

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
VOLUME XXXVII.

VOL. I

SAINT JOHN, N. B., WEDNESDAY, JULY 29, 1885.

NO. 30.

To PASTORS AND CHURCH CLERKS.—Would not the pastors of churches that have any systematic way of gathering money for the Convention Fund, please notify us at once of the fact, giving a brief statement of the method adopted. In the event of the church being pastorless, would the clerk kindly give us the information desired. Do not fail, please, as it is a matter of some importance.

The excitement over the terrible exposure of the *Pall Mall Gazette*, London, continues. The Archbishop of Canterbury, Cardinal Manning, and Samuel Morley have been appointed a committee to sift the evidence submitted by the *Gazette*, and have been engaged in this work for several days. Sinners in high places are trembling, and well they may, if a tithe of all the statements made by the *Gazette* of their reeking licentiousness be true. Investigations are being made in Paris and in Copenhagen, and much the same state of things is being revealed in other places. Moral living people must not be surprised if there is some step while the attempt is made to cleanse the sink of impurity.

The most satisfactory, is the heading of an item of news from the churches, in a recent *Watchman*. The news which is thus described, is of a Baptist pastor, who not only gave up his baptism to be used by the Methodist minister to immerse some candidates whose consciences were too sensitive to permit them to submit to sprinkling, but he also himself baptized some whose consciences acted in this way, to accommodate the pastor of the Congregationalist church. Now it is "most satisfactory" that our sentiments are spreading among other denominations, but whether it is well for Baptist ministers to have anything to do with helping people, whose consciences will not allow them to be sprinkled, or to have their children sprinkled, into a church where they must give a life long support to those very practices which by this action they declare erroneous, is a matter of great doubt. Even the reverend J. Hyatt Smith, open communions, politician, &c., though he has been, proved the experiment of helping people whose consciences troubled them on the subject of baptism into Pede-baptist churches, and found it a business that did not pay, and had to give out that he "did not take in washing." The best thing we can do for those who wish to make a compromise with their own consciences in the way above mentioned, is to let them alone, lest we share in the inconsistency by giving it countenance.

The statement of Sir Richard Cartwright was as eloquent as it was graceful and patriotic, and did him infinite credit. Not that his less enthusiastic recognition of the service of the militia was expected from him, for he is a gentleman and an ardent Canadian.

We clip the above from the *Montreal Gazette*, a Conservative paper, in order to commend its treatment of a political opponent. We notice also that the *Halifax Mail* speaks in similar terms of this speech. If political papers only learn to speak in kind terms of those who are on the opposite side in politics, it will be much more manly, and will relieve us from a disagree.

Bro. DAVIN C. CHERRY, who is doing colporteur work in Yarmouth Co. N. S., is authorized to act as agent for the *Messenger* and *Visitor*.

It is reported that President Cleveland and a number of the members of his cabinet went on a fishing excursion, on a recent Sabbath. Does he forget that in this act is outraging the most sacred feelings of a vast majority of the people of the U. S., and those of the class upon which the country must depend for its stability and prosperity? It is a serious thing for the head of a nation to throw the weight of his example into the scale against those who seek to support religion, and to keep its bulwark from being overthrown.

A FAITH CURS was reported from New Glasgow, a few weeks since, and a very circumstantial account given in the *Presbyterian Witness*. A statement appears in the last *Yarmouth Herald* contradicting this account, and declaring that remedial agencies had begun to affect a cure before the faith cure was sought, that the progress after was not more rapid than might have been expected from these remedies alone, and that the patient is still far from being well, and that the young lady, said to have been cured, declares this account of her cure by faith to be incorrect, and wishes it contradicted.

ONE DAY LAST WEEK we received a list of forty new subscribers from two of our ministers who believe the *Messenger* and *Visitor* will be a power for good in the families where it is taken. These brethren are Rev. D. G. McDonald and Rev. E. H. Sweet. Fifty new names have been added to our list on E. E. Island within three weeks chiefly through the kindly interest of Bro. McDonald, and Port George, Annapolis Co. N. S., and vicinity, where very few papers have ever been taken before, has now a list of over a score. If all our brethren would

do likewise, there would be no doubt about the 6000 subscribers by Jan. 1, 1886. We should like to have others try and send us larger lists than these.

