

The Messenger and Visitor.

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All our Pastors are Agents.

N. S. EASTERN ASSOCIATION.—The editor of the MESSENGER AND VISITOR expects to be at the N. S. Eastern Association, and shall be happy to attend to the business of the paper.

FOR FIFTY CENTS.—We have quite a number of spare copies of the MESSENGER AND VISITOR containing the report of our Convention. The price of the MESSENGER AND VISITOR the rest of the year, with these thrown in, is fifty cents. Will not our pastors and agents try and get us a large number of trial subscribers for the four months?

A NEW DEPARTURE.—The Convention, next year, is to be held at Charlottetown, P. E. I. The church is not large enough to entertain all who may wish to go; but hotel accommodations will be furnished at a very cheap rate. It is hoped the holding of the Convention on the Island may help the band of stalwart Baptists of the "right little island," by letting the people know something of our strength.

AGENT.—Bro. H. S. Pipes is agent for the MESSENGER AND VISITOR for Dorchester, in connection with the pastor of the church.

MS. CHURCH.—Special services in the Portland Baptist Church last week. This week he begins at Brussels Street, St. John. May a great blessing come down, and the long sowing be followed by an abundant reaping.

DOMINION BOARD OF HOME MISSIONS.—It was resolved to give \$500 from our Home Mission funds to this Board to help sustain missions in the great North-West. It is all too little; but with a debt of nearly \$8000 upon our H. M. Board, it was felt nothing more dare be ventured.

BEILE FUND.—The following extract from the report on Foreign Missions explains itself:

BEILE FUND.

It is of the utmost importance that our missionaries be well supplied with translations of the sacred Scriptures made in Telugu by Baptist missionaries. Not long ago, an application came to the board from the missionaries on the field for \$400, to procure the word of God for distribution among the heathen. Your board regretted at the time very much that they were not in a position to send the amount asked for by the missionaries for that purpose. One-half the amount was sent and it was then thought that some steps should be taken to provide for this call when it comes again. We were in hopes that the British and Foreign Bible Society, which gets money every year from Baptists to carry on their work, would have made us an appropriation. However, we were disappointed in this. An application was sent to the society by the board in January, 1884, for \$500, but no reply was received save an acknowledgment of the receipt of our application. We are therefore compelled to do something of ourselves, and we have resolved to establish a bible fund and seek contributions for the translation and circulation of the Word of God in Telugu land.

THE HONORED DEAD.—Two men of note have died within little more than a week.—Dr. Calvin E. Stowe, the husband of Harriet B. Stowe, and a man of mark in his own right, and J. McDougall, the founder of the Montreal and New York Weekly Witness.

PLEASING EPISODE.—Dr. Bill was present at Convention. His heart is set on two things—the consummation of the union with our Free Baptist brethren, and the enlargement of the Ministerial aid fund. It was but seemly, considering his age and the services he has rendered to the denomination, that some recognition should be given. This was done in the following resolution, moved by Dr. Hopper and seconded by Dr. Read:

Whereas, The Rev. Dr. Bill at the ripe age of 83 years, 59 of which have been spent in the gospel ministry, has recently retired from the active duties of ministerial and pastoral life, and

Whereas, he has been abundantly blessed in his work for the Master's work in the pastorate and in the conduct for many years of our denominational press.

Therefore be it resolved, that this convention place upon record its high appreciation of our venerable brother and the great worth of the efforts he has put forth in the furtherance of all the interests in the special care of this body, and further we trust that he may be permitted to spend the evening time of his life in the smile of our heavenly Father, and see for yet many days the ripening and fruitage of all the great missionary and benevolent operations of the denomination to which for so long a period he has so zealously and loyally devoted his best energy.

DECLINE OF HEATHENISM.—The following shows how idolatry is losing its power in India:

The old car of Juggernaut, which for ages was annually dragged out for adoration and destruction of fanatical devotees, many of whom threw themselves beneath its wheels, (which murderous superstition the English Government now prohibits) was recently brought forth for an airing. Enough men to move it were only procured, with great difficulty, and they refused to bring it back. The Collector at Bengal had to employ a force to return it to its shed.

IMPORTANT RESOLUTION.—No resolution passed at the Convention was more important than the following:

Resolved that this convention desires to express its satisfaction on learning that it is the purpose of the governors of Acadia College to raise a jubilee fund of \$50,000 to commemorate the completion of the half century since the founding of the college, and that we pledge ourselves to co-operate heartily that the aforesaid purpose of the governors may be carried to a successful consummation.

