

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, APRIL 13, 1887.

NO. 15.

—A REFUSAL.—The secretary of the Baptist Union of Great Britain, in his official capacity, wrote to the Lord Chamberlain, not long since, conveying to him the desire of that body to present a legal address to Her Majesty on the occasion of her jubilee, and asked information how the address might be presented. He received the following curt reply, which is justly regarded as a snub:

"Sir, I am desired by the Lord Chamberlain to acknowledge the receipt of your letter of the 23rd ultimo, and, in thanking you for the loyal wishes you express to inform you that there is at present no indication of arrangements being made for a public presentation of addresses such as is alluded to in your letter."

The *Freeman* designates this a serious blunder, and refers to the damaging contrast between this treatment of some of her best subjects, and her effusiveness in responding to congratulations from the Pope. But when such men as Gladstone and Chamberlain are glad to insert communications in Baptist papers, our brethren in England need not take it too much to heart if some Tory and understrapper does show his dislike to a body that has ever stood as the forefront of all progress in liberalism and liberty. It is to be hoped the snub was unauthorized, by Her Majesty the Queen.

—DEVOTION.—Dr. Souder one of the most successful pastors in the United States, has broken his health from over work. But he does not intend to lay off the harness he has worn for the last forty-five years. He proposes to follow the example of Mr. and Mrs. Carpenter, and go to Japan, to spend the rest of his days in labor for this remarkable people, at his own charges. May the Lord bless such labor and exertion.

—WAR POLICY.—It is said the late attempt to assassinate the Czar may have a very decisive bearing on the policy of Russia. It indicates a determination, on the part of the nihilists, to assassinate the Czar. It is thought it must eventually succeed, as it did in the case of his father, after four unsuccessful attempts, unless there can be something to distract the attention of the people from their own misery and excite their enthusiasm. The only thing to do this is thought to be war. It is known that it has only been the desire of the Czar for peace that has kept the war party in check so long. It is feared the attempt upon his life may afford this party with a decisive argument. It seems as if Russia could not much longer, keep the people crushed down under the iron heel of absolutism. It is significant that the nihilists draw upon the students for agents in their direful attempts.

—PROHIBITION.—The Sultan of Morocco has determined that rum and tobacco must go from his dominions. He is carrying out his purpose in the usual despotic way. We are tempted, sometimes, to wish all the business in these two evils might be cleared out in some such summary fashion. Probably the slower way, through an aroused public sentiment, is the surer and safer. It is, at least, in keeping with a better general state of things in the government of a people. An exchange thus describes the Sultan's action:

"All traffic in intoxicants has been prohibited. The State tobacco monopoly has been abolished; shops for the sale of snuff and tobacco have been closed; Jews and Moors who persisted in smoking have been flogged through the streets; large quantities of tobacco have been seized and publicly burned. Great are the excitement and anger at Fez and Morocco and Tangier. Sultan Mulai Hassan has undertaken a large job."

—A PROMISE.—The Roman Catholic bishop of Nova Scotia has protested against a grant being made to the infant's home in Halifax, because there are no Catholic nuns in the diocese. In the face of all the demands made by the Roman Catholic church on the funds of the different provinces for grants to reparate schools and all kinds of institutions controlled by that church, the formal protest of his Lordship is well nigh an impertinence. As his Lordship is a political power, his protest will have more weight than though it came from the representative of a religious denomination that did not mass the votes of its adherents at the beck of its ecclesiastical leaders.

—DECEASE.—Dr. Carpenter, whose departure to the Japan Islands to start an independent mission there, we have noticed, is dead. Particulars have not yet arrived. He had just got well settled, and was engaged on the study of the language, when he was called to go up higher. The prospects seemed bright for successful work. The stroke of Providence seems very strange; but it is all included in the great plan.

—UNION.—The suggestion of the *Stone Advocate*, of Maine, that the time had come when there should be an agitation of the question of union between the Regular and the Free Will Baptists of the United States, has not met with a warm reception by the *Morning Star*, the representative paper of

the latter denomination. It is significant that the *Independent*, which has metaphorically thrown up its hat at the bare idea of a union between the Free Baptists and the Congregationalists, still maintains an ominous silence over the proposal of this union among the branches of the great Baptist brotherhood. It is strange how the un denominational papers are against any union except that which will make Baptists stronger. In this connection, it may be said that our Maine contemporary has published the Basis of Union, and thinks there is no reason why Baptists and Free Baptists may not accept it.

