and to read his interesting communication.

CONGO MISSION.—Dr. Murdoch has just returned from a tour in Europe, during which he had interviews with returned missionaries from the Congo. Several of these received ordination under his supervision. From information there gathered, and from words lately received at the mission in Boston, it is learned that over seven hundred have already been converted in connection with this mission. This is very gladdening to our American brethren, and it puts to rest all doubt about the justice of the action of the Union in continuing this mission.

DR. LEE'S VISIT.—Dr. Stevenson, the British delegate to the Conference of the Methodist church recently held in Toronto, did not think very well of the advances of the Episcopal church in the name of union. He said:

unity they desire is that of the bo-constrictor with its victim. Their invitation to unity is, in fact, a call to all the other churches to come and be swallowed. There was an old principle of the English marriage law which said that when a marriage had taken place the man and the woman were one, and "the man is that one." Some of our yearning friends would like to apply that principle in the marriage of the Churches which they are kind enough to propose. But such unity,—an unity in which one side yields everything, and the other takes everything,—an unity merely outward, physical, material, is not that of which the saviour said, "I pray that they may be one."

TOO TATE.—It is not the following, quoted in the *Christian Advocate*, true, to some extent, of the state of things in the Province as well as in the U. S.?

"It appears to me that the supreme weakness of our country is a weakness for organizations of every kind, affording positions that give a little prominence, and thus gratifying a fondness for the distinction of office, but of very little usefulness beyond that. Multiplied organizations are, in most instances, a source of weakness for the Church, whose work they are gotten up ostensibly to help, by eating up the substance and absorbing the energies of our people." Not long since a brother observed that "if it was proposed to seek the conversion of a soul, a committee would need to be appointed, with a secretary and treasurer."

EDITORIAL MATTER.—Considerable editorial and other matter is crowded out this week.

NOT GENERALLY KNOWN.—Few are aware of the activity of the Catholic church in India. From the time of Francis Xavier, in the sixteenth century, till now, the work has been pressed. Whatever else may be said of the Roman Catholic missionaries, they have exhibited some of the grandest devotion and self-sacrifice that the world has ever seen. The following statistics from the *Independent*, show that Protestantism needs to press on with the greatest vigor, if she is not to be outstripped:

Recent statistics relative to the Catholic population in India, place the number of Catholics depending upon the Vicars Apostolic and the Archbishop of Goa, in British India alone, at 1,349,378; while in the Portuguese territory—Goa, Diu, Daman, etc.—there are over 253,477. These united populations have at their disposal 2,320 churches or chapels; 1,552 schools, with about 70,000 pupils; 41 seminaries and colleges, printing presses and journals; 123 religious communities; 18 orphan asylums, 15 hospitals and other charitable institutions.

EPITAPH.—The other day a man committed suicide in New York. Among the items of his will was one bequeathing \$15 to a member of an athletic club, as pay to attend at his funeral and give an address. The following directions were added:

"It is my earnest desire and wish that the said speaker and all others who may participate or take part in said funeral ceremonies shall not refer to or make mention of any God or immortality of the soul, and that no references to the said name or matter be in any wise made at said time."

TOO MUCH TRUTH IN IT.—Genl. Booth, in his address at the skating rink in St. John, said that "the churches, if they were not so selfish and mean, could rise up and take possession of the world." It must be confessed that the churches are not what they ought to be, by any means. With all the power they might command, were they not hindered in the service of God, the work of saving souls might be pressed forward with manifold more vigor to the ends of the earth. Still, we believe that the churches of our Lord Jesus Christ are doing the most that is being done to this end. The world is not to be saved by heat of drum, shaking of tambourines, and all manner of sensations to attract notice. There will have their day, and may be overruled to a good purpose, but it will be the quiet, persistent work of Christians, banded together in deference to divine instructions, that must continue to be the chief dependence in this great work. Indeed, the work of the army generally vanishes after a few months. Is any good done we believe; but we fear it is counted as a cost that will, in the end, leave a balance of loss.

