

Messenger and Visitor.

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NO. 8

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.

—Held Over.—A number of obituary notices, communications, etc., have been held over, there not being room for them all.

—News from the Churches.—The news from the churches should lead us all to thank God and take courage. Why should not all the churches be blessed?

—Notice to Subscribers.—We begin to send out labels this week. The date to which the subscriber has paid in on the label with the name. When the year alone is mentioned, it means Jan. 1st. of that year. When the month is mentioned, it means the first of the month. It must be remembered that all the accumulated misunderstandings of the past are now to be set right, and there will be some errors. When a subscriber is not credited in full for his payment, will be kindly write us at once, stating to whom he paid last year's subscription, and also send receipt, when he has one. When there is only 5, 6, or 7 on the label, it means Jan., '85, '86 and '87 respectively.

—Our Bro. and Sister Manning, of Halifax, have been called to pass through deep waters of affliction. Their eldest son, Ralph, a very bright and promising lad, and one very dear to the father and mother, was suddenly prostrated by that dreadful disease, diphtheria, on Wednesday last, and only lived until Saturday evening. The parents are overwhelmed with grief. But Ralph was a true child of God. He daily tried to live a Christian life, said he trusted in Jesus, and wanted to be baptized. Dear little Ralph has passed to his bright and happy step-dad home—where he awaits his father and mother and brother. Bro. and Sister Manning have the sympathy of all.

—Bismarck and the Catholics.—Bismarck is making long strides toward Rome. Not long since he obsequiously submitted to the arbitration of the Pope in the matter in dispute between Germany and Spain in reference to the Caroline Islands. He has now introduced a bill into the Prussian upper house amending some of the provisions of the celebrated May laws most obnoxious to the Catholics. Having shown the papal party that he could withstand all their opposition, he says he will now grant of his own accord, what no force could compel him to do. The real reason, no doubt, is that Bismarck is aware that he needs the support of the Catholic party in order to cope with the increasing strength of the opposition to his despotic policy. So far as the amendments to the May laws are concerned, we believe they are right enough. The May laws themselves had to do largely with the sphere which temporal powers have no right to enter. As long, however, as Germany has a minister of public worship, who, as a political official, controls the religious conscience of the various Christian bodies, the Catholics should be subject to them, or the other bodies should be released from their control. When church and state are united, it usually means that the church is controlled for state purposes, and religion is made to serve the interests of party, etc., instead of pursuing her own higher work untrammelled.

—Gordon Dead.—John B. Gordon is dead. On Monday, Feb. 15, he was stricken with apoplexy while lecturing in Philadelphia. He did not rally from the stroke, but died on Thursday. Born at Sand Gate, England, August 23, 1817, he came to America in 1829, learned the trade of a bookbinder, and fell into intemperate habits. It was not till 1842 that he was reclaimed. Almost immediately he began to speak on the subject so near his heart. For over forty years he has been lecturing perpetually. It is doubtful whether any other man has addressed so many English-speaking people as he. No one can estimate the power which has gone forth from him to advance temperance principles and to reclaim drunkards. He was large hearted, true in his impulses, had wonderful power in playing upon people's emotions, and always used this power to make them better. Many others he raised up to advance the cause he championed so long and so well.

—Fountain Missions.—The A. B. F. M. Board are not without their trials and perplexities. Dr. Carpenter, who was so largely responsible in inducing us to choose the supposed Karens of Siam as the objects of our missionary effort, has been flooding

the country with a series of pamphlets, criticizing the policy of the committee in Boston. Although the Baptist papers condemn his methods, and the missionaries on the field contradict his statements, he is causing many to question, when they should be engrossed in effort to advance the work. Last year it was decided to assume the Livingston Island Mission on the C. ngo, offered to them by H. Gratian Guinness, and a delegation, consisting of Dr. E. Judson and Rev. A. Loughbridge, were appointed to visit the Congo and report. These brethren went to England; but did not go further. It is now found that, after conference with mission workers in London, they brought in a report to the Board recommending that the mission be handed over to the English Baptists, whose stations and those of this mission interlock. It is also found that the missionaries are not, as a rule, in full sympathy with our American Baptist views. There seems to be a strong feeling that this mission should be given up and operations pushed in Upper Burma, which is now open, through the overthrow of Thebaw and the annexation to Great Britain. The May meetings this year will be most important.

