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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.

—NOTICE TO SUBSCRIBERS.—We begin to send out labels this week. The date to which the subscriber has paid is 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.

—HELP YOUR PASTOR.—Spurgeon feels powerless without the prayers of his people. How much more, if possible, are men of lesser gifts and graces, dependent upon the supplications of their flock? It is well for both pastor and people to feel this. Spurgeon declares his people have made him what he is. Brethren please make your pastors successful if you will. Let the following appeal of Spurgeon to his flock, be an appeal to you to pray for your pastor:

As for me, I beg a special interest in your prayers that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers, or what can he do? When a diver is on the sea-bottom, he depends upon the pumps above, which send him down air. Pump away, brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer-pump; but if you stop your applications, I shall perish.

—OUR LEGISLATORS.—At Ottawa, at Fredericton and in Halifax our legislators have assembled. The Governor General and the other governors have rode to the legislative halls in more or less state, and have read the speeches prepared for them, and have rode back again, no doubt glad, like sensible men, that the formality is over. The addresses in reply have been moved in speeches as eloquent as the authors of them could make them, and the war of words has begun, as the "outs" attack and the "ins" defend the present policy. And now let each member drive his oratorical steed back and forth over the well worn course of debate. Serious, there seems to be no great issues before our legislative assemblies. It is probable that the North West policy of the Dominion Government will be discussed; but it is not probable that the execution of Riel will be made an issue. The question forced upon our government by the lapse of the fishery treaty is one of the most important, practically. The deficit will probably make necessary an addition to our already high tariff rates.

—BRO. A. H. WILLIAMS.—The readers of the Messenger and Visitor will remember that this young brother, one of our licentiates, took up with the "higher life" idea about a year ago, and was rebaptized by a Mr. Colpitts, we believe. In another column will be found his retraction of that doctrine, and his acknowledgment to his brethren. It is addressed to Bro. A. Estabrooke, no doubt because this brother had something to do with Bro. W.'s acceptance of "higher life" views; but is for publication in the Messenger and Visitor because he wishes to set himself right with his brethren. We have no doubt there are multitudes who have been carried away with a sperm of religious excitement, and have had very strong feelings, and supposed they meant that sin was subdued to rise no more, whose experience has not been fasting. But they have made strong assertions of their own certainty of the superior nature of their religious state, they have contended for the higher life, made it a hobby in all their addresses at religious meetings, and have spoken very strongly about the low life all were living who had not attained to their experience. When the wave of special feeling has passed by, and they find, perhaps, in the reaction, that sin in the nature asserts itself with all the old power, and perhaps with greater force, and that they, after all, are on the ground where there must be warfare with the world, the flesh, and the devil, they are unable to summon the usual courage to confess that they have been in error, as Bro. Williams has done.

There is a great danger in this course of keeping up a profession which one feels to be hollow. It will sap all truth from the nature, and may, in the end, lead to total

shipwreck of faith, if not of character. The only safety is in a manly confession of error.

Let us "prove all things" and "hold fast that which is good." That means, we suppose, we are not to commit ourselves to anything until we have "proved" it, and then there will be no need to cast away what is evil. But if we have accepted what is wrong, because we have not proved to prove it, let us, after we have proved it, cast it out by us by all means.

—A LAKESHORE RECTOR, in a recent sermon, declared that if the English Episcopal Church were disestablished, "no sons of gentlemen would enter the ministry." Why not? Would there be just as much need of saving men? Would not the work be dignified enough unless associated with the state? Our Lord's work was not under the patronage of any state. Or would there be too few "loaves and fishes" for such "fishers of men"?

—THE QUEEN OF MADAGASCAR, in a proclamation forbidding her subjects to drink rum, says, "I cannot take a revenue from any thing that will debase and degrade my subjects."

And yet we call her a semi-barbarian! Where is there a government that could not profitably sit at the feet of this dusky Queen?

—GOOD SUGGESTIONS.—A pastor writes: "I am anxious to put the paper in the hands of as many of our late converts as possible. We have gained access to some new families during our recent meetings." Other pastors are doing the same. New that the Messenger and Visitor costs but \$1.50 per annum, if paid for within thirty days from the time of subscription, there should be no difficulty in getting all the new converts to take it. How much it would do to instill right ideas and help to a useful life no one can tell. Brethren, put the paper into the hands of all the converts.

