

# Messenger and Visitor.

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NO 23.

**GRAND TIME.**—Bro. Stewart, in a private note, advises us of his arrival at Mobile, Ireland, after a passage of eight days. He had "done" Londonderry, and was off for Belfast. He is captivated by the Irish jaunty car. The readers of the Messenger and Visitor may expect to hear from him soon.

**DELEGATION.**—A paper of the Lutheran Church of America calls attention to the loss sustained by their denomination. It gives a table showing that in a German parish in New York City, out of 2,616 children confirmed in twenty years only 230 are members to-day. A large proportion of these go over to other denominations. If they unite with evangelical bodies this cannot be regretted.

**REMARKS.**—The following clipping helped a subscriber of the *Intelligencer* to pay his overdue subscription.

An engineer once went into his boiler to test it, and after finding out the condition of the boiler attempted to come out, but his clothes being wet from perspiration, he found it a task; and after exhausting himself he concluded to remove his clothing, but this proved of no avail, as from the heat and exhaustion he had swollen so that exit was impossible. The ill-fated engineer concluded that his time come, and he began to think of all the evil things he had done in his life, and it occurred to him that he had been borrowing his neighbor's mechanical power for a whole year, and had willfully cheated the publisher out of one year's subscription. So the thought of this great evil made him feel small enough to crawl through a two-inch sugar-hole, and he crawled out of the boiler without any exertion whatever.

**WISDOM.**—The great Methodist body of the United States recognizes the importance of the circulation of denominational literature. They have no less than seven great denominational papers. The financial responsibility for these is assumed by the denominational Book Rooms. Some of these are published at a large loss each year, but it is thought the money spent on them is the most profitable investment for the body. The leaders evidently believe the circulation of denominational papers one of the great reasons and assurances of the success of Methodism. Let our people be wise, also, and push their paper, as one of the best ways to strengthen and enlarge our denomination.

**NATURE.**—The *Western Recorder* having remarked that "more Presbyterians leave their church every year for the Baptists than for all other denominations put together," we stated that these converts from Presbyterianism make the staunchest, most intelligent Baptists. To this our good friend the *Witness* replies:

In reply to this statement, which has often been repeated, one of our ministers remarked, "If I were in your place I would be ashamed to confess that the most ignorant Presbyterians make the most intelligent Baptists."

It is very naïve of the *Witness* to give wide circulation to the ill-tempered vaporing of that spokesman of a minister. As the *Witness* well knows, those who become Baptists from their denomination are such as study the Word of God and think for themselves, rather than take the word of ministers and editors, who tell them that salvation is by descent from christian parent, etc. We doubt whether even the editor of the *Witness* himself would care to have a simile with one of the least of these brethren who have studied and prayed themselves out of his denomination into our. We have known the best equipped pedobaptist ministers to be routed, foot, horse and artillery, by Baptist laymen of this kind.

**RE.**—J. R. Hutchinson, retired missionary, will visit as many of the Associations this summer as he can reach, beginning with the Western (N. S.) Association, which meets at Clarence, N. B. He will also visit the churches of the Maritime Provinces before and after Conventions, and present the cause of Foreign Missions. The Foreign Mission Board solicited for Mr. Hutchinson a cordial welcome by the ministers of the body and also by the churches at large, and anticipate a deeper and more wide-spread interest in the great cause of Foreign Missions, from the increased information in regard to the field and the work which Bro. Hutchinson is prepared to give.

**LEGISLATION.**—The great Methodist Episcopal General Conference has just closed. It was held in New York City. It continued in session for about one month. All questions received full and free discussion. This is in great contrast with the method of our denomination. The May Meetings at Washington of the great Baptist body represented a much larger membership, and these meetings lasted only three days. Certainly the deliberate way of our Methodist brethren is more in keeping with the importance of the interests under consideration. This same haste is seen at our anniversary in the Maritime Provinces. Some do not attend at the beginning of the deliberations, many leave before the close, although the time is very short as best, if we could but believe

that these business matters connected with the cause of Christ are of vast importance, it would help to work a remedy. We notice, too, that both the Methodists and the Presbyterians pay the expenses of all delegates. There is a collection taken in all the churches for this special purpose. This is also only fair. The cost of the entertainment of the Conference just closed foots up \$75,000.

