

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME I.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 17, 1886.

NO. 7

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.

—HOME MISSIONS.—Home Mission work among the Southern Baptists is much prospered. The following report of the Board gives great cause for thankfulness:

The number of its missionaries has been increased from thirty-four, in 1883, to fully two hundred. As a result of their labors, the baptism of converts has increased from one hundred and nineteen, reported in 1882, to two thousand nine hundred and thirty-one, reported in 1885. A corresponding increase is shown in every other item of labor reported by them to the Board. The present year is even more fruitful in blessed results than any one of the past. The first six months show 2,800 baptisms, and the reports for the third quarter now coming in, justify the expectation that 4,000 baptisms will be reported during the present conventional year.

—VERMONT BAPTISTS.—From the minutes just published, a copy of which has been kindly sent us by our old friend, Bro. Robbins, we learn that there are in Vermont, 107 churches, 83 pastors, 8,880 members. Fifty-seven of the churches report an aggregate of 302 baptisms. In the others there were none baptized during the year. Only seven of the pastorates date from before 1860. About half the pastorates began in 1854 and 1855. Are not these pastorates too short to permit the most effective work?

—RECEIPTS.—We are sorry subscribers have to wait so long for the labels on which are printed the date to which they are credited with payment. It will take a week or two yet before all the work will be done. We send out each week.

—AGENTS.—Would all our agents kindly make returns as soon as convenient, as we need them to enable us to credit subscribers on the labels we are arranging to put on their papers.

—UNION.—The Independent has been stirring itself on its usual theme—union at any price. This time, as we have already noticed, it is for union of the Free Baptists and Congregationalists. At length, the representative paper of this latter body in New England, has spoken. The gist of the editorial in the Congregationalist is in the following:

"If they [Free Baptists] feel that substantially our [mark the cross] way of doing things suits them so well that they could be as happy and prosperous under it as to retain their own; and that, on the whole, they might expect to be advantaged by becoming denominationally one with us, we have no doubt they would be cordially received."

At this, and expressions of other Congregationalist papers, the staid Independent metaphorically kicks up its editorial heels. But alas! what a rude shock! The Morning Star, the representative Free Baptist paper, responds, "This" and comments:

The Independent's editorial is a month to remark, with slightly different emphasis, that if the Free Baptists "desire" to be swallowed, "we" are ready; and the month is left open as if in the expectation that \$6,000 Free Baptists will hurriedly clamber in before the jaws again shut! Better shut them, Brother Congregationalist. Free Baptists are not ready for anybody's swallowing.

Finally, it lays down the law in this terse style:

Free Baptists to-day (1) baptize only believers, (2) practice only immersion, and (3) are consistent open communists. Into the only possible union with a pedobaptist body it would carry these practices.

If these Free Baptist brethren would but follow out their Baptist principles to their logical issue, there would be little difficulty in having a united Baptist brotherhood. The above suggests the scripture, "How can two walk together unless they be agreed?"

—CONVENTION.—On Tuesday, the 23rd Feb., a convention will be held in the Y. M. C. A. Hall, Halifax, to take into consideration what step shall be taken to secure the complete suppression of the Liquor Traffic, provide for the enforcing of the Scott Act, and what amendment of the law shall be asked from the Local Legislature. This convention is timely.

—THE ACADEMIA ATHLETICA.—This is our own college paper. Several college papers come to our office, and we are justly proud of the way it compares with them. We do not see how any of the old students can do without it. All interested in Acadia should take it. Send \$1.00 to R. W. Ford, Wolfville, and encourage the "Boys on the Hill."

—BAD WRITING.—Any person who writes much, and sometimes in haste, will occasionally write a word that will be illegible to persons not familiar with his hand; what we call a "spelling error." The more one writes, the more he is impressed with their remarkable exactness, even on minor points.

It is not clearly proved, that the apostolic writings contain a single error, in the most unimportant matter. The more one studies them, the more he is impressed with their remarkable exactness, even on minor points.