—QUEER TEMPERANCE SOCIETY.—The basis of the Church Temperance Society of New York is as follows:

Recognizing temperance as the law of the Gospel, and total abstinence as a rule of conduct essential in some cases and highly desirable in many others, and fully and freely according to every man the right to decide in the exercise of his Christian liberty, whether he will adopt said rule, this society lays down as the basis on which it rests, and from which its work shall be conducted, a union and co-operation on equal terms for the promotion of temperance between those who use moderately and those who entirely abstain from intoxicating liquors as beverages.

This is like an anti small pox society which should allow people who have the small pox moderately to be members with those who want to avoid it altogether.

—CATHOLIC AND PROTESTANT.—Catholic gets the worst of it in the following book. Says *The Catholic*:

"Run to brutalize the Negroes is landed from the same vessel that takes out Protestant missionaries to Christianize them. What a commentary this is on what goes by the name of christian civilization! Truly Protestantism is a sham at home, and worse than a fraud abroad!"

Replies the Independent: "We are sorry if there are no Catholic missionaries also on that vessel. All possible influence is needed to fight that liquor. By the way, does *The Catholic* approve the monastery of St. Xavier and the Convent of St. Vincent, with their monks and colleges at Labrador, not very far from Pittsburgh, and the Rt. Rev. Arch-Bishop Boniface Wimmer? Does not the monastery own and run an immense brewery, which ships its beer all over the United States? The difference is that those missionaries hate the rum, while the monks make and drink and sell the beer."

—THE SLAVE TRADE.—This horrible traffic can be judged of by the following statement from Stanley:

The party of Arabs he met were from the eastern coast, but had headquarters at Nyangwe, which may be remembered as a place on the Congo opposite Lake Tanganyika, and where Dr. Livingston and Lieut. Cameron both tarried back. The party was about 300 in number, and had been out eleven months. In that time they had raided and wasted a tract of country of about 34,570 square miles, lying on both sides of the Congo, and just about 2000 square miles greater than the whole of Ireland, and inhabited by one million of people! Stanley counted twelve villages, flourishing and populous when he passed them in 1877, all standing along together on one side of the river, now utterly destroyed. A squad of the slaves numbering 2300, Mr. Stanley saw—all women and children, chained together in groups of twenty, and all but entirely naked. To get these 2300 slaves, 118 villages had been devastated, the men being killed or driven into the woods. The villages, Mr. Stanley thinks, contained 1000 people each, so that out of 118,000 people here are 2300 slaves, of whom more than half will perish before reaching market. Five other squads had already gone forward before this. And out of all, Mr. Stanley calculates that they have secured at Nyangwe 5000 slaves from a million of people, or five slaves out of a thousand persons. In these 183 villages he calculates that as many as 2500 were shot, and that 1800 more died of wounds, hunger, and wretchedness—so that 5000 slaves were had at an expense of 35,000 lives.

—THE CONGO MISSION. The *Examiner*, which two or three weeks ago evidently favored an abandonment of the Congo Mis-

sion, now not only admits that there is another side to the question, but is convinced that the result of the present discussion will be "a united and strong conviction that the Missionary union can do nothing else than earnestly prosecute the great missionary work opened before it in the vast country through which the magnificent Congo makes a circuit of nearly 3000 miles, and which has an estimated population of 40,000,000 souls." What has wrought this change of view? It is an interview with Dr. Sims, one of our missionaries on the Congo, who recently arrived in this country, and has succeeded in telling his story so persuasively that not only the editor of the *Examiner*, but all who have listened to him have had a new interest awakened in our Congo Mission. It looks now as if the mission would be saved to us as provisionally as was that to the Telugus.

—DR. NATHAN BROWN.—This veteran missionary to Japan, died on New Year's Day. The following extract from a letter written by him when face to face with death, is enough to stir in every Christian heart a deeper longing to have sinners brought to Christ, and to see themselves and fellow-Christians more joined with the fullness of the gospel. He writes with trembling hand:

"Every beautiful flower, every bird, hill-top, valley and ocean, strikes me with a richer loveliness as the work of my Father's hand than ever before. I should be willing to live forever in this world, but as he has otherwise ordained, I rejoice to pass away to such other spheres as he has appointed, and especially to obtain a nearer access and stronger love for the dear Jesus, the union of God and man."

A Consecrated Life the Need of the Time.

AN ADDRESS DELIVERED BEFORE THE ACADIA MISSIONARY SOCIETY, FEB. 1886, BY REV. S. M. BLACK.