**EXTENSION OF TERM.**—Many of the Methodists of the United States have long felt that the term—three years—which ministers were permitted to pass in a pastorate, was too short. There have been many evasions of the rule, especially in case of popular pastors of wealthy churches. A committee has had the question of the lengthening of the term under consideration for some time. The majority reported adversely, at the recent general conference. The minority report, recommending the extension of the term to five years, was, however, adopted. While the term of pastorate will have its disadvantages, in some cases, we believe, it will have a stimulating effect on the ministry, by leading them to exert themselves to stand the mental straining by the longer service over the same people. We notice the lay members of the conference did not so generally favor the change as the ministers. This seems to show that the laity are more fearful of long pastorate than the ministry.

**ELECTING AN EDITOR.**—Some delegate, as a piece of pleasantry and as he afterwards explained, nominated Miss F. E. Willard as editor of the *Christian Advocate*, the official organ of the church. The veteran, Dr. Buckley, long editor, and one of the ablest men in the body, was the other nominee. She received 105 votes to Dr. Buckley's 284. That she received so many votes for such a position shows the strong hold she had upon the sympathies and confidence of the delegates.

**LATEST FROM MR. SPURGEON.**—A cable despatch to the  *Tribune* says:

The Calvinist Methodists have, perhaps, an idea that it is possible to annex Mr. Spurgeon to their denomination. They have been passing a vote of sympathy with him in his present ecclesiastical troubles. He replies in a remarkable letter. "Monstrous," he says, "over a great evil in some of the churches, I scorned peace, friendship and I repeat to be clear of it. My protest was rejected and judged to be needless." But he considers that the discussions have more than justified his charges, and repudiates again the compact which was made without his concurrence. He then adds: "It has cost me many wounds and much dishonor to have been the scouser of my brethren. It is still more painful to find their great errors not regarded as serious by the mass of professors. My only course is to follow a separate path; not, however, separating myself from any of my denomination who hold the faith once delivered to the saints."

This is a plain statement that he is a Baptist and must remain one, and is not prepared to sever his connection with any Baptists that abide by the old doctrines held by Baptists in the past.

Nevertheless, this is the comment of a contemporary, after quoting the above:

That is Mr. Spurgeon's way of saying that the Calvinist Methodist who agrees with him is a better Christian than the Baptist who follows the "down grade" with the Baptist Union. Wider than ever, therefore, is the breach between the Baptists and their great preacher.

## Correspondence.

II.

Again my pen is turned aside from its purpose, this time by the sad event which you properly term "The Charlotte town Calamity." I venture the assertion that not many of your readers feel deeper and more genuine sympathy with the dear brethren in Charlotte town, in this trying hour, than the writer. They must be assisted. They need help. They deserve it. When a similar calamity overtook one of the Baptist churches in St. John, Charlotte town was the first to show her sympathy by a gift of \$450. I know Gernham and Leicester have not forgotten this, and very likely their contributions are already in the Charlotte town treasury.

The Charlotte town church have been noted for their liberality ever since their organization. I have taken over \$300 of a missionary collection at an ordinary missionary meeting; and I think there is but one church edifice on P. E. Island which they have not helped to build.

Now, brethren of the Lower Provinces, with our already many present and pressing demands, shall we not take hold of this Charlotte town matter with a strong and generous hand? It only wants a determined, well-directed effort to do it. An average of twenty-five cents from the membership of our 357 churches will revive their hearts and re-establish their work for our common Lord. It can be done. Brethren, shall we not do it?

Let the clerk, or deacon, or pastor of each church take this matter up without delay. Form a committee that will

canvass the entire church and congregation; in the meantime answering the question asked you by Bro. Stearns by the announcement that you are about to make the effort herein stated, unless you have already planned a more excellent way.

Should the brothers addressed, in any one of the churches, be unwilling to do this service for Christ, is there not some sister that will take the matter in hand?

I am in hot earnest in this matter, my dear friends. My seven years of toil with these dear brethren have given me a very deep interest in their welfare. This is one feature of my apology for making this appeal in their behalf. I am ready to give to the utmost limit of my ability, and in any other way to show my willingness to help raise the Baptist cause in Charlotte town from the smouldering ashes of its present desolation. "Men of Israel, Help!"

D. G. McDONALD,  
314 Balmurst St., Toronto, May 29.

**S.**—Since writing the above, a letter comes from Bro. G. O. Davies which praiseworthy liberality is in all the churches, from which I send you the following sentence: "If we do not get the genuine sympathy of our sister churches we shall be blotted out of existence in this city."

Oh, ye "sister churches" by the sea! bear with me while I again beg of you to send to A. W. Stearns, Charlotte town, P. E. Island, a card of sympathy, promising an effort to send an average of 25c. per member.