—SECTARIANISM.—The *Independent* is troubled. The New Testament Lexicon, just published by the Harpers, is not satisfactory. It represents the best scholarship of Germany, reinforced by the work of half a lifetime of one of the ablest scholars of America, and still the *Independent* thinks it defective. It gives no meaning but immerses in the Greek word *baptizo*, and this non-sectarian paper calls it sectarian. Well, what can the *Independent* do about it? It represents the exact scholarship of the world to-day, and not a Baptist scholar has had any hand in it. Perhaps the *Independent* had better employ some ignoramus as put out a lexicon, with sprinkles and pears, as well as immerses, given as meanings of *baptizo*, seeing that all the scholars have too much regard for their reputation to give any such meaning to the word. Yes, the lexicon which is to be the standard for a long time to come, is sectarian, if by that term is meant that its definition of *baptizo* cuts off all sprinkling and pouring.

—IN THE PURGATORY.—While at Hopewell, we called to see Rev. E. F. Conroy. Owing to a change of plan, our visit was a very brief one. We found him in great suffering, longing to be away to the everlasting rest. He has been enduring a continuous martyrdom for many years, with calm Christian heroism. May he be abundantly sustained by the all-merciful one.

—TO BE EXPECTED.—The New York *Exchange* says: "A minister of 25 years' standing states that he has never in that time collected \$25 for home missions from men who are opposed to foreign missions." We often hear people say, when solicited for a contribution for foreign missions, "There are heathen enough at home." This, then, according to the experience of the minister mentioned above, is a substitute for get free from giving. We have always had a suspicion this was the case.

—CALL TO PASTORATE.—Dr. Clark, of McMaster Hall, has received a call to the pastorate of the church in Hamilton, New York. Our American cousins seem to have a special taste for our professors. We do not know whether Dr. C. will accept.

—GRAND PROGRESS.—Mr. Diaz is wonderfully blessed in his labors among his countrymen in Cuba. In the last quarter of 1886 he baptized 33, the first of this year he has baptized 49 more, and 100 more are received for baptism. The success of Baptist missions among the Spanish race is proving phenomenal. In Mexico the work is going on grandly.

—BAPTIST SEMINARY.—The last term of the present school year began on the 14th April. Young ladies and gentlemen desiring a few weeks' drill in the ordinary subjects of the course, can be accommodated, as the variety of classes makes it possible to place them satisfactorily. After the end of the coming term, in June, it is not expected to reopen here, but at St. Martin's in the new building, which is to be completed in November.

—SYSTEMATIC CHURCH WORK.—A number of pastors have already sent for copies of the plan of work as published in the *Messenger and Visitor*. We have them on hand and send them postpaid for 50 cts. a hundred. Send along your orders, brethren.

—THE UNION BAPTIST CONFERENCE met yesterday morning at the mission rooms, German street. Reports from the churches were good. The Portland church held its 46th anniversary on Friday evening last. Two persons were added to German street church, one by baptism and one by letter. Eighteen were added to Leinster street church, and seventeen to Waterloo since last meeting. The president read a sermon on the text Song of Solomon, 5, 9. Rev. Mr. Parsons is to read a sermon before the conference at its next meeting.

A mistaken idea we have is to build a fine monument over the graves of our friends, and think thereby to perpetuate their memories, little thinking we all build our own monuments each day as we pass along, which either stand or fall, according to the building. Again we load our carcasses with earth's brightest flowers. I want all mine given to me while living. Let us send more flowers to the living and fewer to the dead.

Burma.
(Concluded.)

TAVOT JURKIE, Feb. 12.
Monday I went in to a village about ten miles distant. I walked, and the Christians sent two elephants to carry my things. I waited for the cool of the afternoon and did not reach the chapel till after dark. I found two Buddhist priests asleep in it. There was plenty of room for all, however, and I had no objections to their presence. They were Talangs from Bankok, Siam, and could not speak a word of Burmese. Some of the Karens could talk to them, however, and through them I had a long conversation. They had heard much of the famous Shway Dagon pagoda in Rangoon, and were going there to worship. One of them carried some bits of bones of his parents to deposit in the vicinity of that celebrated shrine. They seemed pleased to hear, for the first time as they said, about the Great God, to find whom there was no need to make a long journey. They had already been a month on their way, and had yet two weeks at least between them and the object of their pilgrimage. In the morning they cooked a little rice they had begged on the way, ate it with a little salt, and went on. There I remained till Wednesday evening, and was busy every minute. The Christians all live in a cluster and there are no heathen near. But difficulties had got in among them. One young man who formerly attended our school, and whom we had to exclude, was accused of beating his wife. Both were to blame, and so they both confessed, but the wife thought he was most to blame, as she only got angry for a few minutes, while his anger lasted all day. They are going to try and do better. Then one of the Christians, Peter, had said very hard things about the deacon, who is his elder brother, and also against the pastor. He kept out of my way, however. Poor Peter is not all to blame. He is a younger brother of the deacon, wishes to marry an elder sister of the deacon's wife. To this the deacon would not give consent, nor would he allow the pastor to perform the ceremony. Of course, I told the deacon that it would be commendable in him to mind his own business, and let Peter and his sister-in-law arrange their own matrimonial affairs. Both are more than forty years of age. I also told the pastor that he should marry them at once, or if not, I should come myself, or send another teacher to do so. A committee was appointed to admonish Peter in reference to his hard talk about the pastor, and to inform him that no further opposition would be made to his marriage. I think he was pleased with my decision, for he sent me a nice piece of deer he had shot.

