

Messenger and Visitor.

Published weekly, unless paid within thirty days \$1.00.

All communications respecting advertising should be addressed to E. A. Fox, publisher, at John, N. B. State per line, one insertion, 10 cents; each subsequent insertion, 5 cents.

A letter of communication and all subscriptions to be sent to REV. G. GOODEMAN, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, APRIL 4, 1888.

STUMBLING BLOCKS.

Are there not false ideas laid about stumbling blocks? There is those who seem to believe, if they can find an occasion to stumble because of some inconsistency in another, that no evil consequence will come to themselves. So they appear content and careless as long as they can point to Christians who are not living up to their professions. Must they preach, earnestly, and remain indifferent. The underlying thought usually is, that the inconsistencies of professed believers absolve them from obligation and excuses them for all carelessness and callousness.

But how foolish men are to suppose the faults of others will afford them a shield against the consequences of their own indifference and sin. If some one puts a stumbling stone in the road, it is no reason why anyone should stumble over it. There is plenty of room to avoid it. However this may be, if he stumbles over it and breaks his neck, his life will be lost all the same. Natural law makes no provision to relieve a man from the consequences of his blundering. Neither is their injustice in this. If men are watchful, they can avoid such falls. If the law relieved men from evil consequences too readily, it would but place a premium upon carelessness.

So also in the matters of the soul. Can anyone tell why anyone should give as an excuse for going into sin and risking the ruin of the soul, the fact that there are hypocrites in the churches? If a man stumbles over a hypocrite instead of coming to Christ for salvation, will his soul be any certainly be lost? Does the Bible give any countenance to the idea that there is any insupportable reason for rejecting Christ which will be accepted by God as sufficient? It is one of the most absurd of the delusions that a sinner will be excused from accepting Christ as Saviour and Lord, because some of those who have professed to accept him are treating him badly, and are false. If all who profess were hypocrites, the folly of accepting such a substitute would not be so glaring; but when all acknowledge there are true men and women among the followers of Christ, for people to take the trouble to stumble over these false professors is an absurdity almost too great to be conceived. As will might a man excuse himself from entering the army of his sovereign because there are some cowards and traitors among the soldiers. All the more reason one would think why such an one should enter the army, and show what true bravery and loyalty is.

But what does God's word say? It says that men stumble, for the most part, because they seek the occasion. Thus even our blessed Lord is declared to be the great stumbling stone and rock of offence (1 Pet. 2:8; 1 Cor. 1:23).

Where there are real stumbling stones, those who fall over them are ruined all the same. When Baalim taught Balak to cast a stumbling block before the Israelites those who fell over it did not escape the usual fate. It will be poor satisfaction for a sinner when he is lost, to know that he allowed some poor fallible professor, perhaps a miserable hypocrite, to lead him headlong down to hell.

While all this is true, it does not relieve inconsistent professors from responsibility. There is, however, a tendency to preach in such a way as almost to make sinners feel that they are blameless for continuing outside the kingdom, in view of the condition of things in many churches. It should be pressed home on all that their obligation to yield to Christ is not lessened one iota by the inconsistencies of Christians, that this is a matter between them and Christ alone, and that, if they refuse to accept salvation on any such grounds, they will lose their souls all the same.

McMASTER HALL.

The last week has been a fearful one for McMaster University. Ever since the Convention, last autumn, the questions have been debated, almost fiercely, in the Canadian Baptist, whether the new university, founded by Mr. McMaster's gift, be kept independent or federate with Toronto University, and whether the location should be in Woodstock or in Toronto. Last week the special convention to decide these grave questions was held at Guelph. The result has been that federation has been voted down, and that Toronto is to have the new university.

The vote was large and a rather close one. To an interested observer from with-

out, the action taken seems to be somewhat risky. By the time a suitable site is purchased and buildings erected, the income remaining for the support of the university will be small to furnish it in a way sufficiently to compete with Toronto University on its own ground, simply supplied, as it is, with funds from the provincial chest. If the time should come when it was found that the competition could not be successfully continued, the advocates of federation will be heard from again, and they would have a powerful plea for their policy.

The only wise course now to pursue is for all to forget as soon as possible many bitter and ungenerous things written and said, accept the decision reached, rally to the support of the new university and make it such a success as shall secure it against the dangers which would otherwise threaten its future.