—INSPIRATION.—In the October number of the Baptist Quarterly Review, Prof. Norman Fox boldly maintained that the apostles' writings were inspired just so far as their acts and oral utterances were inspired; no less, no more. Prof. Fox, however, adds:

"It is not clearly proved, that the apostolic writings contain a single error, in the most unimportant matter. The more one studies them, the more he is impressed with their remarkable exactness, even on minor points."

In the symposium on inspiration in the February number, several of our ablest men take up Prof. Fox's view. And this is the way Dr. Manly disposes of it:

"Now, if this be so, after eighteen centuries of assault, and the most diligent efforts by thousands of zealous foes to find flaws and errors, it is hardly necessary to spend much time in shaping our doctrinal statements so as to provide for the possible errors, which, if it is apprehended, may be hereafter discovered."

This is well said. It might be added that Prof. Fox has still to explain how it happens that men whose acts were not always free from error, were kept from all discoverable error in their writings, were there not some divine help in the case more than in the other?

—MISSOURI BAPTISTS.—The minutes of the Missouri associations give the following statistics of white Baptists in the state.

Churches	1,429
Ordained Ministers	942
Baptisms	2,385
Total Membership	82,330
Net Increase	1,762

If the colored Baptists were added, the grand total would be largely in excess of 100,000.

—GLAD TIDINGS.—The glad tidings of ingathering still continue to come in. In this we all rejoice exceedingly. There are thousands, however, who are longing to hear of works of grace in other places. From no place are such tidings more anxiously awaited than from Acadia. Let not our institutions of learning be forgotten by any at the mercy seat.

—RIOTS.—The past week will be memorable in England because of the riots in London. The socialists and the sedition and scorn of the great city flowed together. There were wild scenes of confusion and excitement. The police were swept away, houses were wrecked, stores and residences pillaged, the whole vast metropolis in terror of the mob, said to have been at one time 50,000 strong. Finally the immense mass of madheaded humanity melted away, and business was resumed again. The wonder is that no life should have been lost in all the contests with the police, and in all the mad rioting which occurred. Had this happened in Paris, there would have been bloodshed, and, perhaps, it would have been the beginning of revolution. While the mass of the mob were of the lawless elements of society, the terrible distress prevailing there among the working-classes has, no doubt, had something to do with the alarming demonstration which took place. Steps are being taken to relieve the thousands who are without employment, and who are being slowly maddened by hunger and wretchedness. The socialist leaders are assuming the role of the champions of the distressed laboring-classes, and are seeking interview with members of the Government. Very properly, Gladstone and Chamberlain do not desire to treat with such representatives of the people, preferring to deal with the worthy poor directly.

—INSURE LITERATURE.—The efforts which are being made to corrupt the minds of the young through vile appeals to the imagination etc., may be judged of by the work of the society for the suppression of vice. "Mr. Comstock reports: During the year 1,000 arrests were made and over \$75,000 in fines was imposed. A vast number of pictures of an improper nature, and various articles of similar character, with circulars and leaflets, were seized. One hundred and thirty-five gambling places were raided, and thirty-five tons of improper books were seized. Parents and guardians of the public morals would need to be on the watch.

—MINE "PROHIBITS" RUN-SELLING, yet of the persons committed to jail in that State during 1885, 139 were sentenced for selling liquors (an increase of thirty-eight over 1884), and 1,761 for drunkenness (an increase of 441 over 1884).

This is a specimen paragraph sent around by the liquor party. It proves just this, that the Maine law is being enforced with more rigor every year, and hence, that more law breakers are being punished. And what an alarming number too, for one whole state! There are hundreds of single cities in the U. S. where there is no prohibitory law, which have more convictions per year than in this whole state.

Boston Monday Lectures.

"VITAL ORTHODOXY AT HOME AND ABROAD."