In that village, one of our first class boys of the town school, teaches a school of twenty-six pupils, most of whom are learning English. Surely the world moves. Soon we shall hear English spoken on all sides. My visit ended by baptizing a daughter of the deacon, and breaking a Sabbath in that village, but there was no real necessity, and there is much to do elsewhere. At about sunset I left to return to the village by the river, to be in time for an early start the following morning. Two Karens on elephants with my things, and my servant and I on foot, marched off in single file. My boy would have preferred a ride, but I thought differently. No less than three tigers had been in the vicinity the night before, and he was strongly advised: "No walk—no, much sleep, sir." But we did walk, and no one but those who have tried it can know how pleasant a ten mile walk in a cool jungle at night is. How good our sleep after it; how welcome coffee and toast are the next morning. There is one drawback, the little streams to be crossed, so troublesome to shoes and stockings. On this occasion I preferred to have wet feet. I could not make the elephants halt; and I had already yielded too heavily in my boy's patience. Being left behind even a few rods was not a pleasant situation to contemplate, lest a tiger should suddenly make up his mind to enjoy a long repast on spare ribs. On Thursday morning I came on to this village. This is the largest church in this north part of our field. They now number 76. But they have been unfortunate in their choice of pastors. Within two years two have turned out bad. A new one has now begun work among them, and we hope he will make a better record. He has much in his favor, and already there are signs of improvement. As is common in all Karen churches under the old style of preaching, these people are not instructed. We have had a great many preachers, and I am sorry to say a few very few, whose preaching is of no benefit whatever. You would wonder how anyone could know enough to be a Christian under their preaching. The young men now entering on the work have had for greater advantages, and are giving promise of being workmen that needeth not to be ashamed. We have been blessed with a religious interest in our school every year, and our young men who study there

have seen our methods of work and worked with us. They are learning how people are converted, and the kind of instruction such require. At our last association a resolution was adopted to be more energetic in future, and we hope it will be carried out. At that meeting one of our preachers said: "I was baptized seven years before I was converted, and now I have been a teacher a good many years without deserving the name." They are waking up, and we thank the Lord for it.

To-morrow will be filled with work, of course. On Monday I shall move in by boat and elephant to another village. Two boys have asked baptism, but they are so ignorant, I said nothing to the church about them. I should like to spend more time in each village and visit every family, but such is impossible. I have an immense field to go over and but a short time to work.

H. Mosrow.

Christian Growth.
There are certain things needed for the proper growth of all living things. A plant needs air, light, water, and earth to grow as a plant should grow. It may have a growth without these, but the result will not be that which a plant should have. It will fail to be developed in all its parts. There will be something wrong about it. It may have ever so good soil and be rightly watered, yet these alone will not produce a healthy plant. It may have the sunshine and earth, but if it will not come growing. To be a strong, healthy plant, there are certain things it must have. And in proportion as these are wanting, the plant will be weak, ill-proportioned, and defective.

The Christian life is no exception to the rule of all life. There are certain elements which must enter into and support the life, or there will not be the proper Christian life. The soul born into the kingdom of God needs heavenly food. It must be fed from above. Christ, the bread of life, must be appropriated. He must strengthen the soul. As the showers do not fall without the clouds, so Christ is not received but through some medium of communication.

There must be some channel through which the sea come in contact with the soul.

How many forget that! They do not even ask him for some heavenly food and they wonder why they go hungry. They would not think of entering upon the work of a day without their morning meal; but they will rush into the business of the world without asking Jesus for morning food for their soul, and when night comes wonder why it is that they are so void of spiritual strength. The years roll on, without any work done "for Jesus"; and then wonder why they are so weak, and there are so much stronger than they are. They forget that their spiritual growth depends upon the use of those things through which the Lord feeds and strengthens his saints.