WORKMAN'S SPOUSE.—Fifteen years ago Dr. McKay, missionary of the Presbyterian Church of Canada, first went to Formosa. Describing the condition of the country there, Dr. McKay says, "Idleness was rampant. The people were bitter towards foreigners. There were no churches, no hospitals, no preachers. The same missionary recently celebrated his fourteenth anniversary of work in that island, and 1,378 converts assembled from all parts of the country at Toronto to express in a public manner their gratitude

for his self-denying labors among them. Since that meeting Dr. McKay made a tour along the east coast, during which, though only absent ten days, he baptized over twelve hundred persons.

What is it to Come to Christ?
BY REV. THEODORE L. COTLER.

An old truth is always new to the person who has a new way for it. The oldest of Gospel invitations is "Come unto Me"; but upon a darkened soul crying for light, it rises with as fresh a radiance as the good old sun did when he opened the eyes of the first morning. "I have heard this sentence repeated ever since I was a child," says one of my readers, "how tall me just what it is to come to Christ! Tell me how I shall come?"

To this reasonable question let me offer as plain a reply as I can shape. When our Lord was on earth, many people came to Jesus, from curiosity or some inferior motive, but they brought only their bodies, and not their hearts; they took away no blessing. You probably want to some church last Sabbath; that was only a place, however sacred; the inspired words you listened to were still only words; you cannot save the soul. You read your Bible, and cannot do it so thoroughly; still it is only a heaven-made-up. You cannot drink the cup, you want the life-giving water. You accept Christianity as a beautiful system of religion, worthy of its Author, and may often wish that you possessed it as a rule of faith and conduct. Still it is only a system, and you cannot be saved by a system of truth any more than you can be cured of a fever by your physician's prescriptions without taking his medicine. Nothing can save you but a Person, and the only person in the wide universe who can do it, is He who keeps saying to you, "Come unto Me. Are you sure that your eye is fixed on Him?"

"I have been to about every church in this town," said a sadly perplexed woman to her pastor, "but the little comfort I get soon goes away again, and leaves me as bad as before." "Do you read your Bible at home?" "Yes," she replied, "I am always reading the Bible; sometimes it helps me, but I soon get as wretched as ever." "Have you prayed for peace?" "Oh, sir, I am praying for peace every day; I get a little peace after praying, but soon lose it. I am a miserable woman." The pastor was a skillful handler of troubled souls, and he inquired of her— "Now, when you went to church, or read your Bible, or prayed, did you rely on these things to give you peace?" She acknowledged that she did. "To whom do you pray?" "With some surprise she said, "Of course I prayed to God, sir. To whom else should I pray?"

"The minister opened his New Testament to the eleventh chapter of Matthew, and bade her read this verse, 'Come unto Me, and I will give you rest.' 'Now, madam, have you gone right to Jesus for rest?' The woman looked amazed, and the tears came in her eyes. Everything and everybody else—church, Bible, prayers, and minister seemed to vanish away, and there remained no one to help but Jesus only. She gave her heart to Jesus on the spot, and from that moment she began to live; for he that hath the Son hath life. Up to that hour that bewildered woman had been dead in sin; when Christ came into her soul, pardon, peace, and divine power came. The process through which she passed was just as supernatural, just as much a divine work as when the corpse of Jairus's daughter rose up, at the touch of Christ, and began to speak.

My friend, do you enquire if it was that woman's direct act of yielding herself to Jesus Christ, that gave her immediate peace, and made her different person ever afterward? No, not exactly that. The yielding was only her act, the faith was only an exercise of her heart. Jesus did the changing, saving work. When Bartimeus flung away his garment, and arose and came to the Saviour, those steps did not open his eyes; Christ opened his eyes. All that faith can effect for you, is to put you into connection with Christ, as the door for your guilt, the purifier of your heart, the giver of eternal life. He says, "Come unto Me"; your heart must assent, and do the coming.

