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MOTIVE VERSUS ACTION.—There has been a fierce contest in New York over the question of high license. The rum party refuse to favor it, because it will cost the rum sellers more to set up in business. The prohibitionists refuse to support it, because they wish the traffic exterminated. They also regard all support to the licensing of this terrible trade as a recognition of its right to be made legal, and to be protected by the law. They fear, in addition, that the great revenue, which the higher cost of license would bring into the civic treasury, would help entrench the traffic behind the cupidity of the people, as they might be less ready to crush out the business, if they had to make good the loss this action would entail on the revenue. The task of pushing the high license measure through, therefore, is left chiefly for those who claim to be temperance people, while they oppose prohibition or drink "moderately." Very rough things are said about the prohibitionists, because they are, for once, on the same side with the rum sellers. They are taunted with an alliance with them. We believe, however, they can afford to bear all this kind of opprobrium. Suppose that houses of prostitution were licensed, and the question was whether a higher license should be put upon the abomination in return for holding it legal. Would those who refuse to be a party in anything else than a war of extermination against the vile trade in virtue be worthy of opprobrium, if they were to oppose a higher license measure, and be thrown on the side of brothel keepers in their opposition to it? The time has come when all good men should brand the rum traffic, which is the fountain head of all kinds of iniquity, as a sin and a crime, and should refuse to allow themselves, in the most remote way, to assist in any compact to lessen effort to exterminate it through any compromise on a limitation of it.

THE POPE AND THE KNIGHTS.—Hitherto the Pope has frowned upon the Knights of Labor. He has hurled his anathemas against those who would presume to unite with them in Canada, and he has placed an injunction upon Dr. McOlyne, in New York, because he persisted in siding with them. It is said, however, that he is all in favor of it, and is about to change his demeanor towards them. Cardinal Gibbons, of Baltimore, has gone to Rome, and has taken the part of the Knights most effectually. He reminds the Pope that of the 1,000,000 members of this order, one half probably belong to the Catholic Church. The most significant of his arguments, why the Pope should not oppose the Knights, is that wherein he declares that the condemnation of the church would be "dangerous to the reputation of the church in our democratic country, and might even lead to persecution," would be "impotent to compel the obedience of our working Catholic people, who would regard it as false and unhallowed," that it would be "destructive instead of beneficial, driving the sons of the church to rebellion against the mother," "almost ruinous for the financial support of the church among us and for the Peter's pence," and would "turn into suspicion and hostility the single devotion of our people to the Holy See."

It would seem as if Papacy is beginning to feel that its old absolute power over the masses of its adherents can no longer be maintained in this land of free institutions and liberty of thought.

SAM JONES.—It would seem, from the testimony of reliable men on the ground, where Sam Jones has held his series of meetings, that the results have not been at all satisfactory. He has the power to draw great crowds by his rough wit and keen sarcasm. He enforces morality and temperance with great power; but does not seem to preach the simple gospel of salvation by faith, and with all the drastic power of his oratory, souls are not saved. Dr. Wayland, of the *National Baptist*, wrote to one of the most eminent ministers of a Western city where Mr. Jones had been, to find out the facts. He replied that the congregations drawn to hear him were seldom less than three thousand. The pastor of the Methodist church, by whose invitation he came, estimated the number of conversions, at one time, at one thousand. Mr. Jones left, and the pastors of the city who had invited in the services still continued them. Finally, one Sunday evening, all the churches shut their doors, and gathered at a central union service, to take the names of the converts and the churches they desired to join. It having been agreed that no attempt should be made to induce them to connect themselves with any church until the conclusion of the union services. The following is the description of the result:—

People were earnestly begged to come forward. Half a dozen ministers of all denominations were there to meet them, and to use no persuasion to bias any; simply to take their names, and deaconal preference; and give three names to the pastor of the church which they preferred. With all the urging, however, in all cases

several of these being members of churches already, and one, an old stager who had been converted in every considerable meeting for the past dozen years. The Sunday night union meetings were kept up for weeks, and were some of them said to be good meetings.

Mr. Jones has recently been in Boston. According to Dr. Lincoln, in the *Examiner*, the result has been about the same. He sums it up thus:—

The Congregational pastors reported, as the net result of the long labors of evangelists Small and Jones, that seven conversions would be added to their churches; and I am told that the fruit gathered even in the Methodist churches is singularly meagre.

The comment on all this is this. The serious, loving preaching of the cross is what tells most on human hearts; because it honors God and shows deference to His word and power, and secures the co-operation of the Almighty Spirit.