I confess that it was not without a feeling of embarrassment that I considered the invitation to address you at this meeting of your society not feeling at all confident that I could have anything to say of sufficient interest or value to you, to justify me in appearing before you. As I reflected, however, on the very important work which this society has undertaken, in the endeavor to promote a wider and more accurate knowledge of what is being done in the world for the advancement of the kingdom of Christ, and to begot and foster here a true missionary spirit; as I reflected that the young men and women, on whom this society is exerting its immediate influence, are soon to go forth from these institutions with enlarged and cultured minds, to take positions of responsibility and influence in the world and in the church; as I thought of the fields white unto the harvest, and no reapers to gather the grain; as I thought of the many fields in the home-land, lying comparatively barren for want of cultivation, and of the Macedonian cry, continually swelling into greater volume and emphasis, from across the seas; as I considered these things, I felt that if any thought or word of mine could, in the least degree, be a thing of cheer or help to you, it certainly must not be withheld.

As I have been left free to select my own topic, with the suggestion from your secretary what it should be related to the main subject, I shall not speak to you of the particular fields of missionary endeavor in regard to which you may be presumed to be already well informed, neither of the special work of the missionary, and the immediate qualifications for that work in regard to which you will easily find more competent instructions. I have chosen, rather to speak to you of a matter which underlies and is a first condition of all special qualifications for the missionary work, viz.—the importance of a whole-hearted Christian life.

Possibly some of you whom I have the honor to address this evening, are debating with yourselves the question—is it my duty to devote my life to distinctively religious work? Ought I not to enter the ministry? Ought I not to give myself to the missionary work? Now, certainly I would not discourage you from asking these questions and seeking an answer to them, nor, on the other hand, would I be in haste to say to you, there is no manner of doubt that you should at once decide to enter the ministry or the missionary field, and lend all your energies to special preparation for that work. I do recognize, indeed, how great is the need of workers in that great world-field, in which so many are living and dying without a knowledge of the gospel of the grace of God—how unspeakably great is the need of true ministers and true missionaries of Christ; but yet I would not have you hasten with unconsidered steps, to take the name and the corresponding duties upon yourselves.

There is another question, which, beyond all doubt, it seems to me, should first be pondered; and when it has been rightly answered, then this other question, to which I have referred, and which some-

times give so much trouble, will, if I mistake not, find an easy solution.

That other question, which I say has the first demands upon us, may be stated thus: Am I willing and determined by the grace of God, to live a whole-hearted Christian life? Whatever may be the particular calling which I shall follow, is it the supreme purpose of my life to live for God? Have I surrendered myself unconditionally to Christ, and taken him not only as my Saviour, but also as my Lord? If you can say with an intelligent view of what is involved—I have so determined, and resolved to live according to the precepts of God; I will conduct my business, whatever it may be, on such principles that I shall not be ashamed to have the light shined full upon it; I will consider the property, which by the blessing of God, I may accumulate, as a trust to be used for his glory; I will hold my time and talents at the disposal of my master, that they may be used as he shall direct for the advancement of his kingdom and the blessing of my fellow-men. If you shall so determine in your hearts, and if you will keep your vows; and if you go forth into the world and realize this grand ideal of the Christian life, you will find that in the truest and best sense, your life is a mission and yourself an apostle of Christ.

This is, indeed, I think, a true and noble conception of the Christian life—that it is in itself a mission and an apostleship. To every one of us our Lord appoints a field and a work. To one of us he may say, "Go thou forth into the world and preach the kingdom of God." And to another the command may be, "Go thou and tell them of this one house which things God hath done for thee." But each of us is sent, and each is a missionary in his appointed field.

In this work, committed by the divine appointment to our hands, consider how highly we are honored. This world is the theatre in which the great work of human redemption is wrought out. Humanity is made the vehicle of the grace of God. The son of God takes not upon himself the nature of angels, but is made flesh, and dwells among us. The body in which he dwells our sins is bone of our bone, and flesh of our flesh. The ministry of reconciliation is committed, not to angels, but to men. The excellency of the power is of God, but we have the divine treasure in earthen vessels. To the very least of all the saints this grace is given, to be a messenger of God's love, and tell the gospel of salvation to men. So that the best in the kingdom of heaven is greater than the greatest of the ancient prophets. But we cannot truly tell that gospel unless our life speak as well as our lips. We cannot be true ministers or missionaries unless we are true men or women. If we are sincerely devoted to our Lord, if we have counted the cost and have really taken up our cross to follow him, and if we prove faithful to that cross, then, whatever we may be, whether minister or missionary, physician, lawyer or teacher, merchant or mariner, mechanic or farmer, we shall be real lights to men and real missionaries of the cross.