You must put yourself into connection with Christ by faith, but that faith will act in two methods—prayer and practice. The first of these is indispensable. As Christ does not walk your streets in physical form, you can only approach Him by prayer. Unless honest prayer, it is worthless. Honestly, humbly, earnestly ask Him to pardon your sins. Ask Him to cleanse your polluted heart for His promise is "My blood cleanseth from all sin." He loves to have you quote His promise, invite Jesus to enter your soul and dwell there; for as surely as you invite Him into them, becomes the children of God. He has told you so. Believe it, and take Him at His blessed Word.

Mark you, that the sincerity, the reality of your prayer must be tested by your own conduct. It will be a solemn farce, almost a blasphemy, for you to ask the Lord Jesus to make a different person of you, a better, purer, stronger person, and yet refuse yourself to think, speak, and behave any differently. Put prayer with practice, whatever it may cost you. Begin right off to do what Jesus tells you, both in His Word, and through the voice of conscience. Up in this time you have been serving another pastor, and you cannot serve two at once. You must stop the bad service before you can begin the better service of the new Master. Then, resist the very first sin that presents itself; resist in Christ's name, and to please Him. Godly resistance is striking "sin down with Christ's help. I do not endorse quite every line in the brilliant book of my friend Henry Drummond, but he is right when he says that "whatever the conscious hour of the new birth may be, it is probably defined by the first real victory over sin."

Thrusting out the old master, and fighting the old sin, and quitting the old evil practices, are not enough. "Cease to do evil" is only one-half of the commandment. "Learn to do right" is the other and the better half. Christ meets you in your approach to Him with this indispensable condition—Obey Me, Learn of Me, follow Me. A child learns how to walk, and how to talk by using its tongue and using its feet in copying its parents. Begin to obey Christ in the very first thing that is laid upon your way. Clutch the new desire, the new purpose by putting it into practice. You must depend on the Lord Jesus Christ to give you the new character. He expects from you the new conduct. His part He performs by His Holy Spirit working upon your heart. Your own part you must perform for yourselves as truly as when you write your name on your breakfast. I entreat you, do not be satisfied with telling your minister or any one else, "I accept Christ as my Saviour," unless you are beginning to feel, act, and be what your Saviour demands you. More than one has said that in an inquiry-room, has been lighted as a convert, and gone away satisfied. But also outside of the door, there has been no changed life, no Christ in the conduct.

Finally, my friend, the whole transaction of salvation in this world and of eternity, lies entirely between your soul and your Saviour. Honest prayer for pardon is coming. Breaking off from sin, is coming. Doing anything, however small, because Christ commands it, is coming. You have been heading your conduct away from Christ all your life; the road means hell if you keep on. Now if you head your course of conduct right toward Jesus Christ as your crucified Lord and Master, you are "coming to Christ." Peace, power, joy, victory, fruitfulness, usefulness, all lie in that direction. Keep on coming, and you will be overcoming the enemy at every step. Take your first step immediately; the last one will be the one that lands you in Heaven.—*Evangelist.*

Lending a Hand.
About forty years ago several hauliers were employed in carrying pig iron from Brymbo to Queen's Ferry. Among the number was one William Griffith, who is still alive. This man, when going down Tinternale one day with his load of iron, was accosted by a stranger, who chatted very freely with him. Among the questions the stranger asked how much he got paid for carrying the iron.

"Six and sixpence," said the carrier.
"What weight have you on the cart?"
"About a ton and a half."
"And what do you pay for gates?"
"Eighteen pence."
"How much does it cost to keep the mare?"
"Thirteen shillings a week."