BAPTIST PAPERS AND POLITICS.—The papers of our denomination in England do not hesitate to express themselves strongly on all the political questions of the day. The political leaders also recognize their power as factors in politics. Recently *The Baptist* has had communications in its columns from Chamberlain, Morley, and Gladstone himself, besides from quite a number of other members of Parliament. It must be remembered that Nonconformists in Great Britain, almost without exception, are Liberals, and there is no danger that the paper will destroy its influences with any far higher purposes, by taking a stand in party politics. Still further, the political questions in England are of direct or indirect moment to Baptists, church and state being involved in very many of them. We do not believe the questions at issue in the Dominion between the parties, are of sufficient importance to justify denominational papers running any risk of loss of influence for strictly religious ends, by meddling with them; yet we do not see reason why offense should be taken, if a word should be dropped occasionally which has to do with a purely political question.

INDEPENDENT SABBATH SCHOOLS AGAIN.—This subject is commanding wider attention among editors and pastors. Case after case of the evils liable to grow out of independent Sabbath schools is coming to light, and is compelling thought and action. We clip the following from an exchange:—

A case is narrated in which, when the church excluded a member for "gross immorality," the Sunday school, checked his superintendency, as an effect to the church's action, the Sunday school in the case being independent of the church, as so many of our schools are. On this instance of antagonism, the *Index* says—and well says—it was a just punishment to the church for surrendering its right to control the school and for a neglect of its duty to exercise authority over it, and adds: "Sunday schools are not, and should not be, independent. To make them so is as indefensible as it would be to clothe the classes of a school with independent power." That there are not more difficulties arising from the independent management of schools is due, not to occasion, but to the good sense of school workers, and the patience and forbearance of pastors and church members.—*Watch Tower.*

REMARKABLE CHURCH.—The State St. church, Springfield, Mass., deserves honorable mention. Not long since, its members thought their pastor deserved a rest. So they voted that he have four months' vacation from the first of May, to take a trip to Europe. In order that his heart might be free from all care, they advanced his salary, presented him with a cheque for \$600 as a donation in addition, and voted \$400 to secure the best supply for the pulpit during his absence. Not content with this, having heard that his old pastor was sick, in order that a resolution of tender sympathy with him might be well attested, they enclosed with it a cheque for \$500. There are not so many churches able to act in such a princely way, if they could. We know of one church of our own, however, that is showing sympathy, in the most practical way, toward a pastor who is lying very low. May the Lord reward this kind hearted people.

GOOD.—We call attention to the note in the news columns, from St. George, stating that \$15 had been raised in their Home Mission Concert. Let this encourage others to try. There is not a church in the bounds of the Convention that might not raise a few dollars in money, in this way, and help the people to a more intelligent interest in this great work, as well. Many S. Schools are preparing for the concert now. If any have failed to get the exercise, write to Rev. A. Cochon, Hebron, N. S., at once. If any have received it, and taken no action, begin to prepare at once. It will be a help to a grand work.

FLATTERY (?)—The New York *Liquor Dealer*, at a recent meeting, adopted resolutions commendatory of Dr. Howard Crosby and Dr. Leonard W. Bacon—two prominent divines who oppose prohibition. Do these advocates of higher license ever see prohibition feel flattered?

SYSTEMATIC WORK.—Some brethren have written us to know what would be the cost of the plan of Systematic Work published in the *Messenger and Visitor*, by the hundred, as they wished to place a copy in the hands of each member of their churches. They can be furnished at 50 cents per hundred. We hope many of our pastors will press this matter home upon their people. We have heard of two churches, this week, that have adopted it. Shall we not hear from others? They can be had at this office.

MINISTERS EXCHANGING VIEWS.—News makes a good suggestion in its introduction to a criticism on Bro. Hughes' article. Will not our thoughtful pastors follow it?

SERIAL.—We hope to begin another serial in a few weeks. We are seeking one of the very highest class.

Halifax Notes

A few days since our streets were visited by the first hand-organ grinder of the season; and as the Italian, the monkey, and the instrument, slowly moved about in our more quiet avenues, the melody which the sad faced fellow tried to fill the air was said to be a sure premonition of spring. Some people declare that these wandering minstrels spend so much of their lives in the open air, that they can foretell the character of coming weather almost as certainly as birds of passage. Be this as it may, the sight of a crank-turning musician is always suggestive of warm sunlight and summer breezes.