D. G. M.

## Appeal.

To the Mothers, Wives, Sisters and Daughters of Shelburne County.

At a recent meeting of the Shelburne County Temperance League, reports were made of excellent temperance work being performed by some of our sisters. It was there suggested that we perhaps had not hitherto sufficiently appreciated the importance of female influence in the great work of temperance reform, and we, whose names are appended, were appointed to convey to you the expression of our regret for any real or apparent neglect in this regard, in the past, and to appeal to you now for that aid which you alone can render.

You are, almost without exception, blameless so far as the use and sale of intoxicants are concerned, and yet wherever the curse exists, your sex has been compelled to suffer. Mothers have shed bitter tears over darling sons going the downward road; wives have seen the companions of their youth transformed into demons; sisters have mourned deeply on account of the recklessness of beloved brothers, and children have suffered from the neglect of fathers—and all through strong drink. You who know nothing of these things by experience cannot be indifferent to the woes of the poor victims of rum. Do you ask what you can do in this regard? Allow us to reply.

I. Discontinuance entirely the use of anything that can intoxicate. Many a miserable soul has taken his first glass from the hands of or with the approval of a lady friend, and that has proved his first step from respectability and honor to degradation and perdition. One word or even look of disapprobation at that critical moment might have saved him. It is dangerous to tamper with liquor, even as a medicine. Many a career of dissipation and shame has commenced with a dose of ardent spirits prescribed for some ailment. Did space permit we could cite painful cases of this kind, which have come under our own observation. Sisters: set your faces as a flint against the use of intoxicants in any form or degree or under any circumstances, and your decided opposition may deter some from entering the pathway to ruin.

II. Do you know of any who are indulging in an occasional glass? Will you not pray for them, and plead with them to "Look not upon the wine when it is red, when it giveth its color in the cup"? You may thus save a soul from death and hide a multitude of sins.

III. Do you know of any who are engaged in the sale of liquor, over whom you can exert a moral influence which may be very effective? The temperance crusade of the women of the United States wrought a grand and glorious work. You can appeal to those who are engaged in this cursed traffic, in the name of God and humanity, to give up this woful business. Some of you are mothers, with children around you; others are teachers in the week-day or Sabbath schools; and all of you come in contact in some way with the young, who will soon go out into the world and be exposed to temptation. Your influence with them now may fortify them against the attacks of the destroyer, and "an ounce of prevention will be better than a pound of cure."

IV. Will you not help in sustaining our temperance organizations? Many of you are identified with these institutions, and we have lately heard with gratitude of the noble efforts of some of you to bring our

sisters into the ranks. There is work to be done by you in connection with these bodies which only your sex can perform.

Finally, we earnestly plead with you to aid in forming a sound and strong public opinion as to the need and wisdom of advanced and prohibitory legislation; also, to strengthen the hands of those who are striving to enforce the present enactments, designed to curtail and destroy the liquor traffic. Our warfare is a moral one; we are "co-workers with God." He is "the only final public opinion, and that one with God is always in a majority." The hindrances and difficulties are many, but the helps and encouragements are abundant. God is for us—the Word of Truth, the Sword of the Spirit, is on our side, and the awakened, ever growing, ever deepening moral sense of the vast body of our people sustains us. So

"We bate no jot  
Of heart or hope, but still bear on, and steer  
Up-hillward."

As we "Fight, fight, fight the battles of the Lord!"

Mothers, wives, sisters and daughters, may you often be found at "the throne of grace," seeking in prayer and supplication that help which alone the battle can be won. And of each may it be said, at the close of life's service,

"She hath done what she could!  
Life's race well run,  
Life's work well done,  
Life's crown well won;  
Now comes rest."

(Signed) W. H. RICHARD,  
J. R. BORDEN,  
T. H. STODALL.

Barrington, May 7, 1888.

[The above appeal may well be heard by wives, sisters and daughters everywhere. Editor.]