—Students, Total Abstinents.—Total abstinence is making solid progress in England. We well remember how it was with the theological students with whom we associated nearly twenty years ago in London. The name of total abstinence, as total abstinents were called, was one of derision, almost, on the part of very many. There was only a small proportion of the students for the ministry who did not take their beer, and their wine, when it came in their way. We were made the object of many a gibe and jeer because we would not yield to the indulgence. The following table of the number of abstainers in some English colleges shows what a change has taken place. There is still room for improvement, however:

	No. of Students.	Abstainers.
Richmond,	54	54
Pastors' College,	73	69
Cheshunt,	33	29
Hackney,	28	23
Regent's Park,	35	28
New College,	40	30
	263	233

—St. John Seminary.—W. G. Garneau, Esq., the agent for our Seminary in St. John, argues, in the last *Intelligencer*, that, as the Methodist constituency, which has built up Mount Allison, is but a trifle larger than that which backs the St. John Seminary, we are able to build up our institution here and make it a power. Of course we are able. Are not Baptists able to do as much, man for man, as any other people? Then it should be taken into account that our people have a college already equipped, and do not need to provide both collegiate and academic facilities. Surely we are able to do the lesser, if our Methodist brethren have done the greater. But are we willing? That is the question.

—New Kind of Baptists.—There are many kinds of Baptists, as all know. Not long since we informed our readers of the Trunk Baptists, who have a weakness for getting their letters of dismission and depositing them in their trunks rather than in another church. Now we have another kind, so the *W. Recorder* says.

Rev. M. M. Riley, of Bowling Green, has found a new class of Baptists. He calls them "Subscriptory Baptists." He has found in his experience as a pastor that there is a considerable number in every church who are ready to subscribe to every object that is presented to the pastor's salary, to missions, for building, repairing the newspaper, the new book, or what not; but they are never ready to pay. They are like the man who "just subscribed for the newspaper to help it along," albeit he never meant to pay a cent.

We wonder whether any of this kind of Baptists ever subscribed for the *Messenger and Visitor*, for Acadia College, or for the St. John Seminary?

—Rev. D. Ingersoll refused to give a lecture for his fellow infidels without pay. Their organ, the *Secular Age*, refers to the matter in this way:

"If the interest which Mr. Ingersoll feels in the objects of the American Secular Union is not strong enough to induce him to deliver one lecture free of charge, and that at a regular convention of the society of which he is the head, the sooner he steps down and out the better for liberalism."

It would be better still if all his companions would step out with him.

—FRANCIS RIDLEY HAVERGAL wrote in one of his letters: High Churchmen "would say that regenerating grace is always given in baptism, and that all we have to do is to take heed not to fall from it. I'm quite sure I never had any to fall from." Who ever felt that he had? If children are regenerated in baptism, then baptized children should be as much better than the unbaptized as are regenerated men and women better than the unregenerated. Who will venture to say they are?

—THE POOR INDIAN.—A certain shrewd lawyer who had been dealing for some time with a poor half-witted Indian, and had received divers small sums of money from him at various times, was once surprised by a visit from the Indian, who demanded a receipt for the money thus paid. "A receipt!" said the lawyer; "what do you know about a receipt? Tell me what a receipt is for, and I'll give it to you." "Well," said the Indian, "by and by we die; and me go up to the door of heaven, and knock. The angel Gabriel he come to the door, and ask, 'Who dar?' Me say 'Ingen John.' He say, 'What you want?' Me say, 'I want to come in.' He say 'You done pay Lawyer Grips dat money when you owed him?' Me say 'Yes, every cent.' He say, 'What your receipt?' Den I got to hunt all over hell to find you." John got his receipt.—*West Recorder.*

Would it not be wholesome if we all thought more of how our lives here will affect our state hereafter. Let us do nothing we should fear to have the angels meet us with at the gate of heaven.

—THE DIRECTORY of Chicago University has decided to abandon the University property. Dr. P. S. Henson, speaking for the trustees, said: "A fall meeting of the Mutual Life Insurance Company directory refused our overtures for a settlement. We have now two good business reasons for vacating property. It would take \$291,000 in cash to retain it, and the property is only appraised at \$250,000. We have not the money. Those are our reasons. Professor Howe and others, who have been with the University from the first, cannot think of parting with the place, but I can. I have not been here so long. We would be better off now if we had decided a year ago. It would require \$328,500 to free it of incumbrance. It is not worth it. We will call an educational conference of the Baptist denomination in a few weeks and devise a plan for obtaining other property and continuing the University."

—BEST DAYS.—A bright young girl was stricken down with partial paralysis. The doctor, when he came, said mournfully to the family, "She has seen her best days, poor child." "Oh! no, doctor," she exclaimed, "my best days are yet to come, when I see the King in his beauty."

