

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

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

### All our Pastors are Agents.

—How True.—What the older men need in these days is not so much to be taught their duty as to be pressed to action. Millions of them know all they need to know in order to be saved. Their trouble is not ignorance, but willful disobedience. Force them to act; stir their consciences and kindle their feelings. Men must be moved or they will perish.—West. Ch. Ad.

—FACIOUS DEATH.—The following extract from the last letter written by Bishop Hannington from Africa, before his martyrdom, shows how a faithful Christian can face death. Are we prepared to face it in the same way? He writes: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come exactly in the way we expect. In the midst of the storm I can say:

"Peace, perfect peace, the future all unknown!  
Jesus we know, and he is on the throne."

His letter concludes with the following striking sentences: "And now let me beg every mile of spare prayer. You must up hold my hands, lest they fall. If this is the last chapter of earthly history, then the next will be the first page of the heavenly—net blot and smudges, no incoherence, but sweet converse in the presence of the Lamb!"

—NO FAMILY ALTAR.—We saw recently a statement in a religious paper, that in many professedly pious families there is no family altar—that parents and children, brothers and sisters, do not habitually kneel together, and seek God's blessing upon them as a household. The statement haunted us. We could not get rid of it. We thought we saw a home in the wilderness, in midwinter, with no smoke curling up from its chimney, with no cheerful blaze upon its hearth stone, with fierce blasts driving in through hundreds of crevices, and a family sitting together bemoaned and just ready to perish! They have ceased to realize their danger—in a dreaming, half-conscious state, they are gliding into the arms of death. What a picture! But sadler in the spiritual condition of a home where the fire of devotion are not kept burning; where the young are not taught, by parental example, their daily dependence on God, and their need of his pardoning grace.

If the Recorder goes to any such home, and we are sure it does, we hope that this paragraph will be pondered, and the altar fire kindled without delay.—West. Recorder.

Yes, and ponder it readers of the MESSENGER AND VISITOR, who profess to be Christians, and have no family altar.

—RECEIPTS FOR MONEY SENT.—We had expected to have all our labels on the papers before this. Our subscribers are justly getting impatient at the long delay. Had we to depend upon no one but ourselves, our promise would have been long ago fulfilled. Unforeseen delays have been caused by the large demand made upon certain letters and numbers, requiring us to wait until new type is cast.

We can only say the accounts are kept with the greatest care. The labels, with the dates to which subscribers are paid, will be on some time. In the meantime, if any of those who have sent money are troubled because they are not sure whether their remittances have reached us, let them drop us a card of enquiry, and we will give them the desired information.

—LEGACY.—Mrs. Bain, of Milton, Yarmouth, who died last week, left \$1,000 each to the Milton and Hebron Baptist churches, and \$1,000 to our Missions, Home and Foreign.

—THE STATE OF ECUADOR.—This country in S. America is the only state completely under the rule of the Roman Church. The following is an extract from an article by W. E. Curtis, in the Evangelist, showing the condition of things which is the result—

In Ecuador the pope still names the President, the priests still make the laws, and as a natural result, in that whole country there is not a railroad or a telegraph, nor a gunboat, nor a highway upon which a carriage or cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the Church, and Jesuit priests act as inspectors at the Custom House, to prevent dissemination of intelligence among the people. No records of the finances of the Government are kept. The population of Quito is 200,000, but there has been no progress for three hundred years. There is no know-

ledge here of what the outside world is doing: no newspapers are published to chronicle events; no schools are permitted but those of the priests, who teach only the Lives of the Saints; and the result is a moral and mental depravity that is not paralleled in Egypt or India.

Drunkenness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning and confession once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a Republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church."

—OBSERVER'S COMMUNICATION.—No one but the editor of the MESSENGER AND VISITOR is responsible for the insertion of the article on "The Two Ways," and descriptive of two kinds of evangelists. As we published before, it was copied from the Central Baptist of St. Louis. The writer could not have aimed at any of our evangelists, as he does not know of their existence, probably. The article describes, in a very trenchant manner, the discreet and indiscreet evangelist. Any brother who thinks it reflects upon any of our dear brethren engaged in evangelistic work, does them, we hope, a great injustice; for, in supposing the first picture applies to them, it must be concluded they belong to those who employ questionable methods, rather than to those who correspond to the second of Tiny's characterizations. We rejoice exceedingly in what the Lord is doing through brethren employed in evangelistic work. We wish it might be enlarged many fold. Still, we should be very much grieved if any of them should employ the objectionable means referred to by Tiny in his first picture. We cannot be too careful to test the genuineness of the work of grace in the hearts of those who profess to be saved, and wish to unite with the church. Among us, to receive to church membership the unsaved is, in some cases, out of ten, to settle them down as ease, and lead to their eternal ruin. Our churches cannot be too careful here.