This resolution means a good deal. It is no mere paper resolution. It means a determined effort to put Acadia on a better financial basis. Our readers will hear of it again, before long.

DR. SANDERS was very ill at the time Convention was in session—so ill that the worst was feared. Special prayer was offered for his recovery. We have not heard the latest intelligence, but hope he is better.

Since the above was in type we have been rejoiced to receive the following from Bro. Clive:

"Many of the friends of Rev. Dr. Sanders who have learned of his recent severe illness will doubtless turn to your columns seeking further information regarding our brother. It will be extremely gratifying to them to learn that he is much better, and is continuing to improve. His physician now thinks he is out of danger, and that he is in a fair way for an early recovery."

CARD OF THANKS.—Mrs. Currie, being unable to reply to the many kind letters of sympathy and love received from "Aid Societies" and personal friends, since the death of Mr. Currie, takes this opportunity of expressing her thankfulness to all who have thus kindly remembered her in the hours of grief.

A MORE NEEDED CAUTION.—Every year makes it more and more apparent that two days and a half are too short a time in which to pack all the business requiring attention at our Convention. There is no time for the discussion of great principles, the consideration of the most vital questions and the wisest and most deliberate planning. In addition to this, the brethren are overworked, have to do with much too little sleep, and in consequence, are nervous and sometimes irritable. This is one of the chief reasons, we believe, why unadvised words are sometimes spoken and injury done to the precious cause that all love. Is there no way to get the delegates together earlier, or to induce them to remain longer. It is a matter which calls for the most serious consideration.

CHANGE OF DATE.—We are instructed by Bro. Blackadar to announce that the date of holding the York and Sunbury quarterly meeting has been changed from Sept. 10 to Sept. 17. It is to meet at Marguerville.

OMISSION.—In the report on the state of the denomination, Pollett River was omitted from the list of new churches dedicated during the year.

INSPIRING.—Is it not inspiring to brethren who labor hard to advance the interests of our denomination to know their efforts will be recognized—after they are dead!

PLEASE DON'T!—THE MESSENGER AND VISITOR wants to do all that is possible to help on the work of the denomination. But, we submit, it is not to be expected that the editor shall keep all our denominational objects before the people without help. The responsibility for this should rest with the secretaries of the Boards; but most of all, with our Finance Minister. We should much prefer him to take the lead in this, as it is seemly, and the MESSENGER AND VISITOR will back him up as well as it can. We make this statement because some seem ready to make the editor of this paper responsible if our people do not give as liberally as they are expected to do. He will do the best he can, however, in any case, and hope for the kindly sympathy and goodwill of his brethren.

THE AMERICAN MASS IN P. E. I.—The Evangelical Churchmen under this heading give an account of the ritualistic doings in St. Peter's, Charlottetown, in the following terms:

The fullest development in St. Peter's was reached at the funeral of the late incumbent; and again upon the anniversary of his death a few weeks ago, on both occasions the services being substantially the same. The chief feature was the "celebration of the most holy and blessed sacrament for the repose of the soul of the Rev.

George Hodgson." The communion service of the Church of England was presumably used; but so overlaid, discolored, and interpolated, that it was not possible to follow it. Numerous candles burned upon the "altar," clouds of incense from swinging censers filled the chancel, a huge crucifix was borne before the officiating priests, who were attended by boy-scolars clad in short surplices, over colored vestments. The celebrant set apart the bread and wine with frequent pauses, making again and again the sign of the cross, and prostrating himself with strange genuflexions and contortions; and after the consecration of the elements, they were elevated for the worship of the congregation, while he prostrated himself at full length before the altar.

It is said that all this is sanctioned by the Bishop and Archbishop of Nova Scotia. To us Baptists, who have been taught to regard religion as spiritual, and not a system of mechanics, all this appears grotesque and absurd. We can scarcely understand how intelligent men and women can assent to such things in the name of the simple teachings of Christ. May our stand for a spiritual religion issuing in that for a church membership of those alone who are regenerated by the word of truth, never become less strong.

CALVIN, the Chicago correspondent of the Presbyterian, says:

"Among the choice assortment of Communion banners recently discovered and confiscated by our Chicago police was one of flaming red, with the following inscription in black letters—and this banner was only one among a hundred with like inscriptions: 'We want no God, No Religion, and no Master. Our Civilization—The Bullet and the Policeman's Club. Away with the Throne, the Altar, and the Money-bag! The Greatest Crime of these Times is to be Poor. Liberty without Equality is a Lie. Millions of Workmen Organize and Let us help Ourselves!'"