THE WEE.

Goschen, chamberlain of the exchequer, gave his budget speech before the Easter holidays. It is said to have been one which will take rank with the great deliverances of Gladstone and other princes among chancellors. The showing is a very cheering one. The expenditure of the year had been £87,427,000, less than the estimate by £423,000. The revenue has been £99,589,000, or £12,162,000 more than estimated. The realized surplus is £12,162,000, or nearly £10,825,000. The estimated expenditure for this year is £86,910,000, and the estimated income, £99,237,000. It is proposed to spend £2,300,000 on fortifications. The financial condition of Great Britain, compared with that of Russia, is a very fine one. It may be said, however, that her expenditure on the army and navy is immensely greater, comparatively, than that of continental nations. She could not support their armaments at her present lavish expenditure.

Chamberlain is hopeful that the fisheries negotiations, even though the United States do not accept the agreement reached, will aid in a future satisfactory arrangement. There have been some collisions between the people and the police in Ireland. Blunt reiterates his charges against Balfour, and the latter preserves silence. He is guarded by the police, as it is said his life is threatened.

The French government has been overthrown. It seems to have been due to Boulanger's influence. They retired him from the army, but he is in favor with the people. In the election at Lyons, he received 48,000 votes, the nearest competitor getting but 38,000. He declined this seat, and is an adviser to the emperor. As such, he declared the government no longer expressed the sentiment of the people, and the only remedy was in a new parliament and a revision of the constitution. It was upon a motion for such a revision that the government was beaten by 14 votes. It is probable that no one will be able to form a government, and an appeal to the people be needed.

The situation between the central allies and Russia remains unchanged. The only alteration arises from the visit of the King of Roumania to Vienna, which has resulted in a definite treaty, under which Austria pledged herself to resist any violation of Roumanian territory. Leading officers of the Roumanian army who are strongly pro-Russian are about to be removed, and will be replaced by German or Austrian officers.

De Lesseps has succeeded in raising 50,000,000 francs for the Panama canal. His energy and pluck are wonderful. It may be with all the blundering he will succeed. The late emperor of Germany saved \$12,500,000 during his life. He leaves, also, large estates.

Italy seems to be proving too strong for Abyssinia. It is said that an agreement is about concluded with King John on these terms: The Italian forces shall retain the positions they now occupy, King John shall not oppose the occupation of other points where the Italians may wish to spend the hot season, and shall guarantee the safety of the tribes under Italian protection.

And still the storms and floods continue in Europe. North Germany especially having a fearful visitation. Forty thousand people have been rendered homeless by the floods. Hundreds of villages are submerged, and forty towns and hamlets have completely disappeared. The Elbe, the Vistula and Oder rivers cover the land a hundred miles wide in many districts, and an enormous amount of damage has been done to property. It is impossible to estimate the number of lives lost, but it will reach large proportions. The whole district of Bodrog, in northern Hungary, is inundated, the river having swept away twenty villages. The district of Febergyarmot is a heap of ruins. The distress all over Germany is very great, and the newspapers suggest the granting of state assistance to the sufferers.

The delegates of the Manitoba government have at last been successful. Sir John A. Macdonald has assured them that disallowance of railway charters will cease. How much the taxpayers of the Dominion will have to pay the C. P. R. for giving up their monopoly has not yet been made public.

There is a contest between the Chicago and Grand Trunk and the Michigan Central railways. The latter began to sue rates, and the former have followed suit. It will be good for travellers and those who have freight to ship over these lines to Canadian stations and ports.

A Further Correction.

Being more than usually busy last week I was unable to send this line to you. I have no desire at all for controversy, but an anxious reader should not be misinformed, nor Methodists misinterpreted, in regard to the doctrine of holiness. In reply to my "correction" you say: "We have a knowledge of Mr. Wesley's view," and that "the principle which underlies it, others carry out in reference to other graces." May I respectfully ask what has that to do with the doctrine? Has it not rather reference to "others," whoever they are, who so act? "Others," may, from bias, prejudice, or preconceived notions of holiness, approach the doctrine and interpret accordingly.

