

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, MARCH 18, 1885.

NO. 11.

—But a fortnight remains of the three months during which we consider payment for the Messenger and Visitor to be in advance. Will not our agents bestir themselves to gather up and send on the money from the subscribers on their respective fields? Neither is it necessary for any subscriber to wait to be called on. Enclose two dollars in a registered letter, which costs only two cents additional, and it will answer every purpose.

—We wish very gently to remind any who may desire to discontinue the Messenger and Visitor, that nearly three months have passed since they have been receiving its weekly visits. We should like very much to send our paper to our families free, but in a world where paper, and ink, and type, and composing cost money, and where editors have to use bread and butter and roast beef, this cannot be done. If there are any, therefore, who feel they must discontinue, taking the paper, we hope they will not feel aggrieved if we request them to pay for the time the Messenger and Visitor has been received.

—As our readers open the Messenger and Visitor this week, they will not need to be told what is the surprise we promised them last week. We have arranged to have our paper printed from new type, and all must admit it to be very clear and distinct. It will be noticed that it is smaller than the largest of the old and larger than the smallest. On the whole, it will permit us to give our readers about one quarter more reading matter each week. To make this attempt to render the Messenger and Visitor more nearly what it should be, will cost considerable, and we hope it may meet with a kindly appreciation on the part of the subscribers. Our paper is by a good deal the largest religious weekly in the Maritime Provinces.

—It has been intimated to us that some of the subscribers to the Messenger and Visitor desire the insertion of the monthly almanac and calendar, and all the R. R. time tables. We are trying to secure the principle R. R. time tables for our advertising columns. If this cannot be done the question is whether it will be better to take up about a column each week with them and the almanac and calendar, or give it in interesting reading matter. It appears to us that the greatest majority of our readers must prefer the latter, especially as almanacs load the counters of all our drug stores, and time tables can be had at the R. R. stations for the asking.

—We have great doubts whether Acadia has ever been the gain by the few spoons full of government pay she has had in the past. Indeed we felt rather glad when it was withheld. Denominational institutions do not commonly thrive on the codding of the powers that be. We are rather of the belief that governments that give to support schools should have a hand in the control, and the less of this we have the better. Let us throw our institutions upon the warm sympathies of our people, and not be so very anxious to push their claims upon the half contemptuous attention of secular rulers. On the other hand, if we do not ask government for aid ourselves, we shall protest most vigorously against having her institution through the public chest. Let the government send us all packing, and we shall not complain very bitterly; but let not one be permitted to put its hand into the treasury to which we all contribute, unless all have the same privilege. Fair play, gentlemen!

—A sister writes us that she has brought up a family of thirteen children, and has never had tea or coffee on her table. She says her only luxury has been "good reading." We have no doubt her family has been all the better off from the absence of tea and coffee, and the good reading has doubtless made an impression on the characters of her children which is worth more than all that gold can buy.

—Grip has an excellent cartoon on the question of compensation of the liquor dealer. On the one side is the distiller, stout, clad in the height of fashion, with flashing diamond studs, and eye-glasses and cigar. He hides behind him a large bag containing the accumulated profits of his business. On the other side are five miserable objects clothed in rags and pinched by hunger and misery. There is a prisoner wrenching at his chains; a wretched mother with a still more wretched babe upon her bosom; a ragged boy on his knees in the attitude of entreaty, with a wan little girl by his side. Behind are graves in a potter's field, a prison before which a felon is hanging on a gallows, and a poor wretch committing suicide. Between stand Sir John, and underneath is the question, "Who's entitled to compensation?" We are sure the cartoon will do good service in showing up the nature of the rum-seller's claim.

—There has been much applause given to Bishop Taylor. It was supposed that he and his band were about to plunge into the Dark Continent, call on no one for help, and inaugurate a self-supporting mission. Many at home who like the heathen to be saved

more than they care to loosen their own purse strings, clapped their hands and said this is the kind of mission we believe in. It seems, however, that Bishop Taylor has applied for his salary as a bishop of the Methodist church, and there is some little feeling over the matter. Why should not Christians at home "hold the ropes," when devoted brethren go down into the mine where precious souls are to be gained as jewels for the Saviour's crown? It is not well for a few to have the monopoly of self-sacrifice. Those who believe in apostolic self-sacrifice in other than the circumstances of apostolic times, usually wish others to have a little more of it, that they themselves may have a great deal less.