If the programme outlined by the inscription quoted were followed out, we should have hell here on earth. All this means the French Revolution repeated, if these miscreants can have their way. It is one of the strangest anomalies that such terrible sentiments can secure the assent of thousands where civilization is most advanced. It shows what irreligious civilisation, if we may so speak, might become. It is but fair to state, however, that the great bulk of the Communists are from abroad.

Outside Hinderers.

We once heard a very earnest minister of the Gospel, of the early Western type, preach a sermon from the first Psalm: "Blessed is the man that standeth not in the way of sinners." His exegesis of the text was that some men stood in the way of sinners who would otherwise come to Christ, and thus hindered them. We smiled at the exegesis, but thoroughly enjoyed and were deeply impressed by the sermon. Certainly we were made to feel that it was a fearful thing to be a "hinderer" of the salvation of any sinner. There are two classes of hinderers. We may speak of them as the outside and inside hinderers. That is, those who make no profession of religion, and those who are the confessed disciples of Christ. We shall have occasion to speak of the "inside hinderers" at another time. Our business now is with the "outside hinderers."

Of course the openly profane and godless man is a hinderer of all who are within the circle of his influence; but we are speaking now of that class of men and women who, because of their general approval and patronage of Christianity, flatter themselves that they are helpers rather than hinderers. An incident in our Lord's life illustrates this. Jesus was once inside a house, and the crowd about it was so dense that the four men who were bringing their paralytic friend could not enter because of the "press" about the house. They could only get their friend to Jesus by a heroic determination which led them to surmount all obstacles by mounting the roof, removing the tiles, and letting their friend down to the feet of Jesus through the opening thus made.

There is a crowd, even to-day, about Jesus, or at least about the Church, who will not go in themselves, but hinder those who would. We know of a great company of women who would become Christians and openly confess Christ but for their husbands, who, while they go to Church and "hire a pew" will not accept Christ, and thus cast the weight of their personal example against him. In many cases they do not oppose their wives, but they will not encourage them nor help them. Their unbelief and practical rejection hinders their companions. This is especially so of parents whose children are looking to them for example and guidance. It requires a good deal of faith for a child to say to himself, "My father or my mother is wrong in this matter, and I must forsake their example and leave following them and go to Jesus in spite of them." "I am waiting for my husband," or "I am waiting for my wife," or "It is worse than all to hear a child say, 'My father' or 'my mother is

not a Christian; I love and believe in them, and if they do not think it needful to become followers of Christ, why should I do so? I would not presume to set myself up in opposition to them." We have heard just such excuses and, if we may so say, reasons given over and over again. Are not such parents, husbands and wives hinderers?

This sin of hindering is greater or less in proportion as the hinderer is near or far from the kingdom. Open neglect of the means of grace, or open and declared unbelief, especially when accompanied by profanity, scoffing and open sin, operates but lightly to prevent any anxious soul from coming to Christ. On the other hand a reverent attitude toward religion, the cordial and hearty support of its works, and the observance of its outward forms, tend to create the impression which the natural man is quick to accept, that these are the sufficient elements of a Christian life. Such characteristics come into competition with Christ himself, and the very excellence of the outward lives of such men makes hindering influence all the greater.

We know of a case in point. It is of a business man whose life is blameless so far as the world or the Church knows to the contrary. He is a trustee on the board of a large and influential Congregational church. He is always at church, at least on Sunday morning, and often in the evening; he is a most liberal giver to all the work connected with the church; he even gives generously to foreign missions; for he does not hesitate to say that he believes that Christianity is the most beneficent moral power in the world, and that the Church is the wisest and best institution of which the world has ever known, and that no community is safe, or can be prosperous without the vigorous maintenance of its institutions. He will argue with earnestness against any infraction of the Sabbath; he is a strong temperance man, and there is none in the city more generous and helpful to the poor. He is the friend of young men, and has been known in many cases to give timely and needed assistance to his neighbors when the loan of a few dollars, more or less, was a perfect "God-send" to them. Such is the outward character and life of this man. A good man and full of good works, but not a Christian! He says privately that he does not see the necessity of a personal faith in Jesus Christ, though he admires his character; he does not believe in his supernatural origin and cannot believe that he was ever raised from the dead. He thinks the New Testament the most wonderful of books, but believes that it is a religious romance, written by conscientious enthusiasts who partly believed it and idealized the life of Christ and elaborated the doctrine of the future life in order to gain a greater hold on the consciences of men through their imaginations and their hopes and fears. He justifies them "in so doing, and all persons in becoming Christians who believe these things to be true, or can adopt the early Christian theory; but, as for himself, while he supports the institutions of Christianity and commends the ethics of the New Testament, he does not of course confess himself a Christian. He is the standing argument of many scores of young men and the justification of their unbelief. "There is not a better man in the church. If I can be as good a man as he I shall be satisfied," they say. They take him instead of Christ as their example, and conclude that they can dispense with a Saviour altogether because he does. We do not recall a man in our acquaintance who is hindering more sinners than this good man. And yet those who believe the truth of Christ and disavow any infidel sentiments are less excusable than he and are morally worse men. Alas for these outside hinderers of souls.—Independent.