—EXPLANATION.—We are glad to give some explanations received from "M. S." in a private letter to ourselves; but which we are at liberty to use. Her communication was not intended as a criticism of our remarks about the Army. The expression "our churches" was meant to include all denominations, and the inconsistencies described were not all intended to refer to members of our churches. We are also pleased that "M. S." deprecates the mistake the Army make in assuming that our Lord's plain commands concerning the Lord's Supper and baptism can be set aside at will.

We can all sympathize with the following: "I am constantly coming in contact with so much frivolity and worldliness among so-called Christians, and am grieved more than I can express by the oft-repeated remark from the unconverted, O, so-and-so is a Christian, she goes to parties, dances, and all that. I think I am as good as she in anyway." The reminder of our individual responsibility has little weight against the terrible example of inconsistent Christian living ever before their eyes.

"The church of Christ is hampered, is discredited, is dragged down to the dust by these paralysed useless members.

"We who love our Lord ought to give ourselves no rest while this state of things remains."

—BRO. COBURN'S ARTICLES.—We hope our readers are perusing Bro. C.'s communications. They refer to what is fundamental to our prosperity as a denomination. The article of this week deserves the careful attention of our educators and students.

—PROHIBITORY ALLIANCE.—There was a meeting of the N. B. branch of the Prohibitory Alliance at Fredericton on Thursday last. The chief interest of the occasion was in the discussion of the situation in reference to the Scott Act. A committee waited on Mr. Blair, and were informed that a license bill was in preparation to take the place of the Dominion License Act, declared *ultra vires* by the Privy Council of England. Pressure is to be brought to induce the Government to supply some additional enforcing machinery for the Scott Act. It is to be hoped the day may soon come when we shall be freed from the disgrace of licensing such an iniquitous traffic.

—STRANGE.—The following scrap illustrates the old Roman Catholic days. It is taken from the old records of a church in England.

WINCHESTER, October, 1182  
For work done by Peter M. Sollers: a d  
In soldering and repairing St. Joseph 0 8  
Cleaning and ornamenting Holy Ghost 0 6  
Repairing the Virgin Mary, behind  
and before, and making a new child 4 6  
Soldering a nose on the devil, and  
placing a new joint in his tail..... 6 6

11 4  
Paid, December, 1182.  
P. M. SOLLERS, Church Mechanic.

—UNION.—Have we not all seen members of the species described below? There are people so full of the idea of Christian union that they can do nothing unless it has something about it illustrating their hobby. Union meetings, concerts, festivals, and services of all sorts, they continually clamor for, seeing in them signs of the coming millennium and in the want of them a proof that party is on the wane. Christian union, of course, is good and desirable, but it is better when existing in spirit rather than in mere outward form, and very often it is more certainly promoted by working carefully along defined lines, while a blending charity shall secure the oneness in its necessary bond of peace.—United Presbyterian.

BAPTISM OF THE DEAD.—A Methodist minister in North Carolina, not long since, baptized the dead body of a young girl in her coffin. This leads the *Index* to ask, "why not baptize the unconscious dead as well as the unconscious living?" We give it up. Perhaps some of our Pedobaptist brethren will tell us.

S. S. CONVENTION.—The sessions of the S. S. John City and County S. S. Convention, held in Germain St. Baptist church last Thursday, were very interesting and profitable. The papers read, and the discussions which followed, were all very practical. The interchange of views by S. S. workers of different denominations cannot but be stimulating and suggestive. When, however, it is proposed to send out a general S. S. missionary to establish S. S. schools under the auspices of the convention, we dissent. We believe all S. S. schools should be under the supervision of churches. Denominational S. S. schools do not bring the scholars into connection with the means of grace found only in churches. They are apt to drift away from S. school, and sever have any church home, and grow up to help fill the ranks of the nifty-pamby, "no matter what you believe" class. Only where there is no possibility of churches forming schools should a S. S. convention assume to organize or supervise S. S. schools. We need to be very careful, in this age of experiment with this and that, to see that the work which Christ gave to his church is not given over to all kinds, or to any kind, of societies. Let our conventions seek to stimulate the interest of the churches in S. S. schools. In this way the most effective help will be given to this great department of Christian labor. When the work is taken from the hands of the churches, much will be lost, and little or nothing gained, in the long run.