—Bro. Currie who has been resting before going back to India again, has offered to hasten his return, in view of the death of Bro. Timpany, which leaves Mr. McLearn alone on the mission field of our Upper Canadian brethren. It is understood he will set out for India the last of April, and Bro. Craig in the autumn.

—We have received a communication from a correspondent taking us to task for failing to refer to a controversy in the St. John Globe, on the question of the infallibility of the Pope. Now, if we thought any of our people were in danger of accepting the belief that the Pope cannot err, we would do our best to show up the absurdity of such a claim, on his part. We have always supposed, however, that we are all more inclined to believe ourselves infallible than to think anyone else free from error, and that our office is more to teach ourselves our fallibility, than to combat the claim of anyone else to infallibility.

—In Newfoundland there is a square issue between the Catholics and Protestants over the reply to the speech from the throne. Our readers will remember the collision which took place between the Catholics and the Orange procession at Harbor Grace in 1883, resulting in the death of quite a number of the latter. In the investigation which followed, although it was pretty clearly evident that the Catholics were the aggressors, they were all allowed to go free. The resolution which divided the house on ecclesiastical lines, was one deploring the failure of justice in regard to the murderers referred to. Two Roman Catholics have resigned, in consequence of the adoption of this resolution, and it is probable that it will be Catholic versus Protestant at the next election.

—The remainder of the Halifax correspondence and the news summary are in the old type. The reader can thus judge how the old and the new compare.

Latitudes of Human Knowledge to Missionary Endeavor.

BY REV. W. S. MCKENZIE.

I am unwilling to bring this hurried and very partial survey too close without a hasty glance at the services of missions in correcting and enlarging our knowledge of the localities of ancient cities and towns, many of which have disappeared leaving only obscure traces of their existence. It is well known that the names of many important places, to which reference is made in sacred and in secular history, are not to be found on any maps, and some there found have been fixed by sheer conjecture. But the missionaries residing and traveling, in those ancient countries, such as Syria, Asia Minor, Palestine, Greece, Arabia, Mesopotamia, and Egypt, have made many new and most valuable discoveries, by means of which doubtful cases have been settled to such an extent and with such certainty, as not only to compel large revisions in the maps of those countries, but also to eliminate from history many misleading inaccuracies.

The late Dr. Robinson's "Researches in the Holy Land" are everywhere considered to be far in advance of all kindred productions on that country. Scholars in Germany, in Great Britain, and in America, with one voice pronounce the volumes prepared by Dr. Robinson on the Holy Land to be entitled to the first rank in the literature of explorations. The Royal Geographical Society, of London, awarded to this author "Patron's Gold Medal," a very high distinction, never bestowed without being won by genuine merit. But according to Dr. Robinson's own representation he never could have prosecuted his researches so minutely and successfully without the assistance which so generously obtained from a missionary. The guide and the interpreter, who everywhere accompanied and so essentially assisted Dr. Robinson, was a missionary. It was this missionary who, according to our author's own admission, drew up many of the sketches published in those volumes, and who furnished revisions of others which the author himself had prepared for the press. That missionary was the late Dr. Eli Smith, one of the most scholarly men and indefatigable students in the long honored list of American missionaries.

It will be an omission without an excuse not to mention in this connection "The Land and the Book," the author of which production was for twenty-five years a missionary in Syria, and Palestine. Dr. W. M. Thomson, for a quarter of a century resided amid the scenes and the scenery which he has described. "From midday to midnight, in winter and in summer" he gazed upon his surroundings "with a joyous enthusiasm that never tired." His "first impressions, corrected and improved by subsequent study and examination" are given in his two admirable volumes "for the eye of the public and the heart of the pious." In the opinion of Dr. Thomson "much has been published upon Biblical illustration which recent research has shown to be incorrect or rendered superfluous." He admits that "the student in the heart of Germany or America, surrounded by ample libraries, is in a better situation to carry on profitable inquiries" in critical and exegetical discussion, "than the pilgrim in the Holy Land." But Dr. Thomson thinks "it is far otherwise in respect to the scenes and the scenery of the Bible, and to the living manners and customs of the East which illustrate that blessed book." Here we need the actual observer, not the distant and secluded student. Where our author has been, he proposes "to guide his reader through that 'good land' of mountain and vale, and lake, and river—to the shepherd's tent, the peasant's hut, the hermit's cave, and palace of Kings, and temple of gods—to the haunts of the living and the sepulchres of the dead—to muse on what *has been* and converse with what *is*, and learn from all that they can teach concerning the oracles of God." A large part of these attractive and instructive volumes "was actually written in the open country—on sea shore or sacred lake, on hill-side or mountain top, under the olive, or the oak, or the shadow of a great rock: there the author lived, thought, felt, and wrote." The volume of knowledge acquired and communicated by such a student and author cannot be easily estimated.