On Monday, Feb. 8th, the Rev. Joseph Cook delivered the second in his series of lectures on the above general subject of "Vital Orthodoxy." The audience was large. The prelude was devoted to the question of "Mormon Disloyalty and Polygamy."

The lecturer considered that the Mormon monster was quite as dangerous as a secessionist as a polygamist. He strongly defended Senator Edmund's proposition and read the text of his bill. The power of the Mormon priesthood in politics is to be broken. This is the essential thing to be done. Polygamy is bad enough in itself assuredly; it is however but a secondary consideration to the main issue, of disloyalty. In order to wipe out this great national disgrace most effectually the lecturer recommended what is known as the Idaho statute. Mormonism at the present time is in something of a flutter. It is not in a state of fear or flight, as those who are too sanguine may believe. Stern legislation is needed to suppress this gigantic wrong. It is the duty of all good citizens to support all good movements to this end.

At the close of this address the speaker moved that the meeting endorse the Idaho statute. The question was put by the president and the meeting voted unanimously or nearly unanimously in its favor.

THE LECTURE: "MAN'S PART IN CONVERSION."

On the last night of his life Daniel Webster was heard repeating several times these searching words:

"Have mercy, Lord, O Lord, forgive! Let a repenting rebel live. Are not thy mercies large and free? May not a sinner trust in thee?"

Here is an appeal to grace. The last day and night of our lives are approaching and must at last infallibly arrive. We go hence and soon. Antagonize says in Sophocles that she shall need friends more beyond death than on this side. Plato used to teach that the laws in the next world are brothers to the laws in this. We are certain that the climax of evil character is perdition, as the climax of good character is salvation. The world is full of polemics on the relation of divine sovereignty to the freedom of man in conversion and regeneration. In the matter of the supreme question of inquiring souls, "Whom must I do to be saved," the instruction of the Calvinist and Armenian are essentially the same.

The flower has in it an immanent tendency to turn towards the sun. The soul of man has an immanent tendency to turn towards God. It is admitted by all that there are whispers of grace in the domain of natural law. But there is a kingdom of grace. I am speaking from the point of view of ethical science. There is produced in the telescope an image of a star. There is produced in the soul an image of God. The image of the star appears in the chambers of the telescope only when there is a right adjustment of the lenses. They must be brought into coincidence with the rays of light from the star. The image of God springs up in the human soul when the faculties of the soul are rightly adjusted. The soul must be brought into affectionate coincidence with the will of God. Man has done his part in the adjustment of the lens. The light must do all the rest. In the exercise of his freedom, man may, as upheld by divine power, adjust his faculties to a certain extent. When they are adjusted God flashes through them. There must be an affectionate and total surrender to all the light one has.

I maintain that whoever says, from the heart, "Victory to God!" will hear from the height of the heavens, "Peace, peace!" Am I willing to stand by that proposition in all its applications to paganism and modern culture? Most assuredly, I do not say how deep the peace may be. The restlessness of barrenness characterizes all spiritual experience beyond the knowledge of the historical Christ. In Calcutta I stood in the temple of Chunder Sen and saw the audience stand with clasped hands in perfect silence. Afterward they cried with one voice, "Victory to God!" and then remained silent with bowed heads. I then said there felt sure that Chunder Sen had a right to pronounce over all who had uttered that exclamation honestly the benediction of peace. A peace that would not satisfy many tormented souls indeed. But such is the structure of the soul, nevertheless, that when it yields completely to the best light known to it, God whispers consolation. You recollect those marvellous chapters of Carlyle on "The everlasting No and the everlasting Yes." What brought Thomas Carlyle into the light? It was his total self surrender to the best light he had. I fear Carlyle repressed evidence. I fear he may not have been wholly candid with himself in discussing Christianity. But I solemnly believe that Carlyle yielded himself to God.

E. M. CHESTNEY.

Chicago Correspondence.