A gentleman from New England who is noted for his activity and enterprise, has lately been making a tour of the Maritime Provinces, and in conversation with the writer, declared that two peculiarities of the country especially attracted his attention. In going through the rural districts he was astonished at the great number of small churches, and in the large towns he was amazed to find so many people who never seemed to have realized the meaning of hurry. To his Yankee visitor most of the good people in this placid city appeared to be gentlemen and ladies of leisure, without any occupation whatever. He would find the little churches quite as numerous in some sections of his own country; and while we are always free from the rush and nervous excitement observable in American cities, it is possible that our mode of doing things will prove as much permanent property, and at an even higher degree of wholesome enjoyment.

Since my last letter the Baptist cause in Halifax and Dartmouth has received the blessing of unusual interest, more or less noticeable in all the churches. On Sunday, the 6th inst., three converts followed their Lord's example at the North Church, and last Sunday eight more were immersed at the Cornwallis Street Church, Rev. J. W. Manning being the officiating minister in both cases. These churches are still able to report special manifestations of the Divine Spirit. At the North church, the Sunday afternoon meetings are continued with excellent results, and this week five evening prayer meetings have been held, attended by a constant and ever deepening interest. There is a prospect that the baptismal waters will again be troubled to-morrow evening. The meetings in the Cornwallis Street sanctuary continue without the faintest sign that the special power is passing away. Six candidates are now ready for the next baptism, and the influence of every gathering brings forward new souls inquiring the way of salvation. One lady who was baptized last Sunday, has a history which will be of general interest. She is a native of Bermuda, and now on a visit to friends in this city. Careful study of the Word having convinced her that the Baptist doctrine is correct, she decided to go forward and become a member of our denomination, although she will soon return to her island home, where 15,000 people are not favored by one Baptist church. This good sister, in her quiet, but effective way, is likely to do considerable sowing on that field, which may yet bear fruit in honor of the principles so dear to every Baptist heart. The new Spring Garden Road church was to have been dedicated to-morrow, but the finishing proceeds with unexpected slowness, and several weeks may yet elapse before everything is ready. —*New Scotian.*

Halifax, March 19.

—There is nothing in life one-half so sweet as to think of God. The hand feels after Him in the dark, grasps a thousand things and relinquishes them instantly; for they are not what it seeks; they are not God. The eye wanders over a multitude of objects, restless and dissatisfied, but when it lights on God it has found its peace and the vision of its joy. God is the home both of the mind and heart; and when His will has a truth in it as well as in its desire become the home of the will, then it is heaven already.—*Faber.*

Spurgeon on Christ's Triumph.

The tone of Mr. Spurgeon's first service on his return from Mentone was particularly bright and cheerful. In speaking on Isa. xlii. 4, he referred to the second coming of Christ, and then touched on the evils to be overcome: "It is certainly a very marvellous enterprise which our Lord Jesus Christ has undertaken. The salvation of a single soul involves a miracle. The salvation of myriads upon myriads of the human race; what shall I call it but a 'mountain of marvels'! The removal of the darkness which has settled over mankind in tenfold night—what a divine labor! The ending of the enmity which exists between man and God, the reconciling of man unto his Maker—what a design! The redeeming of this world from the bondage of corruption, the setting up of a kingdom of truth and holiness—what an enterprise! Such wonders has Jesus undertaken, and such wonders he will achieve. He died to lay the foundation of his own all conquering kingdom, and he still lives, that his kingdom may be established in his supremacy, and all nations may flow to it. Beloved I fail to conceive, much more to express, the vastness of the task he has undertaken. Those of you who love your fellow-men often mourn your powerlessness with a single individual. What hard work it is to deal with our own countrymen! How are we baffled by their poverty, their ignorance, their sin! You have only to battle with a single vice—drunkenness, wit—to feel what a monster it is to be overcome. Only think of the social impurities of this city, and as you remember it you are sick at heart. Now, the Lord Jesus Christ has come to cleanse this Augean stable; and he will cleanse it. The stream of the river of life shall run through the foulest parts of the earth till even those horrible regions which are compared to the Dead Sea shall be reclaimed.