The hand tied by the side will cause the arm to be weak; so will the life of the soul be weak that has not those exercises through which the soul becomes strong. The cross must be borne and Christ must be followed constantly, to ensure permanent and steady growth in grace. Neglect the life of faith in Jesus and it will be so feeble and weak that you can scarcely tell if there is life there. This is not a proper Christian life. It may be a maimed one; one wanting some of those excellencies and beauties which Jesus designed should adorn his followers.

But when the Christian takes the liberty to turn from his Christian life those parts which the Lord designed to be adornments of it, how can he expect his God to approve his conduct, or he be happy and ever ascending in the work of the Lord. The refusal or neglect of those means of grace through which Christian growth comes, must do bring leanness of soul and poverty of spirit. Not that poverty which is blessed, but that poverty which is cursed. How can the Christian who knows he is neglecting these means of Christian growth, look into eternity with any confident hope of eternal happiness? Work, Christian brother, to build a strong, robust living, Christian life here. Do not neglect any means of Christian growth. If you do, can you be a Christian? Can you keep Christ's commands and not do the things he has commanded?

—Rev. Dr. E. E. Hale, at a temperance meeting, appealed to the country districts in behalf of the city of Boston, which he said was ruled and oppressed by sixteen manufacturers and wholesale liquor-dealers. These men signed the bonds of the 1,906 voters, who with their employes, number 13,000 voters, and are under absolute control.

—Who ever saw a rat saint? was the question with which Henry Ward Beecher provoked the audience to laughter, when he preached for Dr. Parker in London. We have a chance for saintship still.

Golden Moments.
BY THE REV. J. JAY DANA.

In the life of every individual there are moments of such transcendent interest that they may be called golden. We refer to the period when, under the pressure of divine truth and the power of the Holy Ghost, the sinner reaches the point when he makes a decision of the all-important question whether he will serve God or remain a stranger to him. It is a period when the convicted person feels that in all probability it is his last call. If he then decides for God, he enters upon a life of usefulness and happiness both here and hereafter. If he then dismisses the subject with the hope of a more convenient season, the golden moments pass by never to return. Several years ago the writer heard an aged minister state that, while Dr. Dwight was president of Yale College, two young men who listened to those masterly discourses which have since been published, were deeply impressed with a sense of their sinfulness and peril. One proposed to the other that they should call on the Doctor, and talk with him. They started arm and arm. When they reached the Doctor's house one refused to enter. The other went in. He who remained out of doors returned to his room, but from that time ceased to manifest any interest. "He who entered," said the speaker, "became a Christian and a minister, and is now addressing you." He improved the golden moments, while his hearer's friend permitted them to roll by unheeded, little imagining they exerted upon his destiny an influence enduring.

In the great revival of 1831, a gentleman of my acquaintance, who had been a seaman, and could use more profane language in an hour than any other man I ever knew, became impressed with his sinfulness. He felt that the time had come when he must decide whether the prayers of his wife should be answered, or not. He was doing an extensive mercantile business, but he sent a note to his partner, stating that he should be detained at home, and should not be at the store, and did not wish to be disturbed. He shut himself in his room, determined not to leave it till he had settled the all-important question to his own satisfaction. Golden moments were passing through his brain while in one room his wife was pouring out earnest applications, and in another he thought on his ways and turned his feet to the testimonies of God, and made haste to keep his commandments. When he left that chamber, the question was settled, and he returned, and his face shone like that of Moses. He had been in communion with the Most High.

In that same year a lawyer was convicted of his sinfulness, and was anxious to be a Christian. On a certain evening he attended a cottage prayer-meeting, and took a seat by the side of the writer. He had been in the meeting but a few moments, when he became exceedingly agitated, and very soon took his hat and left the house. Towards the close of the meeting he returned. He soon arose and said: "I wish to be a Christian. I am determined to be one. After I entered this room, a transaction which occurred several years ago came to my mind, in which I wronged a man. My conscience, stirred by the Spirit of God, would not let me rest till the matter was settled. I have been and arranged the matter to the entire satisfaction of both parties, and I am now at peace with God and man." How golden were the moments he spent in being reconciled to the man whom he had injured! During those few moments his destiny was sealed. Had he not improved them aright, he would not have known the pleasure of having a conscience void of offense, nor the comforting assurance of God's favor.