Nothing has been advanced in these concise articles relative to the contributions of missionary endeavour to history, or to Periodical Literature, or to the Arts, or to Commerce, or to that broad domain of learning so greatly enriched by the work done in Bible Translation. The meagre fragments of facts, only a few suggestions, are furnished, with the desire and the hope of leading those who may read what is here written to inquire more fully into a subject that is replete with significance and interest.

It ought to be remarked before closing that the great and assured consummation of the missionary enterprise of the Christian Church is yet in the future. How far, how near, or remote, who can tell us? We seem to be moving with swift steps towards the divinely predicted, the final and grandest issues. The incidental and intellectual benefits that spring from missions as they move forward to the higher and holier ends, are only in their beginning. When missionaries shall have become more extensively and thoroughly conversant with the countries, with the nations, the languages, and the literature of the lands in which they are seeking to spread the light and blessings of Christianity; when the native intellect everywhere shall have been roused from its apathy, and rescued from the ignorance that holds it in bondage; when the stirring activity and progressive impulses of a Christian civilization shall have come into closer contact with the indifference and the indolence of pagan life and character; when educated natives in great numbers shall have been raised up to join in the work of imparting knowledge and inspiring culture among their *cancelled*, but untaught and uninspiring countrymen—what vast results in a literary point of view, may we not expect from missionary endeavor? A recent writer—not a missionary, or a missionary official—speaking in high praise of the merely incidental and temporal benefits flowing to mankind out of the progress of missions, says: "The literature of the world has more to expect from the successful prosecution of the missionary enterprise than from any other source whatever."

Some years ago a lady was travelling with her husband to Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on the sofa, and asked her, "Why don't you come out and enjoy the scenery?" The conversation that followed revealed the fact that the young lady's father was the agent of the railroad, and she was ill, and in a dependent state of mind. The lady endeavored to direct her attention to Christ and the great salvation.

"I am very ignorant," she replied; "I never thought much on the subject, or had any friends to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and like Philip, "preached Jesus" to her. Then she opened her heart freely: "I have been a gay and fashionable girl," she said, "fond of the ball room and other giddy pleasures. A few months ago I attended a ball, with an intimate friend, and walking home with our thin shoes in a pouring rain, we both took cold. That night, in winter and in summer, I prepared to die. I have had no meeting to go to; no christian friend to consult." I have read in the bible that I must be converted; I am still in darkness; can you tell me?

"It is to come right to Jesus with a humble, contrite heart, and cast yourself on him. He invites you, and is willing and waiting to receive you. Are you willing to give yourself up to him, and be his forever?"

"O yes, willing, and anxious. The world has nothing to satisfy my immortal spirit. All my desire is to have Christ for my Saviour."

"Are you willing to commit yourself to him without reserving, and when you go home to tell your parents and friends that you have given yourself to him?"

"Still weeping." "Yes I will. Blessed Jesus take me as I am!"

"She said this her face beamed with joy. She stretched forth her arms and clasped her unknown friend in one long, fervent embrace. "Oh how grateful I am for your kind words. God has sent you to me. No person ever said a word to me on the subject of religion before in my life. I can, I do trust in Jesus as my Saviour. How can I ever thank you enough? The darkness is departed. I am happy now."

As they were nearing the station where her father would meet her, she handed me her card and said: "We may never meet again. God bless you." That card and name are sorely treasured yet, and that conversation remembered as among the most precious of a lifetime. How many such golden opportunities are lost! O! let us be faithful.—American Messenger.

—Converted Children.

BY G. C. KIBBALL, D. D.

We agree to relinquish to Satan our children Mary and Charles, to be led, instructed and converted by him, until some time after they have reached the fourteenth year of their age, after which time we intend to try to take them out of his grasp, and lead them if we can through the experience of regeneration into the kingdom and control of the Lord Jesus Christ. We agree that they shall be sent to public schools in which no religious influences shall touch them, and that they shall also perhaps be taught to dance, and that they shall associate freely with such companions as they may select or chance to meet, and that they shall read such books as they may most prefer.