The writer of the paragraph who claims to have "a knowledge of Wesley's view," cannot have read him very lately, and needs to rub up a little, else he would not say: "If it is possible to be perfect in love, why not in all else which constitutes the comprehensive term holiness or sanctification?" John Wesley did not believe anybody could be "perfect" in anything. Nor do his true followers hold any such view. To prove this I would refer you again to the same source of appeal given in my note, viz., Wesley's "Plain Account," sermon on "Sin in Believers," and on "Repentance of Believers," also his sermon on Phil. 3:12, "Not as though I had," etc.

Neither Wesley nor modern Methodists should be saddled with the pretensions, follies, and delusions that diametrically and persistently oppose, both by principle and practice. Neither can the doctrine of holiness, as taught by the Methodists, when properly understood, be charged with being even liable to foster any such error.

We agree with you fully in: "The believer who thinks himself perfect in love is more liable to fall into the delusion that he is altogether perfect, than those who do not think themselves perfect in this kind of grace." Such a believer cannot be a Methodist, whatever else he may be. Methodist everywhere repudiate, as Rev. Dr. Steele did in Zion's Herald, the views you quote from said Herald. Mr. Wesley said some in his day—like Maxfield and Bell—whom he expelled, and who came to grief.

This position can be sustained by the most commanding, undeniable, and unquestionable evidence from many Methodist sources. W. LAWSON.

We have taken our brother's advice, and read over Mr. Wesley's Plain Statement again. He does teach the doctrine of "perfect love." In his first conference the answer to the question, "What is implied in being a perfect Christian?" is: "The loving God with all our heart, mind, and soul." In his second conference, in answer to the question, "How much do we allow to brethren who differ from us with regard to entire sanctification?" it is replied: "We grant that many of those who have died in the faith, yet, the greater part of those we have known, were not perfected in love till a little before their death." Mr. Wesley, however, believed that some were perfected in love in this life, as implied in this answer, and declared over and over elsewhere. He goes on to consider the question, "How can a liability to mistake consist with perfect love?" He also considers the question, "May we not continue in peace and joy till we are perfected in love?" In summing up all his teaching on the subject of Christian perfection, among other definitions of it, he says, "It is perfect love, this is the essence of it," etc. He also says, "It is impossible . . . one perfected in love may grow grayer and grayer than he did before." He declares this change may or may not be instantaneous. After the instantaneous change, "they enjoy perfect love."

It is the furthest from our desire to misrepresent anyone, much less our Methodist brethren. In view, however, of these statements of Mr. Wesley, we shall be compelled still to hold that he believed it possible for men and women to be perfect in love, and, therefore, that one believing himself "perfect in love" is a follower of Mr. Wesley, whether a Methodist or not, and all the more liable, as Bro. Lawson concludes, to fall into the error that he is altogether perfect. We may say that Mr. Wesley's expressions about perfection give great countenance to the advocates of instantaneous and entire sanctification.

But it is better to go back of Mr. Wesley to the Bible, as he himself would advise all to do were he alive. It is ground for rejoicing that it is becoming more the habit to study God's word rather than to take a man's interpretation of it. So far as our Methodist brethren believe differently from Mr. Wesley, it shows they are free from the fetters of a human authority, and speaks well for them.

—There are 8,762 churches in the Dominion, divided as follows:—Methodist, 3,917; Roman Catholic, 1,485; Presbyterian, 1,253; Church of England, 1,257; Baptist, 944; Congregational, 110; Lutheran, 98; Disciples, 35; Universalist, 7; other churches, 325. In Ontario there are 5,675 churches, of which the Methodists claim 2,275.

—A petition for the closing of public houses on Sunday in England presented recently to the home Secretary by Mr. Phillips of Liverpool measured 11,253 yards in length. It was signed by 1,132,000 women over the age of 16.

The Revival in Ottawa.

Permit me a few lines in your Maritime journal concerning the great revival in this city, and especially that section and phase of it relating more particularly to the Baptist church.

First came Messrs. Crossley and Hunter, Methodist evangelists, to labor in the Dominion Methodist Church, and about the same time Mr. Meikle, who I believe belongs to the Maritime Provinces, came to work in Knox (Presbyterian) Church. These continued for about eight weeks, with grand results.