Does not this suggest the great difference between the Christian and all others? It matters not what trials, losses, griefs, bereavements, pains may come upon him, his best days are yet to come. The man in whose soul is not shed abroad the hope of glory is over looking back, regretting the days that are past. Middle age looks back to youth as the best days, and old age to manhood's prime. It is something to have the brightness ahead and not behind. How is it with you, reader? Are your best days yet to come?

"Little and Often."

Six years ago the Baptist sisters of Fredericton, desiring to assist in the support of the church, adopted the following method of raising money:

Each member of the church and congregation was asked to subscribe one cent and upwards per week, as she or he felt to have the ability. The town was divided into districts or wards, and a collector appointed for each, who should call upon the subscribers monthly. To adhere strictly to the principles of this method, the money should be gathered weekly; but this, we thought, would be too great a tax upon the collectors; and the subscribers can easily put aside the money each week if they wish, and have it ready when called for. On the last Tuesday of each month the sisters hold their meeting, when the collectors pay over to the treasurer the amount gathered for the month. If the money is not needed from month to month, it is deposited in the Savings Bank until required. During the six years we have practiced this method, \$1,298.00 have been raised, which fund has been supplemented from time to time by bazaars, tea meetings, etc., etc.

The first year we raised by weekly subscriptions \$201.00 while the receipts of one year were as low as \$160.00, owing as we believe to the building of a new church edifice immediately after extensive repairs having been put upon the one destroyed by fire in March, 1822.

Each collector keeps an account with each subscriber in her district, and the treasurer's book shows how much has been received from each collector, the sum total, and how the money has been appropriated. During the year 1885 we have with this fund placed a hymn book in each book rack in our church, assisted the Sabbath school in the purchase of a library to the amount of \$47.00 and had at the close of the year \$68.00 in the Bank.

To this method of raising money there can be no objectional points, even to the most scrupulous, while it recommends itself strongly in many ways. It is inexpensive, being all income and no outgo. It is quiet—free from the excitement and rush of sales, festivals, etc., etc. It is perpetual, constant, not affected by the mood or spasmodic feeling of this individual or that. It adapts itself to the poorest as well as to

those of liberal means; to children as well as adults. The motto being "little and often," the amount contributed is not missed, while the aggregate is always more than is anticipated.

I have written the above upon the suggestion of a brother in our church, and if it proves a useful hint to the sisters of any other church, as he thinks it will, I shall be glad. Money for the benevolent objects of the denomination could be raised in this way as well as for the benefit of individual churches.

A SISTER.
Fredericton, Feb. 1886.

Repulse Because Your Names are Written in Heaven.

The hospital tents had been filling up fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battle field—that sleep that knows no waking, until Jesus shall call for them. The surgeons had been their rounds of duty, and for a moment all was quiet. Suddenly this young man before speechless, called in a clear distinct voice, "Here!" The surgeon hastened to his side, and asked what he wanted, "Nothing," said he; "they are calling the roll in heaven and I was answering to my name." He turned his head and was gone—gone to join the great army whose uniform is washed white in the blood of the Lamb.

As I read the above in the *Watchword*, it brought vividly before my mind a circumstance in some respects similar, which occurred a few evenings ago in our prayer-meeting. It was Monday evening, Feb. 8th, in the vestry of Portland (N. B.) Baptist Church. The pastor read a chapter, and made a few remarks. The meeting was opened, and a few of the soldiers of the cross had discharged their duty, others were waiting for an opportunity. Among the number present was our much beloved Sister Ferris, wife of brother Edgar Ferris, who added a most precious testimony to the saving and keeping power of Christ. Before taking her seat she said: "People of God, pray for me and my household." Immediately after she sat down, the roll-call was called and her name was mentioned as one whom the Master needed for higher service. An unseen messenger came into the prayer-room and whispered to our Sister's ear that she was wanted higher up. Instantly she was gone.

Reader, in the great roll-call of eternity your name will be heard: Can you answer, "Here?"

W. J. S.

A Rare Opportunity.

BY JAMES E. TAYLOR, D. D.