The Great Change.

BY WAYLAND ROY, D. D.

Of the necessity of the great change—the new birth, the new creation, as the Scripture calls it—there is the plainest evidence. If Christ is to be at all accepted as an authoritative religious teacher, it is as impossible to take away from the structure of his teaching the undermost and irreversible demand for the great change as it would be to withdraw the foundation stone from a building and expect the building to stand on nothing.

"Culture" is just now, the mighty modern word. "Evil is only good in the making," we are told constantly. The moral germ and stock are right enough, we are told constantly. The only trouble is, it is June and not October, and your moral apples have not had time to ripen. Dig about the roots; stimulate with various education; baste your human tree with light and warmth; and your hard, puckering green balls will get to be luscious apples soon. But you need no change in the tree itself; you need no infusion of new forces; you need no grafting in of a better and nobler stock. You only need the "culture" of

what you have already to bring forth finest and fairest result.

Here precisely is where much of our modern thinking breaks with Christ. Said a clever deacon once, when asked the difference between the old and the new divinity: "The old divinity sends the prodigal son home in rags and poverty; the new divinity brings him back with money enough to pay his expenses." The old divinity is the truer. Christ never taught that a man, in himself had moral capital enough to start on. Dr. Hugh Blair, of great fame in religious days, happily passed now, believed in the essential rightness of human nature. Dr. Robert Walker believed in its germinal and essential wrongness, and that it could never get right, except as, by Divine grace, it was remade and restarted. They were colleagues in the same church. In the morning, Dr. Blair, warming with his favorite theme, went into his apostrophe of virtue: "O Virtue! if thou wert embodied all men would love thee." Dr. Walker rejoined, in his sermon in the afternoon: "Virtue has been embodied. Did all men love her? No; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves." Ah! Dr. Walker was truer to the historic truth of things, and plainly truer to our Lord's teaching also.

For, if Christ teaches anything at all, he foremost teaches that men are not generally what they ought to be, that men will not grow up from their natural moral germ into what they ought to be, that men need a moral recreation.

And it is most significant and noteworthy that Christ makes this demand of a moral recreation, not in the presence of an outward moral whiteness. Nicodemus was no thief. Nicodemus was not an adulterer. Nicodemus was not a man whose lips were reeking with profanity. In simply outward moral qualities you can find no fairer character in all the Scripture. Nicodemus was earnest. He was nobly free from prejudice. He was ready to listen to the startling revolutionizing utterances of the new Teacher. He was so cowardly, either. He came to talk with Jesus by night because the night was the only time when he could get the quiet personal instruction his soul was hungering for. And yet Christ does not tell him that he is all right in present moral germ, that all he needs is culture. No. This is what Christ says: Deeper down, and for the first thing, you need new life, O Nicodemus. Somehow there must be put into you a different sort of moral germ. Except a man be born again he cannot see the kingdom of God, or, as the words are more startling and subversive still in the original, Except a man be begotten anew he cannot see the kingdom of God. Christ's language carries Nicodemus back to the very beginnings of life. Back there in the fountain new waters must begin to flow.

Well, it seems to me, if you are going to accept Christ at all as a religious teacher, you cannot here begin to pick and choose. You cannot say I will believe him in other things, but not in this. This is the fundamental thing. This is that on which his entire teaching stands. You might as well say you would believe Sir Isaac Newton in what he tells you about the movements of the planets, but that you will not believe him in what he tells you about gravity. But you cannot believe him about these except you do about this; for what Sir Isaac teaches you about those movements is founded upon what he teaches you about gravity. You cannot say Christ was right about other things though mistaken here. The mistake is too fundamental. If mistaken here, then mistaken everywhere, and Christ is untrustworthy altogether.