THE UNION THEOLOGICAL SEMINARY.

situated at Morgan Park, a suburb of Chicago, is our Baptist school of prophets for the great North West. One of the peculiarities of this school is the fact that it is not one seminary, but two—the American and Scandinavian. There are two departments, two libraries, two faculties and two sets of students. It has an endowment fund of two hundred thousand dollars and one of the largest and most valuable libraries possessed by any Baptist Theological Seminary in the world. Last fall, the son of a Baptist minister presented the school with a farm in one of the best parts of Illinois, containing 2500 acres of land, and valued at \$50,000. Nine years ago the outlook of the school, financially, was exceedingly dark—what changes have taken place in nine years! Well may we exclaim in gratitude, "What hath God wrought!"

THE UNIVERSITY.

remains very much in the same condition as that presented in our former letter. Dr. Lommer is acting president; the professors remain at their posts, doing good work in the class rooms, not knowing where their salaries are to come from. It is hard to kill an institution of learning. Like a cat, it has nine lives. It must be so, or this one would have been dead and buried long ago.

An important decision has just been rendered by the United States Circuit Court, namely, that the instruments and apparatus of the Astronomical Society cannot be held for the debt of the university. This decision will be hailed with delight by all lovers of science acquainted with the history of the institution. The observatory, under the care of Professor G. W. Hough, is a point of unusual interest for years had the largest telescope in the United States, and there are only three now that are superior to it. When astronomers in different parts of the world were mapping the heavens, and fixing the places of the double stars, this observatory outdid all others, and its work is quoted in Europe as authority.

Professor Hough teaches astronomy in the university. During the past year he has invented, and has in successful operation, a printing phonograph, run by electricity, which registers time to a hundredth part of a second. This is the only machine of the kind in the world, and the professor is in receipt of letters from all parts of the world in regard to it. The university by state charter is under the control of Baptists, and it would be a calamity to have it pass out of our hands and pass over, as it may, into the possession of the Roman Catholics.

THE CHURCHES.

The first church, Dr. Houston, pastor, at its annual meeting, reported a membership of 1,000; 140 additions during the year—half of that number by baptisms. The contributions to benevolence for the year, amounted to \$5,293.95. This church is the mother of us all. It has passed many vicissitudes,—has been tried by fire, and is as vigorous and as aggressive to-day as ever.

THE WESTERN AVENUE CHURCH.

Dr. Perren, pastor, at its annual meeting last week, presented a very encouraging report. Notwithstanding the fact that the congregation and Sabbath school were without a permanent home for six months during the improvement of the church edifice, the net increase of membership for the year has been greater than in any previous year. The improvements to the building cost over \$14,000 of which all but \$4,000 have been provided for. An increase of twenty-five per cent. was added to the pastor's salary, who now enters upon the tenth year of his pastorate with this church.

A READING ROOM.

for young men has been opened by the Western Avenue church. The design is to have a pleasant room open every week evening, where young men can have access to the best current literature of the day, instead of spending their evenings in saloons reading the Police Gazette, etc. A religious service will be held three times a week in an adjoining room to which the readers will be kindly invited. It is a new plan of church work and will be watched with a good deal of interest by other churches.

HERE AND THERE.

The First, the Immanuel, the Memorial, the Second and the Centennial churches are all holding special services with a good degree of encouragement. But what we need is a great revival. This country has not had one for twenty-five years. Let God's people everywhere unite in the prayer "O Lord revive thy work!" This is the only remedy for the skepticism and worldliness of the age. Mr. D. L. Moody has been here and gone. He held what he called an eight-day mission. Rev. Mr. Newell, of Paris, is here presenting the claims of the MoAll mission in that city.