The problem staggers us. The evils of evil are colossal. The hold of evil on the race is terrible. Man is inveterate; you cannot cure him of rebellion; he is desperately set on mischief. Even when the consequences of his sin would afflict him, he still returns to it. If you prove to him to a demonstration that the thing is right and profitable, he does not therefore love it; if you prove it to be injurious, he therefore chooses it. By the use of an accurate logic he puts darkness for light and light for darkness, and thus confuses his conscience, and hardens his heart. If, however, you convince his judgment, you have not won his affection, you have not carried his will; you have not subdued his mind. Nothing but Omnipotence itself can save a single soul. What must be that mighty power which shall cause nations to run unto the Lord! They that dwell in the wilderness are to bow before him, and his enemies are to lick the dust. What a conquest this! How shall Ethiopia be made to stretch out her hands to him? Look how black are the hearts of her inhabitants, as well as their faces! How shall China and Hindoostan, beclouded by their false philosophies, be led to own the truth? Look you, sirs, look you at this great mountain, and do not underestimate its mass; and then remember that before our Zerubbabel it must and shall become a plain. The stone mentioned by Daniel, out of one of the mountain without hands, smote the monstrous image and brake it, and in due time filled the earth. In the night visions the prophet saw the Son of Man having dominion, and glory, and a kingdom, that all people shall serve him. So must it be. But how great a thing it is!

Breakers Ahead.

BY ADUNTA MOORE.

A furious Winter storm roared over the sea. The huge steamer rolled helplessly. Ice had clogged her wheels, and she refused to budge her helm. Foaming breakers were just ahead, and the winds were driving the ship directly on to them. Despair had settled upon the hearts of the half-frozen crew. Even the brave captain could see small hope of saving the steamer or the lives in it.

But he had battled with fierce storms before now, and had by God's mercy conquered. Why not again? He would try. He fastened the hatches down upon the shrieking passengers. He lashed the pilot to the wheel, bidding him to steer straight through the breakers. He lashed the lookout to the mast, and himself to his place, and then awaited the shock. Like a wildcat he stood plucked the ship headlong among the breakers. The salt foam dashed over them, freezing as it struck. It blinded all eyes. The waves leaped and howled over the decks, sweeping all before them, and bursting into the cabin where were the appalled passengers, who had been desperately struggling to escape from probable to certain death, for not one of them could have remained a moment on the decks. The ship seemed to have entered the jaws of destruction, to

have gone down to the depths of the sea. Each man gave himself up for lost. But presently all felt a steadier motion; the waters fell away from the good ship's decks, and were shaken from her sides.

"Pilot!" shouted the captain in renewed hope, "does she mind her helm?"

"Ay, ay, sir," was the glad reply.

The breakers they had expected would prove their death, had cleared the steamer's clogged wheels, and she was saved.

Each human soul is a ship upon a stormy sea. Breakers are near, and sometimes there is no escaping them. Sometimes with clogged wheels and powerless helm we find ourselves blown upon them. What shall we do? Give way to terror and confusion? Settle into despair? Not so. Let Captain Will take full command; let him sail down the hatches on all that would add to the tumult and danger; let him lash each faculty to the post of duty, and himself to the vital standpoint; then let him dash "head on" against the breakers, and force the good ship through.

The will is the Captain in every human craft. As that is true or false to God and duty, the ship sails safely into port, despite all ocean perils; or she is left to roll helplessly among the rocks, a wreck. —*Evangelist.*

A French Child's Faith.

Mr. Greig, of the M'All Mission in Paris, stated the following fact at a meeting of the Sunday-school Association:

Having heard of the Petit Montrouge as one of the suburbs most in need of the Gospel, he resolved to open a Sunday-school there if he could hire a suitable place at a moderate price. He had looked in vain for some months. At last, discouraged, he was about to give up all hope, when on his way homeward he was stopped by a poor little hump-backed girl, who said to him, "O, Mr. Greig, have a Sunday-school here! We had such a nice one in Fainbourg St. Antoine! I was sorry to leave it, but my parents left Paris to come here, and I had to come with them." "My little girl, there is not a place to be had in Montrouge. I have been several months looking for one without success." "O, but you will find one," she replied, "for I have asked God for it." Mr. Greig smiled and said, "May it be so, my child, continue to pray."

Returning to Paris, he thought much on the faith of the little girl. Two days after he was informed that the owner of a drinking-shop had failed, and the place was offered at low rent. He returned to Montrouge, found it was so, hired the shop, and opened a Sunday-school. The prayerful little girl was one of the first scholars. The second Sunday she brought eight other children. Having placed them in a row, she exclaimed, pointing at them, and looking at Mr. Greig, "See, sir, I have brought all these." That school is now prosperous. —*New York Observer.*

The Christian Carrier.