About the time they left, some four weeks ago, Mr. Alex. Grant, Superintendent of Baptist Home Missions for Ontario, commenced work in the Baptist church. You can scarcely understand how much this city needed reviving, with a great part of the population given to pleasure (to say the best thing possible of them); from high places, as it always has, the spirit of selfishness, pride and intense uncomeliness, promising worldliness and fashion, or aping of fashion, had crept down through all ranks, and killed out all but the form of godliness.

Now this revival, commencing with the so-called "common people," that is with those of brain and soul and heart, has gone up through all grades to, not into, the select circles.

Some who have read the papers will ask "why was not the Rt. Hon. Premier converted, and many with him, &c.?" All I have at present to answer is (notwithstanding the unwise boasting of political friends and the cruel words of political foes) in this, as in all cases, we must await the Bible test of all things: "By their fruits ye shall know them."

I intended when I sat down to pencil you these few lines to allude to some length to the workmen, but I remember Bro. Grant's directions at his farewell meeting: "Brethren, do not let us hear of Paul or Apollos or Cephas, but of Christ only."

I must, however, say this: Crossley and Hunter were "unsurpassed," Meikle "exceeded them"; but as for Grant, candidly, of all the preachers that I ever heard, and I have heard a good many, I believe he suited me the most. No wonder he was chosen Superintendent of Home Missions, he could superintend an empire. For simplicity coupled with depth, plain, unvarnished truth eloquently delivered, pathos and pungency, love and justice, tenderness and sternness, the child reaching reasoning with philosophic argument; and apt, striking, simple and grand illustration, he has few peers. And best of all, the Lord Jesus, the Saviour of sinners, is in all his thought, and the Spirit attendant upon his words.

It was noticeable how many of the requests for prayer, that were read nightly, were for relatives and friends "addicted to strong drink." And this was so in the other churches during the progress of the revival, so that the evangelist remarked it: O God are the liquor dealers set up and protected by law, and tolerated by the Christian people, over against the churches, to undo and destroy their work! Is it any use any more to talk temperance and prohibition!

At one of the meetings Mr. Grant, speaking of the necessity of deciding for Christ while young, stated that three-fourths of Christians were converted under the age of twenty years; and then asked those converted before that age to arise. A host stood up. Now said he, "Let us see who were converted over thirty years of age." We were all amazed at the small number. And, said he, the number decreases till at fifty "his only one in a thousand."

The farewell meeting was one never to be forgotten by anyone present. Mr. Grant said, "I can't preach, but I have a message from God unto thee." Judges 3:20.

To Mr. McDiarmid, the pastor, he spoke on: "As I was with Moses, so will I be with Joshua." To the elder Christians: "Be ye steadfast, immovable, always abounding in the work of the Lord." The young Christians he exhorted "that with full purpose of heart they should cleave to the Lord." He said, "Never mind what men or devils say—stick to Jesus." To all he said, "I call heaven and earth to record this day against you that I have set before you life and death."

After he was through with this thrilling, earnest address, he led a "testimony meeting," in which more than a hundred persons spoke in less than thirty minutes. One told of a brother and two sisters being converted in answer to prayer. Another of a sceptical brother. Another of a dispirited relative, and many more in the same line. And a young fellow stood up in the gallery, and said that his mother and two brothers had been converted, and he believed God had "just sent these meetings round to save them," as he had been praying for them since he was converted last summer.

Though it was late, Mr. Grant said he would give an opportunity to those wishing to decide for Christ to do so, when scores showed their determination to be Christians. These went into the vestry for special instructions and prayer, and "may be believed on Him there." And still the work goes on. Several neighboring pastors are rendering Mr. McDiarmid assistance. Probably some hundreds will be added to the church.

The work also goes on in the other churches. It is estimated that over 2000 Phillips of Liverpool measured 11,253 yards in length. It was signed by 1,132,000 women over the age of 16.

Chicago Letter.

This great inland city is peculiarly favored as regards climate. In the heats of summer it is a delightful place to live in, owing to the fact that the nights are usually cool, and during the day there are breezes either from Lake Michigan or the boundless prairies. The summer lingers late into the fall, and spring comes several weeks earlier than in Ontario. Then our winters are, as a rule, milder than in other places in the same latitude. Take the past winter; people have frozen to death in Colorado and Dakota, and only last week people froze to death in New York, and traffic through New England was completely blocked for days by a tremendous storm of snow, while here the ground is bare and the spring atmosphere reminds one of a day in May.