THE EXAMINER discusses "The rights of Alumni" in a recent issue. It seems that the Alumni of some of the colleges in the U. S. virtually claim the right of control. The Examiner holds that the Alumni of colleges which provide education at half its cost are under more obligation to their Alma Mater than she is to them. It is of the greatest importance that a college have the good will and support of its graduates. In the case of denominational colleges, however, there is special need of great caution here. Many of the Alumni drift away to other denominations, or never become church members. To give much control to them means to abandon the idea of denominational control through the representatives of the church. It is always safest to keep to right principles in all our work. Success will be more assured in this way than by any resort to mere expedients to meet a present need.

DEACON CHIPMAN made a statement at a Missionary meeting at Tremont Temple, which may well lead others than New Englanders to serious thought. He showed that if one-third of the Baptists of N. England gave one-tenth of their income annually, it would pay all the expenses of their 1,100 churches, and leave \$2,250,000 for Missionary purposes. We have no doubt but that one-tenth of the income of one-hundred of the wealthiest Baptists of the Dominion would foot up a good \$50,000, and the tenth of the incomes of the rest of the 40,000 would yield a full \$1,000,000. This is a very low estimate, yet what grand things might be done were this rule adopted, and all believers make one-tenth the minimum of their giving. Under the law this was the percentage demanded to support the worship of God. While there is no stated proportion named in the N. Test. can we suppose that it is God's will that the superior love motives, backed by a knowledge of Christ and his cross, should lead his people now to do less?

AT THE LATE Presbyterian Assembly of the U. S. the most earnest discussion of its sessions was on the question of the validity of Roman Catholic baptism. There were able men on both sides, and the controversy waxed warm. It was finally decided to lay the whole matter on the table, "amid prolonged and noisy applause." This is perhaps a more delicate question for our Pede-baptist brethren than many of them are aware. The only reason why it is practice, infant baptism and sprinkling to-day is because they carried it over from the Roman Catholic church when they separated from her fold, or have derived it from those who adopted it from this church. Had not the church of Rome changed the ordinance from its original purpose and form, on the assumption that the church of the pope had power to amend N. Test. institutions, there is small reason to believe that pede-baptism and sprinkling would have place on the earth to-day.

In voting to refer validity to the ordinance as administered by R. Catholics, Pede-Baptists are really sweeping the foundations from beneath their own feet.

WE HAVE RECEIVED applications from several S. Schools in destitute sections desiring our help in securing libraries. We should like very much to assist the brethren who are laboring under great difficulties in these fields. There are many S. schools that have books in their libraries which have been read by the scholars, and which they would be glad to donate to these more destitute schools. If any who are willing to do this would communicate with the editor of this paper he would esteem it a favor.

OUR EXCELLENT CONTEMPORARY, the *Presbyterian Witness*, referring to statements in the Baptist papers about the decline of infant baptism in the Pede-baptist bodies, says: "We know that there has been much neglect in some large Presbyterian congregations in the United States; but the case is not as bad as it is represented. In the leading Presbyterian church (North) there are 616,000 communicants. According to the best vital statistics, there will not be over 25,000 births each year. The number is more likely to fall below 23,000. The number of infant baptisms is about 19,000 each year. The number last year was 19,483.

We do not know where these "best vital statistics" are found, but we do know that the 123,544 Presbyterian communicants of the Dominion report 9,478 infants baptized, and we suppose no one will assert that all the infants born have been admitted to baptism. Now according to these "best vital statistics," to which the *Witness* refers, there would have been less than 5,000 births, all told among the 123,444 communicants. Were there even the same proportion of infants baptized among the Presbyterians of the U. S. as of those in Canada, about 49,000 would be baptized annually instead of 19,000. The Presbyterians of Canada must be about

three times as prolific as those of the U. States, or these "best vital statistics" cannot be among the figures that "do not lie." We hope our contemporary will correct this incorrect statement into which he has been betrayed.

IT DOES OUR CONTEMPORARY the *Halifax Herald* so much good to make a point or to think he has made one—against the *Messenger* and *Visitor*, that we leave him to the full and unalloyed enjoyment of those he supposes he made in one of the issues of last week. We have not the heart to do otherwise.

TWO COMMUNICATIONS in our present issue deserve especial attention. One is the sermon on "Woman's Work" by Bro. Cohoon, the other is the article by T. H. R. They both refer to subjects which need very careful consideration.

### THE PHILOSOPHY OF MINISTERIAL SUPPORT.

An Essay, by E. H. Sweet, read at the Annapolis Co. Ministerial Conference, July 14th, and Published by Request.

[It has been thought best to discuss the above-stated subject strictly upon the principles of Political Economy. Your essayist has therefore purposely eliminated the spiritual element, and presented only the material side of Ministerial Support.]

According to the wisest political economists, the value of an object in demand, depends upon the cost of its production. The value of all commodities illustrates the truth of this proposition.