Mitchell and Sullivan, the pugilists (as some of your readers may need to be informed) are in danger, I fear, of being overlooked in their beneficent endeavors. It was only by accident indeed, that my attention was called to their humane proposition. After some interchange of challenges one throws down the gauntlet to the other, to fight every day for a week for a wager of \$1000, and the agreement that one-half the assets from admission tickets shall be given to some charitable object. I have been waiting to see some Hospital Committee or Board of Church Trustees speak a word of encouragement. But hearing no response, I fear those gentlemen will be discouraged, and fall back as they who have done their whole duty toward paying church debts, building mission chapels, ornamenting pulpits, founding hospitals, and the like. This slowness of institutions of Christian benevolence to avail themselves of such an offer, is the most surprising because the managers of so many such enterprises are vexing themselves to invent new methods for raising money. They have raffled for crazy-quits, dipped into grab-bags, voted for the handsomest, or the most popular minister in town, offered the privilege to kiss the handsomest young lady inside the hall for \$1, or \$5, sold cigars at the hands of sweet little girls, offered for ten cents guesses at the number of pine in a cushion, or gills that a certain kettle will hold, etc., etc., until they are quite at their wit's end for taking resorts in, and raising money. They seem not to recognize in this offer of the Hon. Messrs. Mitchell and Sullivan, the higher development of their own favorite methods—diminishing, I was about to say, but will not—for progress in virtue knows no limit short of the infinite. But I most earnestly hope that this unprecedented offer will not be overlooked, nor allowed to die unaccepted. The time for charity-bells is upon us, and this would eclipse them all. One such, just closed, took in \$473, and spent \$350 on itself, and so cleared \$83. A magnificent showing of the "charity" element, and so little for the "ball." But this "charity-pugilism," well conducted, would outdo the charity-ball ten-fold, yes, even if in addition every pretty young lady on the floor were kissed at \$5 a head. For think

what crowds would gather, and that not for one night, but six nights in the week. No rink would be large enough to accommodate the multitudes; for church-members and shouldered-hitters, gray-headed elders, and street gamins, would for once all join in an enterprise that so happily combines entertainment and religion, a legitimate occupation, and Christian benevolence. Then, too, so much money would be gathered from a class of people who never go to church, and except for this, would waste their lives change on individuals and toilsome! It would do such people good to be able to congratulate themselves that some of their earnings have gone into the Lord's treasury. Emphasis too would thus be given to such sayings as "One man's dollar is as good as another man's dollar." "A dollar is a dollar, wherever it comes from." We know that the Saviour said something about the widow's mite being more than they all had given; but that is inexplicably mysterious to some. And we must "take men as they are," and their "money as we can get it."

Then there are some who need educating out of narrowness into broadness, e.g. those people in Philadelphia or somewhere else, who a year or two ago refused to accept \$2500 for a hospital because it was the avails of a charity-ball. There needs to be an uprising of the people, the assertion of a broad moral sentiment, that will open the eyes of such. Let them see some church debt paid, audience-room handsomely upholstered, mission chapel built out of the avails of a well-conducted charity-fight, enacted by two charitable, benevolent gentlemen, ready to suffer in a good cause, and the narrow-mindedness of such bigots will receive a salutary shock. The presbytery keep crying that we need a religion that is not musty from the cloister, but mixes itself with all the affairs of practical life. Now a good "charity-fight," well conducted for charitable purposes, would mix religion and every-day life handsomely; besides allowing the long continued practices of raffles, dancing, patronizing the side bar, etc., to reach their legitimate culmination.

It is true that the world had learned—learned as it will never forget—that the manly, business-like way to raise money for the Lord's work in the world, is not by simply putting the hand into the pocket as in other transactions, and investing as one can afford, but by eating ice-cream and cake, dancing until daylight, guessing on the capacity of tea-kettles, etc., paying roundly for it all, until the whole affair shall foot up, gross receipts \$473, tax \$350, net gain for the Lord \$83. That is the manly way of raising money, there is no little waste about it—it is such pure benevolence.—*Essexian.*

(We might add skating carnivals and races for the benefit of the poor to Dr. Taylor's list.—Ed.)

—THE FALL OF A MINISTER.—There are two sides to this doleful subject. Read the following from the *Christian Index*, and considered whether it be true.