But this means depravity! Well, Christ taught a human depravity. This demand for a moral recreation can mean nothing else. In the sense that every man is as bad as he can be, Christ did not teach depravity. In that sense that in all the parts and power of his nature sin has damaged man, and has so damaged him that the only thing which can save him is the infusion of new moral life, the moral recreation of the man, Christ did not teach depravity. And such depravity is, concerning us, the end and solemn fact.

As Luther puts the matter, Nicodemus had said: "Thou art a teacher come from God," and stood expecting some new doctrine. Jesus said to him: "My teaching is not of doing and leaving undone, but of becoming; so that it is not new works to be done, but a new man to learn them; not simply the living otherwise, but the being new-born."

This is Christ's demand. Every life is wrong until it begins anew from this fresh germ and root.—Independent.

Nothing will ever be attempted if all possible objections must first be removed.—Dr. Johnson.

This, That, and The Other.

Statistics show that 10,000 people are killed by whiskey where one is killed by a mad dog. What of it? Shoot the mad dog and license the sale of the whiskey.—Exchange.

When we are most filled with heavenly love, and only then, we are best fitted to bear with human infirmity, to live above it and forget its barrens.

We learn that over one thousand baptisms have taken place in Minnesota during the past three quarters of the convention year, and the general outlook is more favorable than at any time in the past.

We do not believe in womanly men or in manly women.—The Examiner.

Strong beliefs win strong men, and then make them stronger. Such is no doubt one cause why moonshiners tend to prevail over polytheism; it produces a higher, steeper character, calmer and concentrated by a single great object; it is not confused by competing rites, or distracted by miscellaneous deliriums.—Walter Bagshaw.

The new king of Uganda, Central Africa, has inaugurated a reign of terror, taking life and property according to his whim. The missionaries have discovered plots against their lives, and the king has isolated them, commanding all natives to keep away from their premises. The native Christians, who have become a large band, are in constant fear of death, and yet there are enquirers who are anxious to be baptized, and willing to bear persecution. Mr. Mackay wrote, November 16th, that the missionaries had been seriously considering how they might escape from Uganda, but could hardly see any possibility of getting away undiscovered. The latest date of the letters printed in the *Intelligencer* is December 20th. All was then uncertainty.

Light-houses don't ring bells and fire cannons to call attention to their shining; they just shine.

The pain of life but sweetens death, the hardest labor brings the soundest sleep.—Albert Smith.

Childhood often holds a truth with its feeble fingers which the grasp of manhood cannot retain, which is the pride of almost every discoverer.—Buckley.

It is good for us to think no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Rev. Phillips Brooks.

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.—Emerson.

We're you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life.—Rev. Dr. R. S. Storrs.

It is a happy thing for us that this is really all we have to concern ourselves about—what to do next. No man can do the second thing. He can do the first.—George MacDonald.

A judicious observer has said: "The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do any thing that can be done in this world, and no talents, no circumstances, no opportunities will make any one successful without it."

An Episcopal minister writes to the *Dominion Churchman* that "he has not seen and does not intend to see the Revised Bible, either Old or New Testament, because that part of the Holy Church represented by the Convocation of Canterbury committed the revision in part to heretics and schismatics." Oh, my!

The investments in British Savings Banks amount to \$485,000,000, of which sum \$150,000,000 have accumulated in the last ten years.

A traveler sailing on the Nile, on his way to Cairo, tells how eight or ten naked boys ran along the shore begging alms. Before he could throw them some bread, the captain of his boat repeatedly called to them: "May God bless you! may God bless you!" This, the traveler says, is a most common custom in Egypt, and brought to his recollection most vividly the practices which St. James so strikingly condemns. Many to-day say: "Be ye clothed! Be ye fed!" yet neither give nor do anything to secure the realization of the wish.

According to a despatch from Scotland a floating church for the Island of Arran is the latest novelty of the Duke of Hamilton, having strictly adhered to his resolution not to allow any United Presbyterian a place of worship on the island. The modern ark is to be moored in Lamlash Bay, one of the suggest anchorage on the Scottish coast, and the members of the congregation will be pulled on board from the shore in small boats when the ship's bell rings at the masthead.