What is true of objects, we believe, is true also of services. The value of ministerial labor, like all other services, must be determined by its cost. When a strong physical constitution is first supplied, when soundness of speech and full supply of brains are indispensable to the ministry, some value should be attached to the office of the Christian minister. To the young man endowed with these natural talents, the eight or nine years, which he is required to spend in preparation for the ministry, are in themselves of inestimable value. These years of the very best of life, together with the expenses of a College and Seminary course, are not overestimated at (\$5000.00) five thousand dollars. No one spends more time and money in preparation for his life work than the Christian minister; no one's services therefore are more valuable.

This is as it should be. Whatever the service in demand, the value attached to it and the price paid for it, must always be commensurate with its cost. Otherwise labor costing the least might receive the most lucrative support, and the Christian minister of superior natural ability who has invested a capital of (\$5000.00) five thousand dollars in his calling, might receive a less remunerative salary than the day laborer who has never spent a dollar to prepare himself for the work of life.

In order to meet this argument and to formulate, at the same time, an excuse for inadequately supporting the gospel, it may be said that the churches do not require a ministry involving such an outlay of time and money. Some may even argue that an education is not a necessary qualification for the ministerial office, yet if the demand of the minister what an education only can secure, they in effect demand an educated ministry, and so defeat their own argument.

Our congregations to-day become restive unless they hear intelligent preaching. Christian men sometimes take great pains to indicate their disgust with second rate talent in the pulpit. Fastidious churches often require of their minister a Byron in beauty, a Job in patience, a Moses in meekness, a Paul in eloquence, a Solomon in wisdom and a David in song.

To meet the demands of a materialistic age, an educated ministry is a stern necessity. The preaching of the gospel is therefore a necessarily expensive service, and the churches can supply it only at a proportionately expensive outlay.

The law of values is often disregarded in the maintenance of the gospel. To enter upon the pastorate of many of our churches is to accept the offer of a small salary. It is to labor the greater part of the year before you receive one half, or even one quarter of your promised support.

In many instances, alas, a portion of the salary is wanting at the end of the year. Here there seems to be a lamentable disproportion between the labor done and the pay received for it. But the violation of the law which regulates value and cost can only be temporary. Expensive services can not be maintained for any length of time, in any given place, without an adequate support. They who preach the gospel can live by the gospel only so long as they are paid for their labors. Provision for labors involves provision for their support.

When the salaries given do not meet the expenses of the services rendered, the laborers are retained in their employment only by means of outside assistance. De-

cient ministerial support has therefore necessitated "foreign contributions." This may be learned from the following well-known facts:—

1. In all denominational colleges, beneficiary systems are established for the purpose of aiding indigent young men who are studying for the ministry. Without gratuitous assistance, students would incur a debt which they could not afford to meet in an illy paid calling. Viewed in this light, the Ministerial Education fund means prospectively low salaries—an illustration of the familiar adage, "coming events catch their shadows before."

2. A Relief and Aid Fund for our infirm ministers seems to be a necessity. This fund also discloses an illy supported ministry. As the beneficiary system means prospectively low salaries, so the Infirm Minister's Relief Fund means retroactively meagre support, "past events cast their shadows behind them."

3. Many institutions, not otherwise noted for benevolence, grant special favors to clergymen. Believing that the gospel preacher is inadequately remunerated for his labor, railway authorities, steamship companies, &c., reduce his travelling expenses; publishing houses supply him with books at reduced prices; and Colleges, Academies, and Seminaries educate his children at the lowest possible rates.

The law, "equal cost equal pay," being broken by deficient salaries, to supply the want thus created, these other auxiliaries are drawn into the channel of ministerial support.

4. The "donation system" argues in the same line. Annual donation visits—made in some places to relieve ministerial want,—become valuable subsidies to deficient salaries. Thus the preacher as a laborer receives pay; and as a charitable institution receives alms. The people virtually confess their unwillingness or inability to pay their ministers; and the minister, to secure a part of his support, compromises his self-respect by assuming the attitude of a beggar. The alms-giving method of supporting the gospel may sustain the desired quantity of ministers, but the quality must suffer deterioration. This may be said to be a satisfactory explanation of an inefficient ministry of the Christian ministry.

The millennium may be far away, but when it comes, may we not hope that the alms-giving system of maintaining the gospel will be superseded by "a more excellent way," and that the ministry so long crippled by begging for support, will be spared the humiliation of bowing before railway officials, publishing companies, etc., for special favors; and be released from the mortification of depending upon the "alms charity" of the people in the time of infirmity and old age.