Chicago has never been visited by a cyclone, though they have often come near enough to make one realize the possibility of such an event. One of these air-monsters struck the town of Mount Vernon (Illinois) a few weeks ago and killed nearly forty persons and destroyed the greater part of the buildings. The cyclone originated about five miles from the place and struck it just as the people were going from the afternoon Sabbath schools. The Methodist and Baptist church buildings were all destroyed; the Baptist parsonage was destroyed, and Pastor Throgmorton and his family buried beneath the ruins. How they escaped with their lives is a marvel. The work of destruction was accomplished in a few minutes, and then the glorious old sun shone out as bright and beautiful as ever. When Chicago was burned, Mt. Vernon sent a train of cars loaded with corn, to its relief, and Chicago now returns the kindness by sending liberal donations in cash. All the Baptist churches are taking collections for the houseless church. This is one of the uses of affliction—it calls into active exercise latent sympathy and benevolence. I have read somewhere of a bell fixed on a rock in the sea that was only rung by the winds and waves. In the time of calm it hung motionless and silent, but when the tempest was on, then its ominous peals were heard far and near, warning the mariner of his danger. Life is that sea; charity is the bell, and it requires the storm of adversity to sound out its blessed notes.

The churches of the city have not been blessed with special seasons of revival during the winter months, but additions have been regular and frequent. Dr. Lorimer has been holding a morning and evening service for the past two weeks with marked success. Two laymen, members of the Fourth church, have gone out at their own expense and held meetings in a number of the weak churches in the country, and report about five hundred conversions. The one sings the gospel and the other talks it. They are men of quite ordinary gifts, but filled with spirit. Is not this a work that others might engage in? They are men of means, and the fact that they seek no money compensation has deeply impressed the people where they have labored.

The Seminary at Morgan Park is soon to dedicate a new building called Blake Hall, so named in honor of Mr. Edward Blake, of the Second church, who has been to our school what the Hon. Mr. McMaster was to Woodstock in Canada. There are at present one hundred students in the institution. These represent thirty-six colleges and universities, and are from eighteen states of the Union, and also from Denmark, Germany, Norway, Scotland, Ontario and Prince Edward Island. The Seminary confers two degrees: the degree of B. D. on all who complete the regular course, and the degree of B. Th. (Bachelor of Theology) on those who complete what is called the English course. For several years the custom of conferring the honorary degree of D. D. has been abandoned. The English Bible is taught and a course of elective studies adopted. During the past year eighteen lectures have been delivered by pastors of our own and other denominations. The following are some of the subjects discussed by the lecturers: "The Baptists of the Past and Future," "The Power of the Preacher," "The Desirability of Greater Permanency in the Pastorate," "The Pastor as a Casuist," "Missions," "The Pastor's Inner Life," "Oratory in the Pulpit," "The Man in the Pew," "Contact with Men."

Our great want, as Baptists, at present is an institution devoted to higher education. The loss of the University is one that will cripple our educational work for years. We have an offer of twenty-five acres of land with a school building on it worth thirty thousand dollars, and perhaps may make a new venture.

March 19. WESTERN.

One Fact More About Dancing.

To the "twenty facts about dancing" copied by you from the Baptist Record, in your issue of March 21st, there may be added another, which may be called fact No. 21. It is, that the Bible speaks against dancing. It is generally conceded that there is nothing in the Bible to prohibit it. Hence, it is taken for granted, from the silence of the sacred volume, that it approves of this sinful habit. The Bible is silent on many things, which, if our dancing Christians were to be asked to take part in them, would fill them with the greatest horror. But the Bible is silent on the habit of dancing? As far as my knowledge of the Bible goes, I answer with

an emphatic No. People were in the habit of dancing in the days of Paul and Peter. Dancing was then among the sinful practices that kept people from the Kingdom of heaven. In Rom. 13:13, Paul speaks of it as one of the practices of the night. He says: "Let us walk honestly, as in the day; not in riotings (komos) and drunkenness, as of the deeds of the flesh. Among other things he mentions, "revellings" (komoi). In 1 Peter 4:3, Peter speaks of dancing as a habit that was indulged in by the idolatrous Gentiles. Among other things he mentions, "revellings" (komoi).