There is great need all along the ways of life, of just such missionaries. I do not know of anything of which this generation has greater need, not even excepting ministers to fill our vacant pulpits, and missionaries to go to the heathen, than devoted Christian men and women who will consider themselves "not their own, but bought with a price," who will be honorable in all their dealings, and faithful in all their duties, who will "honor God with their substance and the first fruits of their increase," who will not "defile themselves with the portion of the king's meat," nor "bow down to any golden image," who will be more anxious to bring up their children in the nurture and admonition of the Lord than to have them get on in the world.

I pray God that in this generation there may come another Pentecost, that God shall pour out his spirit upon us all, that our sons and our daughters may prophesy, that our young men may see visions, and our old men dream dreams. I trust that in the coming year, we shall see many of the graduates of these institutions entering the ranks of the ministry or giving themselves to the missionary work; but let us bear in mind, that no talents and no culture, nor even any flashing forth of religious enthusiasm, can supply the need of profound loyalty to Christ and real consecration to his service.

How shall we recruit the ranks of the ministry? How shall we fill our vacant pulpits? How shall we induce our young men of higher talents and culture to give themselves to the work of preaching the gospel? The frequency and the anxiety with which these questions are repeated, indicate a state of things which should stir our minds to most earnest thought. But what is the answer given to these questions? The answer frequently given amounts to this: make the way easy for young men to enter the ministry; provide for them a

free education and pocket-money by the way, and then increase their salaries which will place them on a level, in regard to the good things of this world, with the lawyer, the physician or the man of business. I must confess that I have not a very profound faith in the permanent results of this plan. The fact is, that it indicates a superficial view, and does not go to the root of the trouble.

There is a danger in making the way to the ministry a broad and easy way. There is a danger that men shall find their way into the ministry who have a call to preach, but not for less than \$1000.00 a year; or who have a call to work in the Lord's vineyard, but not outside the limits of a city church. I am afraid that men sometimes make the mistake of supposing that they are called of God to preach the gospel, when really their call has come directly from the devil; and there is a danger that some good people, with the best intentions, will help young men to make this fatal mistake. You have likely heard the story of the colored brother who thought he had a call to preach, and being called upon to explain how or when it was that he received his call, said: "I'll tell you how it was. I was hoeing corn one day, and the hoe was very dull, and the weeds were powerful tough, and the sun was powerful hot, and the flies were powerful thick—and just then I heard my voice saying, Sam, you has a call to go and preach the gospel." The moral, I need not say, is, be very suspicious of any call that comes to take you away from a hard duty, lying just before you. Do not choose the way to the ministry or the missionary work because it looks easier than the way which you are now going. Do not choose the ministry because the pulpit will afford you a fine arena for the exercise of your eloquence, or the missionary work because it will afford a novel and interesting field for the exercise of your energies. Do not even choose it because you are impressed with the great need of more ministers and missionaries. Do not choose it because some good brother or sister in the church assures you that you ought to devote your talents to the Lord's work. Certainly you ought, but unless you are willing to be loyal to Christ in any calling and to promote the interest of his kingdom to the extent of your ability, in any sphere of life in which God's providence may place you, you will not really enter his service by becoming a minister or a missionary. But, if life for Christ is your ideal, and you are truly seeking to realize it in your daily life, then I feel sure, that if the master has a special work for you to do, as minister or missionary, he will thrust you into it and you will find yourself saying, with Paul, "woe is me if I preach not the Gospel."

Do not, I beg of you, misconceive my meaning in what I have been saying to you. Do not think I am discouraging you from entering upon distinctively religious work. Before God, my prayer is that he would raise up many preachers of his Gospel, men who shall be clothed with great power and authority to bring men from darkness to light, and from the power of Satan to God. I must have spent years to but little purpose indeed, in the Christian life and in the ministry, if I had not come to perceive how great and terrible are the powers of darkness against which we contend, and how imperative is the need for us to employ every available power, both divine and human, in this great contest. But I see as plainly, that those great forces of evil cannot be successfully contended against by mere human power, but only through the mighty weapons of God.—I am anxious, therefore, not so much as to the place you shall occupy in the great army, or the name by which you shall be called, or the special duties which shall devolve upon you. I am anxious rather that you should be inspired with a spirit of profound loyalty to Christ, and that you should be armed with those spiritual weapons which are "mighty before God" for the pulling down of strongholds.