When the Christian minister asserts his independence as "a workman that needeth not to be ashamed," and refuses to give his services in exchange for "hay, wood, stubble," the churches may learn that "the laborer is worthy of his hire." Called of God to preach the Gospel, they will discover that his field is the world. Without due appreciation and proper means of support in any given place, he will be obliged to "shake off the dust of his feet for a testimony against the people," and to depart from them with an Apostolic rebuke,—"seeing ye judge yourselves unworthy of eternal life, low we turn to the Gentiles."

(To be Continued.)

### The Fatal Error.

BY DR. E. F. IRVING.

A lady once had a pet lion. For years she had cared for him till he seemed to her almost a human friend. She caressed and fed and fondled the beast till she forgot he was still a savage beast. The lion, too, came to be a lover, and when one day he saw that another had secured the lady's affections, his jealousy grew cruel as the grave. Arrayed for her bridal the beautiful maiden entered the lion's cage to give her bride, trusting to her power to awe him as aforesaid. She was, indeed, more fascinating in beauty than ever, clad in white and crowned with blossoms; but the beast had received a mortal wound, and with a single blow laid her dead at his feet. At this moment, Max the painter, depicting the lady's affections, with his horrified face looking on the scene, his eyeballs dilated and his trembling hands pointing a gun at the lion, at which the lion looks with serene content, satisfied with his revenge. Prostrate, limp, lifeless, yet lovely in death, the victim of a fatal error lies beneath the paw of her merciless murderer, an eloquent and ghastly lesson to those who play with danger, fancying themselves secure in their wisdom and strength.

"I was too confident" groaned out the captain of an ocean steamship, after hundreds had lost their lives through his neglect. His confidence was a fatal error. The memory of it haunted him like a nightmare. "If I had only! If I had only!" has been the ceaseless and monotonous ejaculation of a man in one of our mad houses.

He was a railway bridge tender, and through his culpable presumption, lives were sacrificed. He paid the penalty of the loss of reason through remorse.

Many a man has trusted to his wisdom, learning or social position to protect him, and rushed into temptation to find himself as weak as the Hebrew Hercules [in the harlot's lap. The witty poet Holmes never wrote a more false and foolish thing than the line "It is not the silver cup, but the drunkard's shallow skull," when referring to the peril of strong drink. Webster's skull was not shallow, but brains did not prove a barrier. The men of massive minds and gifted tastes have often fallen into this fatal error of presumption, "Is thy servant a dog?" says each self-confident venturer as he rushes into temptation, trusting to his own fancied power of resistance. Too late he finds to his cost that he who trusteth to his own heart is a fool.

A Danish prince once defied the power of a Norwegian maelstrom. He said he would anchor a ship in the vortex of the whirlpool. Four courtiers, as crazy as himself, joined in the wild attempt. A fine vessel was made ready in which they all embarked. It was swallowed up in the waters. Not one survived. Not less fool-hardy are the daily risks taken by men to-day in the exercise of an unreasoning presumption.—*Baptist Weekly*.

TRUE FRIENDSHIP.—A friend is one to whom your heart has opened itself as freely as a flower to the sun, to receive from whom is pleasure, for whom to sacrifice yourself is the purest joy, the secret spring of whose life you have stood beside with awe and love; whose silence is vocal to you as speech, whose passing expressions of countenance convey histories; whose being has passed into yours, and yours into his, each complementing and exalting each; with whom you have shared sorrows and all his passions, whose coming and whose joy move you as the coming spring moves the woodland, who has received as much from you as you from him. This is true friendship, and its particular mark is that, through participation in the life and feelings of your friend, you have become at home in his nature.

Asleep in Paris.

BY DR. T. L. CUYLER.

Sin is an anodyne. The word of God teaches us that every sinner's state is not only one of guilt, but a state of moral slumber. Every uncovered man is in God's sight—asleep. Natural sleep looks up the physical senses under its spell, and if the sleeper dreams he actually regards his surroundings as solid realities. So it is with the sinner; he does not recognize his fearful guilt, he no more sees himself in the mirror of God's Word than a man who is fast asleep can see himself in the looking-glass held before him. He is blind to the terrors of the wrath to come, and to the claims of God, and the alluring offers of heaven. You may set before the sleeper the most magnificent pictures of a Raphael, or the most terrific productions of the pencil of Dore, and they are both no more to him than a dead, blank wall. So I, and other ministers of Christ, set before impatient sinners, a hundred times, the joy of true religion and the certain, inevitable doom of sin yet we produce no impression upon them, because they are under an illusion. They feel no danger because they feel no guilt. They excuse their own sins with plausible pretexts and self-exculpations. If they do admit their sinfulness they cling to their sins; some with a promise of repentance by-and-by, and some under a vague hope that God will "not be too hard on them," or will give them another chance in another world. Nearly every impatient man or woman is a dreamer. They delude themselves with the idea that they are in no danger—and yet all the while they are, like the sleeper at the masthead, liable to be hurled off into the abyss of eternal ruin!