We know from the above passages, that the practice represented by the word komos, is condemned by these apostles in the most emphatic manner. What does this word mean? The English word riot which stands for it in Rom. 13:13, originally means, shameless mirth. Also, the English word that stands for it in the two other places, originally means to move about playfully. It is true, there are, other shades of meanings to these words, but these seem to be the most prominent. These meanings, to my mind, accord most naturally with the meaning of the word used by Paul and Peter.

Now, regarding the word komos, the general testimony of the best classical lexicons is that it means, a merry-making with music and dancing, or a body of people assembled together for the purpose of dancing. Such revels often ended by the parties parading the streets with crowned heads and with torches, singing and dancing as they went. The chief idea in the word is dancing. Now, supply the word dancing for riotings, in Rom. 13:13, and for revellings in Gal. 5:21 and 1 Peter 4:3, and we have a direct prohibition of the modern dance by inspired men.

The Annuity Fund.

The collections from the churches, the interest on invested capital, and the rates paid by ministers, are sacredly kept for paying annuities. There is now on hand at interest \$520 for this purpose, nearly enough to pay four brethren a year's annuity each. There is also at interest \$864 capital.

Subscriptions to the capital fund continue to come in. The late Zebina Goudy having heard the treasurer present the claims of the ministry, last spring, in the first church at Yarmouth, subscribed \$50 to the fund, and put \$50 more in his will for it. His executor, Hiram Goudy, Esq., has paid this to the treasurer.

Thirty-five ministers have connected themselves with this fund. Others have signified their intention of doing so.

W. C. Hill, M. P. P., has set an example worthy of imitation. He sent the treasurer \$10 to secure the membership of his pastor, Rev. F. H. Beals. He will not thank me for publishing it; but I take the liberty of doing so, as a hint to other benevolent brethren. If it would be too much for one to do, two or more might unite in this benevolence, and so make their pastor happy. The following is a list of the names of the ministers now members. If any brother feels disappointed that his minister has got ahead of him in paying his own rates, let him wait till January next, and send on \$10 for 1889, and the treasurer will send the minister a certificate of membership for that year. Now, however, any pastor outside the following list, may be made a member by any of his friends.

Rev T. A. Kidoa Rev L. B. Gates
" W. L. Weeks " J. W. Bancroft
" W. Camp " G. F. Mainwaring
" J. A. Stubbart " S. H. Cain
" O. Chute " T. A. Blackadar
" Dr. T. A. Higgins " J. E. Spurr
" Isaiah Wallace " I. J. Skinner
" H. N. Parry " E. N. Archibald
" W. L. Parker " M. W. Brown
" J. E. Blackmer " J. Murray
" S. B. Knappton " A. Coburn
" A. Ingram " H. Foshey
" J. H. Saunders " T. D. Crawley
" T. M. Munro " John Brown
" E. O. Read " S. J. Archibald
" F. M. Parker " R. H. Bishop
" E. M. Saunders " I. E. Bill, Jr.

Collections of churches for Annuity Fund:
Lower Economy and Five Islands... \$ 230
Wm Beatty, Upper Steeles... 1 00
1st Digby Neck church (\$4.00 acknowledged)... 1 00
Mahone Bay... 3 35
Bass River, Col. Co... 3 60
Kingstover, P. E. I... 3 50
Hiram Goudy, Ex. Z. Goudy... 50 00
E. M. SAUNDERS, Treas.

Acknowledgments.

I wish to acknowledge the kindness of the New Germany church and congregation to me. I cannot report for the first yet, "if the vision tarry wait for it," but I can speak of great kindness. During the holiday season we were the recipients of donations in cash and useful articles, as good as gold, amounting to \$100. Mrs. Brown also received a surprise purse containing a good number of dollars. And a few days ago they placed in our wood-yard about 20 cords of good hard wood. Thus from Jan. 1st to Dec. 31st hardly a week passes but what we are the receivers of tokens of kindness from their hands. May the Lord bless this people abundantly, both temporally and spiritually! M. W. BROWN.

We desire to thank our friends of North River, P. E. I., who paid the postage a visit some few evenings since and presented a beautiful faro to the pastor's wife and a purse of money to the treasurer. A. E. LARSEN.