This mission has now 94 preaching stations; has held during the past year, 14,651 religious services; has distributed 564,253 bibles, testaments and tracts. Thank God, the spirit of the Huguenots still lives in France—or better still, the Spirit of God still moves on the hearts of the people. Great anxiety is felt by the friends of missions on account of the financial condition of both the Home and Foreign Societies. Is it not enough to sadden one's heart to hear men calling for refreshment, at a time when God is saying so plainly, "Go forward!" The burden of the churches' prayers for years has been that God would open the world to the gospel. Well, never were prayers more manifested and fully answered; Many of us can remember when Mexico was closed; Germany was closed; Rome was closed; China and Japan were closed; Africa was literally a "Dark Continent"—an unknown world—and to-day all these are accessible to the missionary of the cross. God is saying,—"Behold I have set before thee an open door." But praying always costs something. Are we willing to make the sacrifices that the answers to our prayers demand? Rev. J. W. Corey, formerly of Acadia, has been appointed missionary at 47th street church, in this city. Rev. C. W. Reed, formerly of Woodstock, Ontario, is missionary pastor at the Trinity mission.

WESTERN.

A Hot Heart.

Said a Chinese convert to a missionary once, "We want men with hot hearts to tell us of the love of Jesus!" Herein lies the great desideratum of all Christian workers; the pastor, teacher, village preacher, tract distributor, sick visitor needs the hot heart. It is this which is the secret of all successful labor, the joy of all Christian service; and therefore let all the servants of the Lord seek it as a primary and vital qualification in their work, and having obtained it keep up its sacred heat with watchful jealousy. How may we get the hot heart? To this inquiry Christian experience has many replies.

We may keep the heart warm, by keeping it on the fire of meditation. Many can say, "while I was musing the fire burned!" Meditation is a habit which we must fix in, in these busy days, among Christians, quite out of the fashion. The "vain Christian worker, however, will find it to yield him much heart-heat, and feel his earnestness and consecration mightily. Meditate much on the love of Jesus; never let it become to thee a common-places and matter-of-fact. Meditate much on the doom of lost souls. And who shall not feel his whole being thrilled with unutterable desire "by all means to save some?" Meditate much on the personal account thou hast to render to thy Lord, and the icicles of indifference and carelessness shall be melted by a new glow of Christian enthusiasm and love to souls. This is our first possession to obtain the hot heart.

By much personal fellowship with Jesus the same happy end may be attained. He is the "Sun of Righteousness," and hearts kept basking in his beams cannot long be cold. The Christian worker should have much daily prayer and hallowed converse with his Master; grieve to grieve him by sin, so shall your fellowship cease to be fitful and spasmodic, and in proportion to the unbrokenness of the communion between the saint and his Saviour shall the holy flame burn upon the altar of the heart. Much fellowship too with the Holy Ghost gives the hot heart; this is the "live coal" which must touch all prophetic lips. "The communion of the Holy Ghost be with you all" heard so frequently from our pulpits, is to too many a fiction, a phrase empty of all meaning. This ought not to be. We should seek the hallowing, sanctifying influences of him who is the "Good Spirit" for our personal holiness, and his qualifying influences for Christian service. He should be a living reality to each and all; not it but Him! The "Spirit of Fire" is a sure source, for seekers, of the hot heart.

Need I say the reverent study of that Word will keep the heart warm? "My Word is a fire." Apostolic hearts have testified to this: "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" A love for the pure Word of God, a personal search after his truths, a childlike reception of his messages, do not find themselves amongst the fashions of nineteenth century Christianity. Hide God's Word in thy heart and it shall be as a fire. Yet not the much reading, but the deep understanding of the book, is needed. Hearts are made hot and kept so, by believers living nearer together! "How can one warm alone?" A false etiquette, and the conventionalities of society build up impenetrable walls between believers, and kept in us heart-colds which are the worst of colds! Christians should take a kinder interest in each other's welfare and work, and in "the communion of saints" hearts grow warm. A church united, harmonious, all its energies focused on ag-

gressive Gospel-work, is a church which shall kindly with divine help, be a church lacking these "good things" one whose organization is a refrigerator and its members selfish. O that there were none such! Constant activity in holy services gives to Christianity its warmth. Labor is warm; idleness is coldness. Will not this account for cold Christians? A believer ever on the lookout for opportunities for usefulness, ever quick to seize them realizing that the time is short, does his best good, for he obtains and maintains a hot heart.