Presently they reached the foot of the Mill Hill. How are you going to get this up hill asked the stranger.
"Oh, I was get my shoulder and push up here."
"I'll help you a bit," said he; and he at once put his shoulder to the cart, and pushed up the hill.
When they reached the top, the haulier said, "You an' me been as good as a chain made."
"Well, well," said the stranger, "I don't know how the poor horse's legs are, but I must aches very much indeed. I suppose you can manage now?"
"Yes, thank you," said the haulier; and, wishing him good day, they separated. As soon as the stranger was gone, a tradesman asked Griffith if he knew who had been helping him.
"No," said he, "he's a perfect stranger to me."
"That was Mr. Gladstone," said the tradesman.
"Mr. Gladstone?" responded the haulier, "I don't know what he'll think o' me, then; for I never sh'd him, nor nothin'. I thought he was some farmer."

Christian Rejoicing.
BY REV. C. H. SPURGEON.

The apostle speaks of rejoicing as a personal, present, permanent duty to be always carried out by the people of God. The Lord has not left it to our own option whether we will sorrow or rejoice; but he has pinned us down to it by positive injunction—"Rejoice evermore." He will have this cloth of gold spread over the whole field of life. He has laid down as first and last, beginning, middle and end—Rejoice evermore. Some things are to be done at one time, some at another; but rejoice is for all times, for ever, and for ever more, which, I suppose, is more than ever, if more can be. Fill life's sea with joy up to high-water mark.

This is not a carnal rejoicing. If it were it would be impossible to keep it up evermore. There is a joy of harvest, but when shall we find it in winter? There is a joy of wealth; but where is this joy when riches take to themselves wings and fly away? There is a joy of health; but that is not with us evermore, for the evil days come, and the years of weakness and sorrow. There is a joy in having your children round about you; sweet are domestic joys, but these last not forever. At the house of the happiest knocks the hand of death. No; if your joy springs from earthly fountains, those fountains may be dried up, and then your joys are gone. If the fountain of a man's joy be anywhere on earth, it will be shaken; for there is a day coming when the whole earth shall shake, and even now it is far from being a stable thing. Build not on the floods; and what are thy outward circumstances but as waves of the changefulness? No, it cannot be carnal joy which is here commanded, since carnal joy in the nature of things cannot be for evermore. I know not that carnal joy is commanded anywhere. Men are permitted to rejoice in the things of this life, but that is the most that we can say. They are forbidden to rejoice too much in these things, for they are as honey, of which a man may soon eat till he is sickened. The joy which God commands is a joy in which it is impossible to go too far. It is a heavenly joy, based upon things which will last for evermore, or else we could not be bidden to "rejoice evermore."

WHO HIS OWN SELF BARE OUR SINS.—Some time ago a war raged in India between the English and a native monarch named Tippoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official:

"You do not think of putting chains upon that wounded young man?"
"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."
"Then," said the officer, "put two pairs on me. I will wear his as well as my own."
The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they go free? Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off and the prison is thrown wide open.—*Edward Judson, D. D.*

France, by turning one vast reflector from many small ones, produced a glare eight times as intense as had previously been known. Shining out from a light-house, it could be seen as far as the earth's overcast would permit. Buffon, by collecting several hundred small mirrors, and causing the flame of a galvanic battery to play upon their focal center, melted in two minutes, the hardest metals, and set wood on fire at a distance of two hundred feet. The hostile ships of Rome, lying in the harbor of Syracuse, were wrapped in flames, we are told, by the fierce power of a compound sun-glass which Archimedes made. These facts are suggestive. If we unite in reflecting the rays of Him who is the Sun of Righteousness, stepping stones will follow. It can but cause a sweeping revival; and the more flames there are, thus joined, the intense will be the effect. Candles long hidden under bushels should, therefore, be uncovered. Their proper place is on a candlestick. "Ye are the light of the world," and should also be trimmed. Many smoke. They need snuffing. The wick of formality is too long. The flame is feeble and flickers. It looks like a rush-light and ought to flash like a star. It is dimly lighting a single home and might brighten a whole street. With every blaze

clear, and every candle in its place, whiting their light "as flame plays with flame," a tremendous religious disturbance would speedily be heard of in all directions. Light never fails to make a stir. As sunrise rouses a sleepy world so would a burst of "spiritual brilliancy" awaken the un-saved.—*Rev. J. S. Breckinridge.*

This That, and the Other.
—Cecil says that the joy of the Spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholiness breath will dim its lustre and fade its freshness.