### Is Religion Worth Having?

BY REV. J. CLARK, NICTAUX, N. S.

This is a practical question, and may be answered in a practical way. Religion can be tested by its effects. Out of many instances that have come under my notice, I will mention a few.

Ralph was a school boy, some twelve years of age; thoughtless, aimless, mischievous. Brought under religious influence, a change came over him. He became a comfort to his parents, a helper in the family, and an example to his schoolmates. He found a truer, deeper happiness than he ever knew before. Speaking of his experience he has often said, "Why, I feel like a new boy!" Indeed he shows, in his beaming countenance and irreproachable life.

Maggie was an invalid, some sixteen years of age. When but a child she was prostrated by a terrible fever, which left her a perfect wreck for the rest of her life. Though she had more than an ordinary amount of intelligence, her body was deformed and helpless. She did not grow in proportion to her years. In time, her fingers and feet began to waste away. She became a most pitiable object, and even loathsome in appearance. Medical aid was unavailing. None but her own family would perform the painful duty of waiting upon her. Indeed, it became necessary to allot her a room at the extreme end of the house, apart from the rest of the household—the atmosphere around her was so offensive from the nature of her disease. She had all the comforts that competence, kindness and affection could lavish upon her. Yet, was it to be wondered at that her mind was sad?

Her brothers and sisters attended some special religious services near their home. From time to time, one after another would tell her what they heard. With eagerness she listened. A bright new world opened up before her. In her sad, sad chamber she found the Saviour. That chamber was lighted up as never before. With patience she bore her afflictions. With hope she looked into the future. Her mind was filled with peace. Rejoicingly she lay upon her sick bed for months, until death released her from her sufferings. Down to the very last, she found all her comfort and all her support in religion.

Thomas was a young man, and belonged to a respectable family. But he was wild, idle, and a source of grief to all his friends. He was going from bad to worse. If there was any devilry going on in the neighborhood, he was at the bottom of it.

He neither feared God, nor regarded man. But serious thoughts would cross his mind at times. His soul was troubled. He could find no relief until he gave himself up to the Lord's control. Then his life was changed. Everything around him seemed to be changed, because he was changed. Years have passed by, but he has always been true to his religious profession. Nothing could move him. He is living still, an old man now, one of the happiest men I have ever known. He is a good citizen, a wise counsellor, a valued friend. When he dies, the whole community will mourn for him as for a father, or a patriarch of olden times. He owes everything he has—position, influence, happiness, esteem, affection, to religion.

Dan was a farm laborer; rough, unorthodox, uneducated. Much of his money and time were spent in the public house. Compelled by the hardships of her lot, his wife sought help in prayer, and comfort in her Bible. She wished to unite with the church of God. He opposed her in every way. He beat her, and threatened to turn her out of doors if she made a profession of religion. She committed her case to God, and went forward. One Sabbath morning she told him that she was going to profess her Saviour's name before the world. She was answered with oaths and threatenings. She adhered to her purpose. Some time after service had commenced, he silently entered the chapel, and sat down in a back seat. The truth he heard aroused his conscience and pierced his heart. Before the service was through, he quitted the house of God, and returned to his home. When his wife arrived, she found her husband in tears, trying to pray. He wanted her to pray for him. She did so, and told him of the Saviour's love. He found mercy of the Lord, and ere long he united with the people of God. The change was every way noticeable. Swearing was abandoned, and drinking habits were given up. He grew kind and courteous. Debt was paid. Home was made comfortable, inviting place. He went up in his employer's esteem. He learned to read, first in the New Testament, and then in other books. He also learned to write. In every respect he became a changed man, a better workman, a better husband, and a better neighbor; in a word, his whole after life showed the benefits of religion.