"The effect of a minister's sin on the prosperity of Zion is comparatively a small matter. Immensely greater injury results from the sin of the layman. Laymen of every-day people. There are more laymen than there are ministers by many hundreds to one. These come in immediate contact with their families and friends. They pass for Christian people. Their faults and failures excite no great comment. Certainly they are not heralded in the newspapers. But the example set is one which is followed, and it leads in the wrong direction! Nothing is said about it, no ado is made, and thus quietly the mischief goes on. The heart is not set on God, the life is not consecrated to his service, worldly-mindedness reigns supreme, and thus the respectable, and in general unoffending church-member passes on to the eternal world lukewarm, and is described by the Spirit as a thing of disgust, 'spewed out of his mouth.' His children follow his example, and while there is no great outcry about the 'injury done to the cause,' souls are led to destruction. The fall of the minister makes more noise than mischief; the evil example of a private life makes much mischief but no noise; it is like poison in the well—noiseless but deadly. Let us not be distressed about the safety of Zion on account of the sin of her ministers. The lapse of a public man effects chiefly if not wholly public interests, and in this case the public interest is the interest of Zion—of Zion snatched in all the armor of God, and invulnerable. Even in private life it is not those who fall, but those who do not fall that do the mischief. Injury is avoided; it is decent and orderly ungodliness that leads astray. Let each one look to his own case and see that he is doing no harm to those around him either by action, or by inaction even more injurious. How much of good has failed of accomplishment by your negligence? How many stand about from Christ, whom you might have led to him? Adorn the prayer of David, that your life be not a hindrance either to them that 'wait' on the Lord, or on them that 'seek' him; 'Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not mine enemies say there be no consolation for my sake, O God of Israel.' Ps. 69:14.

—How many old subscribers will send us in a new name this week?

This, That, and The Other.

—At the last of the meetings held by Sam Jones and Sam Small in Cincinnati Sunday night, 6,000 people were packed in the house. The street in front of the hall was packed with people vainly trying to enter, and the streets for three squares were a solid mass of people. Sam Jones said from the stage before he began his sermon that he believed there were 40,000 people in and about Music Hall. He is to begin a series of sermons in Chicago in two weeks.

—Three years without liquor saloons have reduced the annual pauper expense of Quincy, Mass., from \$15,000 to \$5,000.

—The Catholic Directory for 1886 reports in this country 7,296 priests—a gain of 253; 1,621 theological students—a gain of 24; 6,755 churches—a gain of 129; 85 Colleges—a gain of 2; 618 academies—a gain of 37; and 2,621 parochial schools—a gain of 157.

—"It would be well," according to one of the London papers, "if we could determine, once for all, to take ourselves for better or for worse." To accept ourselves is sometimes harder than to deny ourselves.

—It was a saying of Dr. Lyman Beecher that "he never had a revival, unless he had a tussle with himself, with the devil, or with the church."

—Fifty-one years ago there were in the State of Illinois 200 Baptist churches, with 2,000 communicants; now there are 855 churches, 76,040 communicants, and 635 pastors. Last year there were fifty-two missionaries doing service within the precincts of the State, under the auspices of the State Mission Board.

—Professor Drummond says: "There is a very large class, and a tolerably happy one, as they think, who never seek the kingdom of heaven; there is a tolerable large class, and a very unhappy one, who seek it, but not 'first'; and there is a very small class, and a very happy one, who seek the kingdom of heaven, and seek it 'first.'"

—If there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it; and a better one, and it is our own fault, and not God's that we do not find it.—*Edward Garrett.*

—The studious men of figures have found out that since 1793 wars among the civilized nations have caused the death of 4,470,000 men. The number of those actually killed in battle was comparatively small, wounds, hardships, and disease being the great causes of disease. The bloodiest battle in the period named was that of Borodino, where 17,000 men were slain.

—We learn from *The Christian at Work* that the New York Chinese Mission Institute, in its Sunday-Schools and by other means, between 4,000 and 5,000 Celestials. The first Sunday-School for these people was opened in New York eighteen years ago, and now there are 25 in that city, about twelve in Brooklyn, and one or two in Jersey city. About 60 Chinamen have joined the different churches where they have received instruction. "There are great difficulties in the way of rapid progress in this work as the Chinese must first be taught the English language before they can be instructed in religion and morals. Still the results are very encouraging."

—32,425 human beings in India were killed last year, by wild animals and snakes; and it shows a decrease compared with the record of other years. The number of cattle destroyed in the same way was 49,672. The great majority of casualties among the population are caused by snake bites. Of these reptiles 350,981 were killed last year, together with 23,275 wild animals.

—The publishers of Gen. Grant's "Personal Memoirs" have already sent Mrs. Grant a check for \$250,000 on the sale of the first volume.

—Recently three hundred persons assembled to prevent a native Brazilian Baptist minister from baptizing eight converts. Where Romanism has power, it will not suffer believers to fulfill the righteousness of baptism, after the example of Christ.

—The jubilee fund of the Congregational Union of New South Wales, Australia, last October amounted to \$161,830, and is to be used for church extension. The Baptists of Victoria expect to bring their fund up to \$225,000, and the Methodists and Presbyterians hope for even larger results.

—A little Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be?"