## Suggestions.

The time for the annual meetings of our Baptist Associations is drawing near, and the churches will soon be appointing their delegates, etc. I wish, through the Messenger and Visitor, to suggest to the churches that before appointing their delegates they should prayerfully consider, and discuss among themselves, the various subjects which most deeply concern their individual church, and the denomination in general. And having arrived at definite conclusions, let each church select one or more of the wisest and most competent of its members to represent its opinions at the Association. Then, let there be at each Association a free and full discussion of these important subjects which most deeply concern either the well or the woe of our churches; and of the kingdom of Christ throughout the world. Doubtless, the subject of Missions, of education, of literature, of Sabbath observance, and of temperance will, as usual, come up for discussion. And certainly, each delegate should be prepared to discuss these subjects intelligently and earnestly, as they are subjects of vital importance to our denomination. But there are subjects of equal (if not of more) importance to our denomination and to the cause of christianity in general, which should be prayerfully considered, and promptly and fully discussed by our churches, Associations, and by the Convention also! And such measures should be adopted, with reference to them, as shall be for the glory of God, and for the welfare of the denomination, and each individual church, and each member of each church. I allude to "basket societies," and any and all other schemes which savor of a lottery, in order to obtain money for religious or for any other purpose whatever. They are unscriptural, and should not be patronized by christians. And, then, Freemasonry, and other like institutions, in which many of our church members and some of our ministers are already entangled! These various sets fraternalties propose to fit their members for heaven or, in Lodge parlance, for the Grand Lodge, or the Grand Grange above! as the case may be. But, they have no Christ, and ignore the statement Christ has made! While their initiation ceremonies are foolish and degrading, and their oaths and penalties barbarous and blasphemous! Yet all these secret orders have their altar, chaplain, ritual, prayers, songs and burial service, and each candidate before being initiated is required to confess his or her belief in a Supreme Being, etc., all of which proves that these orders are religious organizations! But, their religion is opposed to christianity! And as Rev. J. H. Saunders has said of the Salvation Army, "While the members profess to be servants of Christ, they are the sworn servants of General Booth!" So with ministers and church members who adhere to secret path bond societies. While they profess to be servants of Christ, they are sworn to obey the edicts of the Subordinate and of the Grand Lodge! These things ought not to be.

I hope my brethren will look into this matter; it certainly demands investigation. Let it be done speedily, and in the spirit of Jesus. Some of my cherished friends and loved brethren in Christ belong to some of

those secret societies! It is not against my brethren I lift my voice and employ my pen; but against the secret empire to which they belong. R. S. MORRIS.  
Milville, May 11, '88.

## Missionary Conference.

Bro. Stearns, writing of the conference held at Brookfield, Col., N. S., recently, says they very much missed Bro. and Sister Martell. During the services, two deacons were ordained. The welcome of an aged deacon to these stalwart helpers was very touching. Bro. Stearns continues: "At one time some one was wicked enough to say that the Baptist cause in Brookfield would die out. No! then false prophet; not while truth shall hold her throne! Has there not been salvation? Bro. Fields has labored, and God has blessed his efforts. The church has been revived; sinners saved. The pastorate and diaconate are now well filled. Peace now dwells in Zion, and prosperity within her palaces."

"Progression along the lines of truth is our motto, and I think we have advanced a little. Many good things were said by the brethren. The collection taken was the most liberal that we have had. The churches are beginning to vie with each other in giving. Come brethren, you are doing nobly; but nobler things remain to be done. To these let us advance."

## How They Found the Saviour.

"Girls, suppose we go to the revival to-night?" exclaimed Helen Wade, turning from the piano.

"The revival!" "Why, Helen Wade?" "Of all things," said a chorus of voices. Helen laughed lightly, but said nothing. In a moment they began:

"You really do not mean it," said one; and, "What is your idea in going?" said another.

"Why, Helen, have you forgotten that the Social Hour Club meets in your parlor to-night?" said voice number three.

Helen's face grew suddenly grave.

"I cannot answer you all at once, so I will take you in turn."

"Yes, Josie, I do mean every word of it; but, Maude, I do not think I can tell you my idea, for I scarcely know myself. As for the club, Josie, I have not forgotten it, but I shall propose that we suspend the rules, adjourn until next week, and go in a body to the church. Girls, I am tired of my hollow, empty life."

"But, Helen," said Jennie, "what has started your thoughts in this channel? I never saw you so serious before."

"No, you never did; for I never thought of it seriously until a week ago. You know I had a sore throat, and one evening when I was lonely and trying to 'kill time,' I went into the library to look for a book. Papa had a caller in his study. I could hear their voices, and knew it was the new minister. On the table were some books which Mr. Holt had borrowed, and just brought back. I took one and began to turn the leaves, when it slipped from my hands and fell to the floor, and a piece of white paper fluttered out. I picked it up and read these words, 'Whether your years be few or many is of no consequence. What has your life been? Will be the great question in eternity.' Why, girls, I was dazed. Mechanically, I picked up the book, and placing it upon the table, I turned and left the room. When I reached my own room, I found that I still had the slip of paper in my fingers. I read it again, and then began to question myself. I tried to see my life as it had been, and I can tell you I felt small. I was in a perfect tumult for hours. The next evening I astonished papa by asking him to take me to church. I assured him my throat was quite well, so he took me. The subject was 'Christ's Sermon on the Mount,' and for the first time I began to realize what it is to hunger and thirst after righteousness. Since then I have been several times, and to-night I want every member of the Club to go. What do you say?"