"If," said the eloquent Addison Alexander, "you know what it is to be aroused by a heavy crash from a pleasant dream, what will it be when the long dream of life will be dissolved by the blast of the great trumpet of God? It is related by a man who was on board a steamer that blew up, that when the explosion occurred he was fast asleep. His first sensation was a pleasant one, as though he had been flying through the air. He opened his eyes, and he was in the sea! May there not be something like this in the sensation of the sinner who dies with his soul asleep, and imagines himself soaring towards the sky, but awakens amid the roar of a lashing tempest upon the ocean of God's wrath."

This is tremendous preaching; would to God that we heard more of it from the pulpit of our day! Never was it more needed for multitudes are rocking to slumber at the mast-head by the opiate of unbelief. Some doubt the inspiration of God's Word, and so are not disturbed by its threatenings. Some doubt the existence of a hell. Some are lulling their consciences to sleep by

lying promises of future repentance. Some are so absorbed in the money-making or the pleasure-seeking of this life that they have shut their eyes to the idea of eternity. I care not, my impatient friend, what may be your slumber, or what may be the anodyne Satan has used to drug you. Sin is a mocker. You are under its spell. You do not realize your terrible guilt in rejecting the Saviour, or your terrible danger in risking the "wrath to come." You cannot sleep much longer. Death will soon loose your frail hold on shroud or spar, and hurl you off, as from mast-head into the bottomless deep! When you awake it will be too late; it will be an awakening to shame and remorse and everlasting contempt.—*Presbyterian*.

### Not the True Reason.

A favorite theme of the scoffer, and a stone of stumbling to the earnest-minded unbeliever, is the imperfections of Christians. Glaring as those imperfections often are, in the lives of those who are on the whole honest in endeavor to follow Christ, they are outshone by the virtues of those who make no pretence of living a religious life. Is not the latter fact worthy of attention as well as the former? There is certainly significance in the fact—if it be a fact—that Christian people as a whole are better men and women than those who live for themselves and profess to do no more. That this is the fact, no candid man has ever questioned.

It is worthy of note, also, as a companion fact, that nobody has ever charged that Christianity has made the world worse than it was before Christ came. No man was ever deprived by attempting to lead a Christian life. He may not be made especially better, or he may not be made so much better as other people think he ought to become, but he is certainly not made worse. A Christian profession encourages the growth of no vices; it affords no excuse for selfish indulgence or for dishonest conduct; it offers no opiates to relieve the stings of outraged conscience; it does not "debate the moral currency" by clothing sin in the garb of virtue, by speech or action. In short, so far as it has influence at all, a Christian profession breeds a man's moral nature, makes his conscience more tender, elevates his standard of duty, and makes of him in every way a better man.

If a religious life never harms but always helps a man, if Christianity blesses not blights wherever it goes, the man who points to the imperfections and inconsistencies of Christians as his reason for not entering the service of Christ, convicts himself of the very sin he reproaches in others—inanecy. For nothing can be plainer than the fact that he is not giving his true reason for refusal. He is bound to admit—he always will admit, when pressed—that there are genuine Christians, and that a genuine religious life is a noble thing, that others are not living that life is a lamentable fact, but it has no bearing whatever on his own duty. "You admit that genuine religion is good; very well, why not be genuinely religious?" you say to him. And his reply is, "Because Smith and Jones are hypocrites."

The absurdity and irrelevance of his reason was evident to himself, and to other ministers of Christ, set before impatient sinners, a hundred times, the joy of true religion and the certain, inevitable doom of sin yet we produce no impression upon them, because they are under an illusion. They feel no danger because they feel no guilt. They excuse their own sins with plausible pretexts and self-exculpations. If they do admit their sinfulness they cling to their sins; some with a promise of repentance by-and-by, and some under a vague hope that God will "not be too hard on them," or will give them another chance in another world. Nearly every impatient man or woman is a dreamer. They delude themselves with the idea that they are in no danger—and yet all the while they are, like the sleeper at the masthead, liable to be hurled off into the abyss of eternal ruin!

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—*Rev. A. K. Parker.*