John Brown, a poor carrier in Lanarkshire, commonly known as "The Christian Carrier," lived in the reign of James the Second. One day, when in the act of cutting turf, he was seized by the soldiers of Claverhouse, the well-known persecutor of God's people in those days, brought before judges, rapidly examined, convicted of non conformity, and sentenced to death. Claverhouse ordered him to go on his knees, as he must immediately die. Thereupon Brown, without any remonstrance, knelt down, and proceeded to pray in terms so touching for his wife, who was present, and their born and yet unborn children, that Claverhouse, seeing the hard eyes of the dragons beginning to moisten, and their hands to tremble, thrice interrupted him with volleys of blasphemy. When the prayer was ended, John turned to his wife and, reminding her that the day was come of which he had told her when he first proposed marriage to her, asked her if she was willing to part with him.

"Heartily willingly," was the reply.

"This," he said, "is all I desire. I have nothing more to do now than to die." He then kissed her, and slay the children, and said, "May all purchased and promised blessings be multiplied unto you."

"No more of this!" roared Claverhouse, whose iron nerve this scene was beginning to move. "You six dragons, there, fire on the fanatic!"

They stood motionless—the prayer had moved them. Fearing a mutiny, both among the soldiers and in his own heart, Claverhouse ordered a pistol to be fired at the fanatic, and the good man through the head. He fell; his brains spouted out; the brave wife watching his shattered head in her lap.

"What do you think of your husband now?" said the soldiers.

The Lord is thy Keeper.

"Kept by the power of God." Weak and stumbling child of God, have you fully tested that privilege? How often have you tested in social meetings, or by your daily life, how you have been overcome and led into sin and disobedience? Such a testimony does not honor Him whose name you bear. Men see that you are not "kept." How, then, are they to judge fairly of your religion and of the faithfulness of Him who has promised to keep his children? You owe it to Christ, to yourself, and to a lost world, to fully, squarely, put his promise of keeping to a test. Trying to keep yourself is not trusting him to do it. You were ready to own your utter inability to save yourself from your load of sin. Why not also admit your entire helplessness to keep yourself in the least, and put yourself, your weakness, your temptations, into Christ's keeping, in the most literal, absolute sense. He can and will be your keeper only when you do this. He cannot share the work with you; he could trust no such partnership; it would be a complete failure. When the soul, the will, and the whole being are utterly abandoned to him, he can then control and keep; he will do it sometimes without our thought of danger or the rescue; at another time by saying to us, "Turn aside hither," and lead us away from danger. He will have his own way, and it will be a sure way and an overruling way. "Behold, he that keepeth Israel shall neither slumber nor sleep."

Think, That, and the Other.

A pious African went to a missionary to present a contribution to send the Gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but the man insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."

An elderly minister at a social party where the young people were dancing, being asked if he danced, replied, "No, I am not accustomed to that sort."

A great security of the very small coin is reported. We are afraid the heathen have got all the very small coins by this time.

Thomas Bailey Aldrich, not long since, said that a man should either die at thirty or live to be two hundred, because our country respects only juvenility and antiquity. Why not live for that which is respected in the better country, that is, the heavenly?

Someone has written strikingly: "God endures us when we offend him; let us endure him when he tries us; endurance is one of the names of love."

The *Western Watchman* (Roman Catholic) is not in love with our Presbyterian brethren. Here is a specimen of its spleen:—

There is no excuse for Presbyterianism to live longer. It has driven all those into infidelity who can be influenced by its teachings. It has told its lies against the Catholic Church. It has drawn the last hard lines in the face of its Christ. If it had the decency of Judas it would use what is left in the missionary fund in the purchase of halters. We are glad when anything untoward happens any branch of Protestantism; but we are particularly gratified to witness the demise of this sour-faced, impudent, old-maid offspring of ecclesiastical bastardy.

Robert Owen on one occasion visited a gentleman who was a believer. In walking out they came to the gentleman's family grave; Owen, addressing him, said, "There is one advantage I have over Christians, I am not afraid to die; but if some of my business were settled, I should be perfectly willing to die at any moment."

"Well," said his companion, "you say you have no fear to die; have you any hope in death?" After a long pause, he answered, "No!" "Then," replied the gentleman, "pointing to an ox standing near, 'you are on a level with that brute; he has fed till he is satisfied, and stands in the shade whistling off the flies, and has neither hope nor fear' (1st Sam. 3: 33)."

A small boy surprised his teacher at one of the grammar schools by asking her how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

My dear—S! by the way, if you learn of any-one with energy, fearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry; in fact, holy—let me know. Paul was worth the kind of man we need. We want a man who knows all about the enemy; has some capacity for working miracles; is ready to be stoned; can teach the women; can convert the children; make priests tremble, subvert the Jews; convert kings, pick up sticks, save his own living, go through fire and water for the good of others, with the expectation that they will interest themselves in him; and in general, lead a fuller, more dependent life than we.—*Exchange.*