"Say!" exclaimed Jennie Lodell. "Why, that you will carry out your plans as you always do. Every member of the Club will follow where you lead."

"Then, may God help me to lead them aright," said Helen, softly.

The evening proved that Jennie was right, for every member of the Club was there. They made a goodly procession, and as they filed into the church the minister devoutly exclaimed under his breath, "Praise the Lord!" The sermon was from the text, "Ye will not come to Me that ye might have life." As its close the choir sang "Almost Persuaded," and then an opportunity was given for inquiries to rise. There was a hush as Helen Wade arose. She hesitated a moment, and then said—

"I have been almost persuaded for nearly a week, but would not surrender.

To-night I am fully persuaded; pray for me."

Six months later, we again see Helen Wade seated in the same parlor where our story opened. What wonderful changes have been wrought during those six months! But let us listen to their conversation:

"Girls," said Helen suddenly, "it is the night for our prayer-meeting again."

"Yes, and Harry Lane is to be leader," exclaimed Jennie Lodell joyfully. "Oh, Helen, how happy I am, and now thank! Six months ago we did not think it possible to give up our Club. Now it has been literally transformed into a prayer-meeting."

Kissing her friends good-by, Helen went out thoughtfully, humming the words:

"Oh, to be nothing, nothing,  
Only as led by His hand;  
A messenger at His gateway,  
Only waiting for His command."

—Herald and Presbyter.

## Have Ye Kept the Faith?

A dear brother of the writer, living in New York, was recently, on a train which was just leaving the station. By the side of it, on the next track, was another train, which was about starting in the opposite direction. A man near my brother suddenly jumped to his feet, opened the window, and hurriedly called, "John!" A man at an open window in the other train, instantly recognized his friend, and quickly responded, "William!" A hearty grasp of hands, and the short, solemn inquiry came ringing from William:

"John, have you kept the faith?"

"Aye, by the help of God, I have."

The cars moved away, a smile of pleasure on the face of each, and they saw each other no more. Was it strange that a thrill of Christian sympathy took possession of my brother's heart, as he at once took a seat by the side of William, who had hitherto been a stranger, but now was a Christian brother.

No, "Have you made money?" "Have you made a great name for yourself?" "Have you kept the faith?" What stronger evidence of conversion could have been given than in the question and answer which came from these two travellers to eternity?

Happy the man who can give a right answer to this important question, and who at the end of life and in the day of judgment, can say, with Paul, "I have kept the faith."—The Christian.

## This, That, and The Other.

—The cathedral at Ulm, on the Danube, is the finest and the largest of the Lutheran churches; it can seat 28,000 worshippers. The spire was never finished, but the work of completion has been carried on so vigorously that the capping stone of the magnificent spire may be placed at the height of 534 feet in 1889. The corner stone of the minister was laid in 1377; the church was cleared of Roman idolatry in the year of the Augsburg Confession.

—The orator holds a thousand men for half an hour breathless—a thousand men as one, listening to his single word. But the Word of God has held a thousand years spellbound; held them by one abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but the Book—F. W. Robertson.

—The *Missionary Review* lately noted the fact that the Presbytery of Dakota, composed of churches of Sioux Indians, gave during the colonial year \$571 more to foreign missions, and \$234 more to all benevolent purposes than any white Presbytery in the Synod. The Indian work seems to pay.

—A Hebrew name for wine comes from a root which means "to take possession," and an Arabic name, from a root which means "to hold captive." These meanings are the history of the use of wine "with small."

—It is a daily greater sin, or the worship of the world, which holds us back against the drawing of Christ; but the soft pure happiness of home, the easy round of kindly offices, the calm and blameless toil of a literary life, the gentler and more peaceful influences of earthly cheerfulness as these two, with the lights and shades, the anxieties and joys which fall across an even path, steal away the heart, and wind all its affections about a thousand moorings.—H. E. Manning.

—The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but the depths are unfathomable.—McCrone.

—Mrs. M. L. T. Witter, of Berwick, has entrusted the Baptist Book and Tract Society with the sale of her book, "The Etonians." Notices has already been given of the work. Price 50c., post paid.