We reserve the right to send them to one or more Sunday-schools when it is convenient or agreeable to them to attend them. But we engage that they shall not be compelled to attend public worship or church prayer-meeting. We also reserve the right to give each of them a well-bound copy of the Bible and of the revised Testament.

On the other hand we agree that no attempt shall be made to excite their minds concerning personal religion, or to lead them to any special religious experiences. When they are sufficiently mature to decide for themselves whether they prefer to withdraw themselves from the control of Satan and begin to bear the cross after Christ, we wish them to have the opportunity to do so, and shall do what we can to persuade them to take refuge in the church.

The above document has not been copied from the books of any Recorder, nor from the blank leaves of any family Bible. It is a copy of the usual tacit agreement and understanding of lukewarm and worldly Christian families everywhere. It is reported from the lips or lives of a million Christian parents. It is the practical outcome of the popular and prevalent that young children cannot experience a regenerating change for the reason that they cannot understand matters so profound, and that it is wiser to let them take their own course until they "know their own minds."

But nothing is more certain than that the Lord Jesus Christ disapproves of this usual belief of the good sort of people concerning the regeneration of children. Nothing is more certain than that Jesus longs to give eternal life to very young children, and that He does give it. It is a fact that nowhere does the Holy Spirit find so little opposition as in the breasts of small children. As soon as the little pilgrim begins to have unsuccessful contact with inherited depravity, the sight of Jesus on the cross is most heartily welcomed. Then, once for all, in the very beginning of the need for spiritual help, should the child experience the new birth, and ever after be considered and treated as the property of Christ. Standing between the

converted child and the godless world, pastor, church-officer, and parent should say to Satan "Hands off. This child belongs to God by regeneration and adoption."

The ablest pastors testify that "the best Christians are those who come earliest to the Lord, and earliest into the Church." Phebe Bartlett was converted at the age of four in a fashion to convince Jonathan Edwards (who himself was converted at the age of seven) that she had become a child of God. She lived nearly to the age of seventy years, to prove the genuineness of her conversion, and that converted children are not, as some foolishly suppose, die young.

Among the prominent believers in the conversion of very young children, and in the supreme wisdom of bringing them as soon as possible through the regenerating change, are men like Charles H. Spurgeon, Baptist Noel, Andrew Bonar, Richard Newton, William S. Plumer, Paul A. Chadbourne, James B. Shaw, Edwin F. Hatfield.

The literature of this subject is not as extensive as it should be. But if any doubter wishes to be overwhelmingly convinced, the New Testament and the Old Testament are recommended first of all. A book by E. P. Hammond, the children's evangelist, entitled "The Conversion of Children," published by Funk & Wagnalls, and sold for the trifling sum of thirty cents, ought to be in the hands of every pastor, parent, and Sunday-school teacher. It is a work of great force, fascinating interest, and most convincing character. Valuable suggestions may be found in Clark's "Children and the Church," and in Bushnell's "Christian Nurture." The evidence is overwhelming that the field whiter for the harvest and the one which yields the largest results, is that which lies between the ages of four and fourteen.—Waldman.

Rules for Young Christians.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayer. Heb. xi. 6.
2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you, are to believe and act upon what he says. I believe all the teaching begins with the neglect of these two rules. Job v. 39.
3. Never profess to ask God for anything which you do not want. Tell Him the truth about yourself, however bad it makes you, and then ask Him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done today for Him?" Matt. v. 45. 16.
5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.
6. Never take your Christianity from Christians, or argue that because such and such people do so and so; therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.
7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" And if both cannot be true, believe God and make your heart be like Rom. iii. 4; John v. 14; 11.—Brownlow North.

The Liberator's Slave.

A paper published in Tangier relates how a young woman, who had been a slave, but who had been liberated by her master of account her excellent conduct, and had saved a moderate sum of money out of what her former owner had given her, and also from the wages of her free labor, was passing through a street, when she heard an auctioneer selling a negro woman, a slave.

The scene brought back the memory of her own past life. She could not forget that she too had been in bondage, and, touched with a holy sympathy, she bought the woman, and took her to her own home, and made her free; and how the two women are working contentedly together.