In that same year a young man who had been halting between two opinions for a length of time attended a religious meeting in Albany, and heard one of the impassioned discourses of Dr. Kirk. He left the church in company with an earnest Christian friend. They walked along in silence till they reached a street corner where they were to separate. On parting the friend asked, "What is your decision?" The answer was, "I will serve the Lord." That young man became a Christian, and at length a minister of the gospel. Never did he regret the decision he made on that street corner while the golden moments were rolling along.

Were not the moments golden which were spent by Queen Esther while pondering whether to go unto the king at the risk of her life? Who can estimate the influence and importance of that decision! Had she not employed those moments aright, her life and lives of her nation would have been sacrificed.

Reader, are not golden moments now passing in your case? Halt no longer between two opinions. If Jehovah be God, then serve him. Do it with all your heart, and do it to-day. Now is the accepted time, now is the day of salvation.—*Sunday School Times.*

Dying Easy.

The last words of the sainted Rev. E. B. Sabin were, "This is worth praying for; if this be dying, it is very pleasant dying." Said the dying William Hunter: "If I had strength to hold a pen, I would write how easy and delightful it is to die."

"How hard it is to die!" remarked a friend to a dying believer. "Oh, no, no!" he replied. "Easy dying, blessed dying, glorious dying! I never thought that such a poor worm as I could come to such a glorious death."

"Oh! sweet, sweet dying!" said Mrs. Talbot, of Reading.

"If this be dying," said Lady Glenarthy, "it is the pleasantest thing imaginable."

Maria Fox said at the last, "I am thoroughly comfortable."

Mrs. M. A. Woodward's last words were: "I am lying here peacefully like a little child, ready to go. It is sweet to rest in Jesus. It is sweet rest."

Mr. S. Medley, when expiring, said: "I shall die, I shall die, go to glory. Dying is sweet work, I am looking up to my dear Jesus, my God, my portion." Then with a dying voice he continued, "Home, home!" till his voice failed.

"I did not suppose it was so sweet to die," said Sauras, the Spanish Theologian.

"Is this death?" asks a dying saint, and then calmly adds, "Oh, how sweet!"

"Is this it?" said a dying Christian.

"Oh, I have heard of this, but now I see it—I see it." A sweet smile as the joy of heaven remained upon her countenance until he who promised to come for his saints soon came and took her away.

"Surely this cannot be death," said one just dying; how wonderfully He is softening my passage."

A Christian woman, who had all her life been afraid of the cold waters of the river of death, said when dying: "Wonderful! wonderful! it is only a rivulet."

This, That, and the Other.
—Religion may be said to commence when a soul ceases to keep back any secret from God. To live always bare to the soul's core in his sight is the condition of healthful religion. To speak out in his ear what cannot be spoken in another's—those incommensurable things which only each man's own spirit knows, and which can only be told even to God in such inarticulate groans as need a Divine interpreter; this is that manner of praying which is a necessity in the religious life, and which can only be reached in secret. The reason for this necessity runs down into that mysterious personality which makes every human being, at the last resort, a solitude impervious to his fellow, accessible only to his God.—*J. Oswald Dykes, D. D.*

—As a specimen of the discourtesy into which the want of solid argument sometimes betrays even able men among our opponents, take the following utterance by Prof. G. P. Fisher, in the *Century* for July: "The Baptist deduces from his premises, that immersion alone is baptism, and that baptism is the prerequisite of communion; the inference that only the immersed have a right at the Lord's table. If the Church of Rome professes to be founded on Peter, the Baptist Church may be said, without disrespect, to be founded on a syllogism." Now, if this were true, our "Church" would still be in better case than Pedobaptism, which, since the Scriptures furnish no premises to it, is founded on the want of a syllogism.

—A man may almost have a nation to himself. South America, like Africa, is almost untouched. Arabia has 6,000,000 without a missionary; Turkistan, 5,500,000 without a missionary; Tibet, 3,000,000 without a missionary; Mongolia, 3,500,000; Siberia, 3,500,000; Assam, 12,000,000 without a missionary; in all nineteen nations like the United States without the gospel. A German proverb says: "The good is a great enemy of the best." Men are satisfied to do something at home who might do far more in the foreign field. A few years ago a young man was acting as a surveyor in Iowa. God's call reached him, and he went to what had appeared to be a barren field, but in a very few years the harvest came, when 2,222 were baptized in a single day, and over 10,000 in sixty days. Clough, the surveyor was doing a good work in Iowa, but Clough, the missionary, was doing his best work in India.

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