—Do you imagine that the Lord will be satisfied with what you can spare, the "strait" of your full measure? He it never occurred to you that God demands, not what you can spare, but what you will miss; that He requires a real sacrifice at your hand?—*Rev. John Pollock.*

—The Baptists of Berlin, Prussia, 800 in number, have purchased a large lot in East Berlin for a chapel; a parsonage and a mission school.

—If all our denominational papers were stopped, how lamentably ignorant would our people be respecting our religious and denominational matters! And yet, and to say, three-fourths of our members are in that lamentably ignorant condition, as they take no religious papers.

—The drick statistics of Denmark show that the mortality from *diphtheria tremens* alone among the men of the poorer classes over twenty years of age amounts to almost as much as the mortality from all the epidemic diseases put together.

—The Belgians are said to consume 571 lb of tobacco a head annually. Great Britain only consumes 131 lb per 100 inhabitants.

—The great battle which our churches have to meet arises not from the live and hostile material within them. While there may be need for the church to equip itself strongly for the battle with hostile elements without, there is greater need of rousing it to meet the enemies of its life within.—*Christian Register.*

—Don't play at religion, brother. Play at farming, play at your merchandise, play at your legal business, play at politics, if you will, but don't play at religion. Religion is a serious business. It involves questions of eternal moment. It involves happiness here; it involves eternal destiny—*heaven or hell.* Don't play at it.

—The Abbe Roux, a recent French writer, well says that "a poplar leaf can hide the sun from our sight; the slenderest terrestrial care hides God's shining immensity."

—It seems too horrible for belief, and yet it is true, that a cart goes about the streets of Peking, China, to gather up the bodies of dead children. A missionary now in this country told us a few days since that he has often seen that cart full of dead bodies of little children. He also told us that not far from his house a Tartar father in anger killed his son, and that he was not even arrested. Such is heathen China. "The dark places of the earth are full of the habitations of cruelty." And our great, wealthy church has to be grieved to give a million a year for missions.—*Miss. Adv.*

—The Chicago *Inter-Ocean* says that in three-fourths of a large number of leading literary institutions—Seminaries, Normal schools and Colleges, where both sexes are given equal opportunities, the girls, this year, carried off the honors.

—The attendance at the German Universities for the summer semester just closed was 28,021, divided as follows: Berlin 4,434, Leipzig 3,066, Munich 3,035, Halle 1,818, Breslau 1,426, Tubingen 1,403, Warzburg 1,369, Freiburg 1,319, Bonn 1,293, Göttingen 1,076, Heidelberg 1,056, Greifswald 1,016, Marburg 939, Erlangen 909, Königsberg 876, Strassburg 846, Jena 655, Kell 542, Giessen 513, Rostock 313.

—The Friends have always taken a deep interest in Madagascar. On the island they have 133 native teachers and 104 congregations. They have 386 children in schools at the capital, and 14,000 in the country. They have printed from 400,000 to 600,000 works in the native language. During the last year they expended \$40,000 for mission purposes in Madagascar alone.

—When a young man who had recently found the Saviour, was asked under whose preaching he was converted, he gave the following reply: "Under no one's preaching. I was converted under my uncle's preaching."

—A French paper says that an era of persecution has set in in Russia. The Czar proposes to re-establish unity of faith by forcing into the pale of the Greek Church Polish Catholics and Lithuanian Protestants. Jews are driven out of the country. In the Baltic provinces where the Lutherans are numerous, the sale and circulation of any religious journal not of the Greek faith is prohibited.

"Messenger and Visitor" for 25 cents until end of year to new subscribers.