Is there not a lesson in this circumstance for many a Christian believer? Are there not those who have been made free in Christ, redeemed from sin and death and hell, and who are made partakers in the blessings and benefits of the great salvation, who are too prone to forget the hole of the pit whence they were taken, and the sad estate of those who are now in bondage as they were in days gone by? Are there not some who, as they look on the worldly, the sinful, the hopeless, and the godless around them, have their hearts stirred by the memory of their own former lost condition? Are there not some who feel impelled by the voice of heavenly love to fly to

the rescue of sinners, and win them from the ways of darkness? There are multitudes who might be instrumental in winning lost ones from the ways of sin, if their hearts were touched by a sacred sympathy for lost souls. Shall we not gird ourselves for this work, and pray that God may quicken us, and help us; and crown our labors with success, and permit us not only to sow in tears in this world, but to return in the harvest day "bringing in the sheaves?"—Christian.

The Secret of Religion.

As a man loves, so he lives. When God says, "My son, give me thine heart," he asks for the love of our souls. When you secure a man's affections, when you enlist his love, you secure the whole man, and so God asks for love. We are in rebellion and bondage till we give him our affections. Religion must be more than duty—a delight. The essence of love is spontaneity. God knocks at the door, but will not—cannot—force an entrance. It is for us to let him in. He richly deserves our love because of his fatherhood. Tender as are the memories, sacred and beautiful as are the associations that gather about the word father, no earthly father can be more than a faint image of the heavenly. To this attribute add his redeeming love. Even the wonderful parable of the prodigal son is inadequate to express Christ's love for us. He does not merely welcome us home, but he comes to seek us while we are lost. Gloomy Christians have not attained unto the love of God. For love is the very sunshine of life. The saddest soul on earth is the loveless soul.—Dr. W. M. Taylor.

Hera.

Hera, the city of Afghanistan that the Russians would like to possess, in opposition to the wishes and interest of England, has extraordinary advantages as a stronghold. The great high roads from Kabul, Teheran, Balk, Bokhara, Khiva, Meshed, Seistan, and Kandahar, all meet in it. It has a splendid climate and lies in a fertile valley. What is of most importance is that it is surrounded by the greatest earthworks ever seen; the origin of which, like the origin of the place itself, is lost in remote antiquity. The town, which is a small square, is surrounded by an earthen parapet, if one may call it so, which measures 250 feet at its base, and is 50 to 60 feet high, and surrounded by a wall 9 feet thick at its base and eighteen feet high. In addition to this there is a wet ditch 45 feet wide and fifteen feet deep. In fact, if the Russians got into it, it would be almost impossible to get them out. The Persians tried to capture it in 1838 under a Russian leader, "Browski," but were beaten off by the Afghans under Eldred Pottinger. In 1856 the Persians occupied it, also under Russian inspiration, but were compelled to evacuate it the following year, under pressure of British invasion of Persia itself in which the Persian army was ruined in a single engagement. Aboerahman Khan, who is on very friendly terms with the English, will probably now be subsidized for garrisoning it with a heavy force, and be supplied with improved guns, or he will be paid for letting the English occupy it. Otherwise there will be no sleep for the unfortunate British taxpayer, for whom the morning news from every quarter of the globe is now so full of terrors.—N. Y. Evening Post.

—A correspondent of the N. Y. Examiner credits Senator Vance, of N. C., with saying that "the Episcopal Church holds on to its membership; once you join it there are only two ways of getting out; you must either die or get religion."

—The Spirit shall guide you into all truth," a missionary in South America writes. There are some fifty persons in a single neighborhood down here, converts from Romanism, who, without seeing any Baptist, or any Baptist book except the New Testament, have reached the conclusion that the Baptists are right.—Lon. Baptist.

—Loyalty to the Bible does not end with our believing it merely. This is but the beginning of loyalty to it. The belief should develop into love for it, and the belief and love, if genuine, will ripen into a practice of its truths, that will be in sweet sympathy and beautiful harmony with the whole Bible. There can be no deep loyalty to God's word without a faithful practice of its precepts.

—Do you think it would be too great a task to lay upon a Christian, that he should lead one unconverted person to Christ in a year? Surely by prayer and personal effort under the Spirit's guidance and operation this ought to be accomplished. And what would this be? It would be the doubling of the brotherhood of Christians every year. It would be the evangelization of the entire world in seven or eight years. The evangelization of the world! What a stupendous task! But how easily and quickly it would be done if every Christian did his and her duty.