Guilford is a man in the prime of life. When young, he had a good education, and afterwards passed through College. He came into a good property; but, as he had sole control of it, it soon began to waste. He could not live fast enough. Being of a jovial disposition, he had no lack of companions. They renounced Christianity, and read every infidel book they could lay hold of. So notorious did they become in evil, that the place in which they met was known throughout the neighbourhood as the "devil's kitchen." One day, however, as Guilford was attending to some repairs on a large building, he fell from the scaffold to the ground. For hours his life was despaired of. Though unable to speak, he knew all that was said. In time, he recovered. But that accident, by which he was brought face to face with eternity, he afterwards acknowledged, knocked all the infidelity out of him. After a while he married, and an interesting family grew up around him. His home was a dreary place, because it lacked one thing which alone can produce true joy and peace in the hearts and lives of men. Everything seemed to be going wrong, because he was going wrong himself. At length, out of curiosity, he attended some religious services in the neighbourhood where he was visiting some friends. He wanted, he afterwards remarked, "just to see if there was anything in religion." As he saw its power over others, he had to admit its reality; and felt its influence over himself. His family noticed the change, and soon came under the same influence. Before long, he began to take an active part in the service of God. His wife and three of his children followed his example. Speaking of the change, one of the family lately remarked, "When I come home now it does not seem like the same place. Everything seems so different; everybody seems so altered; we are all so happy now!"

What made the difference? One thing—RELIGION.

Some one asked the poet philosopher, Coleridge, if religion could be proved. "Yes," said he, "try it!"

How would it be for you, dear reader, to test religion in your own experience and life? By all means try it.

—Recently a prominent man was seated in his office. After reading the detailed "credo" of a newly settled pastor in sympathy with the "new theology"—the reference to future probation (in which) pleased him—he said in my hearing to an ungodly associate, "Well, Mr.—, this gives us comfort, a—d if it don't!" In two short weeks, after a night spent in carousing and gaming, this man took poison and died.—Secretary.

### Boston Monday Lectures.

"VITAL ORTHODOXY AT HOME AND ABROAD." On Monday, March 1, was delivered the fifth in the present course of lectures in Tremont Temple. This lecture was one of unusual interest, and Mr. Cook spoke powerfully and impressively. It was an elegant defence of the old standards of orthodoxy as opposed by the rationalism of the present day.

### THE LECTURE: "EVANGELICAL UNITY IN THE ESSENTIALS OF FAITH."

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, father, art in me, and I in thee, that they also may be one; that the world may believe that thou didst send me. And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one."

Herein is contemplated in the mind of the Christian a wonderfully close union in the great essentials of faith. This union has not as yet been realized, but it must be in the future. It is the plan and purpose of the Christ, the one mediator between God and man. This union is to be among all those who shall believe in the Christ through all the ages to come. This is a more vital and veritable spiritual union than has as yet been dreamed of. The true unity of believers is necessary to their development in peace with each other and with the church militant. Schism is suicidal. Unity is necessary in the conflict with unbelief. Evangelical unity, such as now exists in mere rudiments, must exist completely, if the church is to triumph over the whole earth. A vital and general unity in the grand essentials of faith can alone fulfill the prayer of the Christ that his followers may be one. That prayer ought to be echoed in every heart, in every field of Christian effort until the kingdom of our Lord has come on the earth in the love and unity of the saints.

### The three great essentials of Christian faith and doctrine are these:

1. The necessity of the New Birth.
2. The necessity of the Atonement.
3. The necessity of Repentance in this life.

These are the pillars which rise from earth to heaven and can never be overthrown. In regard to the third essential, Mr. Cook referred to the new work of Prof. W. G. Shedd on "The Doctrine of Endless Punishment." Prof. Shedd passes through all the books of revelation and shows that their implication is that probation is limited to this life. His discussion of the exegetical portion of this argument is masterly, and I cannot at all endorse the exegetical argument of those who advocate the doctrine of conditional immortality or of probation after death. "It will not always strive with man; my spirit will not always strive with him."

In regard to the second great essential in the scheme of the lecturer, he proceeded to say that Christianity is as old as the creation, and that wherever the Holy Spirit has touched man, a personal Christ has touched man. Wherever God has moved in the hearts of men, there has been the Christ. For God and the Christ are one, and the Holy Spirit is the present Christ. With this point of view, I beg you to contemplate the glory of the doctrine of the atonement, considered merely as a scheme for satisfying the ethical necessities of man. Compared with the theory of the atonement—apart from its conformity with the actual facts of the universe—every other theory known to man, every other system intended to satisfy, is as the fire-flies of the summer meadow compared with the stars of heaven, is as the sicker of gas jets compared with the 10,000 eternal suns.

The two institutions of our Lord were baptism and the Lord's Supper. The trinity and the necessity of the new birth lie behind one; the atonement and the necessity of immediate repentance lie behind the other.