Proper food and exercise are requisite to soul-heat. The believer who feeds upon the doctrines, promises and encouragements of the gospel, feasts on a heat-making diet; and he who exercises his grace, his love, faith, hope, joy, shall make his soul to glow with happy heat; he shall have the hot heart. How may we keep the heart warm? Keeping is as necessary as the getting, as young converts knew sometimes by painful experience. That the heart's fire may never go out, constant watchfulness is required; a forgotten fire has but a short life; therefore Paul says "examine yourselves!" Yet more, continual supplies of fuel will keep the blaze bright; Christian cannot, and it is wisely so ordained, live on the memory of past experiences; daily grace must be sought and diligently used. Perhaps the best place to keep the heart's flame burning is not to keep it at all, but by giving it to the Lord to keep; that is to say, a life of simple, unwavering trust, an ever present consciousness of the nearness of the Lord, an indwelling Christ in the heart by faith, these are sure preventives of spiritual coldness, and the sure pledge of a true warm useful Christian life.—H. F. Gower, in *Commonwealth*.

THIS, THAT, and The Other.

—There are more churches and chapels in London than in the whole of Italy. It has 618 railway stations. Nearly 1,500 passenger trains pass Chapham Junction every day, while the underground railway runs more than 1,200 trains a day. The omnibus companies run 1,000 stages and carry 16,000,000 passengers a year. About 130 persons are killed and 2,000 injured every year by vehicles in the streets. There are in London 14,000 policemen, 14,000 cabbies, and 15,000 persons connected with the post-office. The cost of lighting London by gas annually is \$3,000,000. London has over 400 daily and weekly newspapers. Last year there were 2,114 fires.

—Eighty years ago the Reformed Church of France, then recovering from its long prostration, possessed 125 parishes; now there are 500, with 300 mission stations. But there were 4000 parishes at the Revolution, many of which were annihilated; yet many still exist, and may serve as nuclei, about which congregations shall be formed.

—The New Year's English Almanac shows that since 1863 the deposits of the industrial classes in the savings banks have been increased three hundred per cent. In 1840, with a population of 26,000,000, there were 36,030 convictions for crime; in the past year, with a population of 36,000,000, there were only 14,757 convictions.

—GROWTH OF GERMANY.—Consul Gen. Raine, at Berlin, embodies in his annual report a series of tables from which he deduces interesting facts. The population of the area now comprised in the German Empire, which was 24,831,000 in 1816, had increased to 45,234,000 in 1880, and at its present rate of increase it doubles once in forty-seven years. This is in excess of the growth of population, of any of the neighboring powers. Great Britain, Mr. Raine says, doubles her population in fifty-one years, the Netherlands in fifty two years, Austria in sixty and one half years, Denmark in fifty-four years, Belgium in sixty-one years, while France requires 200 years to double her population at present rates.

—The pastor who does not set his sermon into his own heart, will never get it into the hearts of others.—Rev. G. A. Hardy.

—John Juniper, the Chief of the Seminoles Indians, is a Baptist preacher. He has spent many years as a preacher among his people, and is now an old man.

—A REASONABLE ANSWER.—Some one asked Sam Jones, "Where is hell?" He replied, "I don't know, and by the grace of God, I never will know." The man then asked: "Is there really genuine burning brimstone there?" Sam replied: "I am so afraid there is I am never going there to see."

—In these latter days, we hear of liberalism in the pulpit, in some quarters; but if it has struck the pew the contribution box has failed to report it.—West Recorder.

—The Southern Baptist Theological Seminary has a larger attendance than any other Baptist Theological school in the world.