The real reason for the vacant pulpits, and the lack of students for the ministry, lies deeper. It is to be sought in the churches themselves. Many of our churches, I fear, through debasing worship of the golden image, have become so effeminate that they have no spiritual power to beget and nourish sons for the ministry. The spirit of worldliness dominates and corrupts our Christian life. We are in danger of losing the vision of the cross-bearing and crucified Christ. We know not how to train our sons and daughters to large and noble conceptions of the Christian life. We think that we can get men into the ministry by assuring them that it shall be easy to get there, and comfortable for them after they are there—and so, perhaps, we may; but what kind of men? We do not discern the hero or the prophet, lying latent in the youth. The young man's heroism is rarely appealed to in this generation; not, I believe, because the material for heroes is rarer in the world to-day than in the days of Daniel, of Paul, of Luther, or of Judson, but because our hearts have be-

come so corrupt through the worship of Mammon and ease, that we have come to think that nothing which is not gilded with gold, or made soft with cushions, can have any strong attraction for young men.

God forbid, young men and women, that we should so insult your nobility, and that our words and deeds should begot in you that "hardening of the heart that brings irreverence for the dreams of youth." May we not appeal to nobler things in you than the desire for a smooth way in life? May we not appeal to your gratitude to the Saviour, who loved you and gave himself for you? May we not appeal to your sense of the transcendent nobility of a life truly devoted to Christ? May we not appeal to you in the name of those who have lived and suffered for Christ, who despised the world's gains and dared its hatreds, and who, as "a great cloud of witnesses," watch your course—and wait to welcome you to their glorious company? May we not appeal to you in the name of the countless multitudes, perishing without that gospel which has brought to your own hearts the joy of God's salvation? And may we not believe that you will take up the despised cross of Jesus and follow the World's Redeemer into whatever field he may lead you; take your station and stand for him, wherever he may appoint you, whether in the pulpit or at the plough? So saying, you shall find it truth.

"That men may rise on stepping stones, Of their dead selves to higher things."

"Strong son of God, immortal love, Whom we, that have not seen his face By faith, and faith alone, embrace, Believing where we cannot prove."

"Thou seemest human and divine, The highest, holiest manhood, thou. Our wills are ours, we know not how, Our wills are ours to make them thine."

It is the grandest possibility, the consummate glory of our humanity, to have fellowship with that highest, holiest, manhood of the divine son of man. Let us remember that as the way for him to the throne and the crowns of his glory, lay through self renunciation and agony; "the form of a servant, and the death of a cross." So is our fellowship with him to be attained, by taking up the cross and following him. Not through pilgrimages or crusades, nor in the hermit's lodge or in the monastic cell, not by any holy quest or any sacred ministry are we to seek that fellowship. We shall find that divine fellowship by opening the doors of our present lives to him, and letting him come in and sup with us, and we with him.

In closing this address, which has grown too long upon me, I offer as a suggestion for further study and reflection the closing words of the king in Tennyson's Holy Grail:

"And some among you held, that if the king Had seen the sight, he would have sworn the vow."

Not easily, seeing that the king must guard That which he rules, and is it but as the hid

To whom a space of land is given to plough, Who may not wander from the allotted field Before his work be done; but, being done, Let visions of the night or of the day Come as they will; and many a time they come, Until this earth he walks on seems not earth. This light that strikes his eye-ball is not light. This air that enters his forehead is not air—

But vision—yes, his very hand and foot— In moments when he feels he cannot die, And knows himself no vision to himself Nor the high God a vision, nor that one Who rose again; ye have seen what ye have seen."

"So spake the king: I knew not all he meant."

—The following from the *Sunday-School Times* requires close thinking to be appreciated, but it is worth being read and re-read and well pondered over:

You speak a great deal of the right of private judgment as if that meant the right to think whatever you choose. Have you never learned that the right of private judgment is another name for the right of responsibility; and that that responsibility exists, not because you have a right to think what you choose, but because you ought to think what is right? To thousands of men the right of private judgment means nothing more than an excuse for private prejudices; and to thousands more the phrase is a kind of charm to justify any departure from rational thinking. If private judgment means to you the right to think anything at all, whether true or false, then it is well to know that, in that sense, the right of private judgment does not exist. Only he knows what the right of private judgment is, who knows what is its responsibility; and who tries to think, not as he would like to think, but as he ought to think.

—Rev. Mr. Bogue writes that the present is a critical time in the Telugu mission. The multitude of recent converts are passing through the trial of their faith. He says: Let the brethren pray earnestly for these Telugu mission fields over which there has been so much rejoicing in days past. Let them not be forgotten this Jubilee year.