It is absolutely indisputable that the ideas underlying the doctrine of the atonement originated with our Lord in his present form. All the ages before him likewise give witness to him. If this doctrine be not true, then I, with reverence, affirm that Providence has misled the world. If God was not in Christ reconciling the world unto himself, then God was in Christ bewildering the world.

Deliverance from the love of sin and from the guilt of sin—this is the chief good of man. Pardon and renewal are desired by all awakened souls. There is in Christianity alone a doctrine of the new birth, conjoined with the doctrine of the atonement, that turns in the lock of this loftiest ethical necessity of mankind. You reach the true scientific position only when you rise to a contemplation of your relation to a personal God, who was and is and is to come, whose name is holy, who inhabits eternity into which all men haste.

In circles of culture in our time, we have an effort to build up a religious system

without a doctrine of the atonement. There is a book being circulated throughout India. It is the last volume published by Keshub Chunder Sen. It is spiritual theism in its loftiest form. But there is no doctrine of the atonement. There is a book eagerly sought among the cultured in this city. It contains two discourses on "The Witness of God" and on "Faith," by Professor Greene, famous for his career in the University of Oxford. Here is an adroit, very intellectual and in most respects thoroughly devout attempt to build up a natural religion and to withdraw faith in the historic Christ from among the essentials of Christian belief. There is an attempt to show that the doctrine of the atonement and indeed that the doctrine of the trinity are not essentials of faith. What are we to do? We are to revert to those original sources of power which gave glory and strength to the apostolic age. We are to put ourselves in full possession of the historic evidence. And then we are to obtain full possession of the internal evidence. We are to obtain the witness of the spirit; that seal of adoption which made Luther like a rock. I ask you, therefore, to stand on ground already defended, that Christ is a revelation, to take his views concerning the atonement, and also to remember that he had pre-existence and is post incarnate.

The subject of the prelude was "Self help, state help and church help for workingmen." E. M. CHELSEY.

### How to Destroy the Bible.

First, get rid of all the copies of all the languages—there are 160,000,000 copies, say, of the Old and New Testaments in one book and in portions of the book—you must have all these piled together into a pyramidal mass and reduced to ashes before you can say you have destroyed the Bible. Then go to the libraries of the world, and when you have selected from every book all such passages; and until you have so treated every book of poetry and prose, exercising all ideas of grandeur and purity and tenderness and beauty for the knowledge and power of which poets and prose writers were indebted to the Bible—until you have taken all this from between the bindings and turned them to ashes, leaving the emasculated fragments behind—not until then have you destroyed the Bible. Have you done it, then? Once more. Go to all the courts of law, and, having sought out the pandects and codes, you must master every principle of law, and study what it may have derived from the Old and New Testaments, and have all such passages removed from the codes of jurisprudence. You must then go to the galleries of art throughout the world, and you must slash and dash over and obliterate the achievements that the genius of the artist has produced—not until then have you destroyed the Bible.

Have you done it then? What next? You must visit every conservatory of music, and not until the world shall stand voiceless as to its masters, not until then have you destroyed the Bible. Then you must visit the baptistries of the churches, and from the baptismal rolls you must erase all Christian names—the names of John and Mary; for they suggest the Scriptures, and the register is stamped with the Bible. Have you done it then? No. There is one thing more you must perform. There is one copy of the Bible still living. It is the cemetery of the Christian. The cemeteries, while they exist, are Bibles, and to suppress the book, to let not a trace of it be discovered, you must pass from grave-stone to grave-stone, and with mallet and chisel out every name that is biblical, and every inspiring passage of Scripture graven thereon. To destroy the Bible you must also blot from the memory of every Christian its promises and comforts. Not till you have done all this can you destroy the Bible.—Dr. Guard.

### This, That, and The Other.

—Bishop Lightfoot, the latest and best English expositor of the Epistle of the Colossians, thus paraphrases ch. 2: 12, "Ye were buried with Christ to your old selves beneath the baptismal waters, and were raised with him from these same waters to a new and better life."

—Gen. W. S. Hancock, whose sudden death startled the country recently, was the son of a devoted Baptist deacon, a lawyer standing high in his profession at Norris-town, Pa.

—Imported precious stones were bought by Americans last year, to the amount of \$9,000,000.

—The Missionary Union still needs \$150,000 in order to close the year without debt.

—A hundred years ago there were not more than 30,000 Christians in Pagan countries. Now the number is close on 2,000,000.

—The American Baptist Home Mission Society needs between March 1 and April 15, when the treasurer's books for the year will close, \$192,842.