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Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

The Wesleyan Methodists of Great Britain, according to the new returns, number 413,163. There has been a decrease of 775 in the number of members during the last year.

DOUBTFUL ADVANTAGE.—We have always doubted the wisdom of withdrawing the workers and the interest from all the churches in a city to combine in one monster meeting. The great central gathering will attract more attention; but the quality and amount of result which follows are not so good and great. There is much stimulation. The regular order of labor is disturbed, spiritual tramps are nurtured and it takes a long time to get the churches down to the regular work which tells more in the long run, but which has grown rather insipid. It is not great river which spreads fertility around; but the little streams and rills which flow everywhere, so it is not the great conference of Christian workers, but their diffusion which helps the moral desert to blossom as the rose. The following from the *Christian Intelligencer*, bears on this point:

The company of Christians we have conferred with [at Mohawk Lake] during a few weeks testify to a more than usual religious interest manifested at the beginning of last winter by a large attendance on church services and an apparently serious attention to the preaching. Generally additional services were held in the churches with a promise of good results. As generally in the localities where unusual interest was manifested, the churches united in the employment of evangelists who conducted services in one or more central locations. A general opinion has been reached that the course pursued was unwise. Let Cincinnati be taken as an example. There was a prospect of making a decided impression and of making important gains. The churches were active and earnest. A great deal of work was done in an admirable spirit, and Christians generally seemed animated with a common resolution to overcome the irreligion of the city, or to make a decided impression upon it. The attendance on the church services was increasing, and the indications of a revival became more numerous and more distinct. It was proposed to send for the Rev. Sam Jones. His services were secured. A large public hall was hired, was crowded with hearers. Thousands of offers could not get in, and stood on the streets around the hall, or were, in part, excluded in an overflowed meeting. The special church meetings were interrupted. The young people, and those who had been attracted to the church meetings, were now attracted to the services in the hall. When the meetings in the public hall were over, the churches were unable to regain their hold upon the community, unable to revive the interest exhibited previous to the great union services. Very few additions to the number of church-goers, very few conversions resulted from the exhortations of the Rev. Sam Jones. The great union meetings, these judicious Christians we have not think were a mistake. It would have been better if the separate churches had continued in the work they had begun.

A PROFITABLE DISCUSSION.—The question was raised in connection with a clause of the Home Mission Report, whether churches that paid their pastors less than the amount received by some of our home missionaries, should be expected to contribute to the funds of the H. M. Board. Various good and sufficient reasons were urged why churches thus circumstanced should contribute. They will be in danger of becoming narrow and selfish unless they respond to the claims of others. The churches aided by the Board, though still weaker than they are, are expected to contribute for this reason. Many of the self-supporting churches that pay their pastors so meagre a salary might give them more than the best received by missionaries of the Board, and have means to spare, did their members give at least four dollars per member, as the mission churches are required to do to get help. Their neglect to do as they ought in the one case, should not be recognized as a sufficient excuse for neglect in the other. If the law were established that churches were to give to other objects only in proportion to their contributions to their pastor's salary, there might be a premium put on ungenerous treatment of pastors. Some of the mission fields in the centres require the best men we have, and they are required to keep up a certain style of living, more expensive than in more retired fields. In the most cases, also, the pastors with low salaries on self-supporting fields can't rely on their salaries. They can not altogether depend on their salaries. They have some head. They have nothing to pay to speak of for rent. The people supply them with

fuel and a large part of their living, and the keep of their house is supplied them, while the missionaries get only their salary, and have high rent, &c., to pay. In any case, it cannot be adopted as the policy of the Board to refuse to give its missionaries more than the salary given by the most mean-spirited of the self-supporting fields to the brethren who can command the least remunerative fields. This would be to make it impossible for the Board to secure the men needed for the aggressive work at the growing centres, and to assist in educating our people to a better sense of their duty in pastoral support. The discussion of this question was in the best spirit and must do good. We are sure our excellent brethren on poor paying self-supporting fields will be the last to pursue a "dog in the manger" policy, and refuse to encourage their people to give because others receive as much as they feel they themselves should get.

THE RETIRING PRESIDENT'S ADDRESS.—We commend to all our church members the address of the retiring President of the Convention, Bro. Arthur Simpson. It is as full as it can well be with the most sterling truth and advice.

OUR ACADEMY AND SEMINARY AT WOLFEVILLE.—The report of the treasurer of these Institutions made at the Governors' meeting, was a very cheering one. It was found that there has been a balance of receipts over expenditures of more than \$1,000. This is not a large margin, but it is a margin. The smallness of the margin shows that the charges for tuition are as little as can safely be exacted. The Principal of the Academy says that the outlook for both institutions is the brightest it has ever been.

FALSE IMPRESSION.—It happened a few weeks ago on one of our fields, that two brethren were both present on the same Lord's Day, and followed each other over its three preaching stations. They both were present in view of a possible call to the pastorate. It has placed one of these esteemed brethren in a very unenviable position. It appeared as though he came knowing that the other brother was there with a view to a call. It is but just that it should be known that this brother, when he accepted the invitation to preach, did not know another brother was to be there the same day, and when he did know he was to be there, he did not know he had any intention of accepting a call to this church. Some one blundered, and these two brethren were both put in a very unenviable position.

A BOTTOM QUESTION.—The matter of the salaries of our ministers came up in an incidental way at Convention. This question was presented by Bro. Colborn in the Messenger and Visitor last winter, and has received some attention at two of our Associations. The particular phase of it brought up on Saturday was its bearing on ministerial supply. It is felt that the prosperity and progress of our churches are dependent upon a supply of competent and earnest pastors. It was strongly insisted upon by Dr. Sawyer and Bro. Colborn that it is vain to expect any improvement in this vital matter so long as so large a proportion of our churches give little better than starvation salaries to our pastors. It was felt that, in the matter of ministerial supply, the outlook was for the worse rather than the better, until our churches deal more generously with their pastors. This matter must assume more prominence in the near future. We believe it is most intimately connected with all our best interests, and can only be properly dealt with when our churches are systematized.

RESOLUTION.—The following resolution was passed at the meeting of the Board of Governors:

Resolved, That if the Mortgage of \$10,000 on the College building, be lifted before the next meeting of the Board, in the autumn of the present year, the Board will be in a position to establish a chair of Modern Language and History, and will then proceed to make the appointment.

THE MARITIME BAPTIST PUBLISHING COMPANY.—Our Company held its annual meeting on the evening of Friday last. There was a good representation of stockholders present. The report of the directors was received and adopted. It stated that there had been about 2,000 subscribers added to the list of the Messenger and Visitor since the paper was established. The running expenses have been paid, the price agreed upon for the old papers and extraordinary expenditure have been paid. The profits have been great enough to ensure the stability of the enterprise, and to lead to the hope that the Messenger and Visitor is to go on in a career of increasing worth and wider influence. The profits have been used to pay the demands on capital account, so as to obviate the need of another call on stock. The report was cheering, and declared the paper to be rapidly growing in the good will of the people. The directors are determined to spare no pains to fit the paper to be of the

greatest service to the families it enters, the denomination it represents, and the cause of Christ generally.

DISSENTERS IN SCANDINAVIA.—The evangelist, E. P. Hammond, has been holding services in Norway and Sweden. The state church is the Lutheran, and, like all other state churches, is in a moribund state. Mr. Hammond is pleased with the deep religiousness of the people:

In all the places we have visited in this country, we have held meetings nearly every night now for six weeks. Some things in these services have much impressed us. The deep attention, in other countries, it requires some effort to gain the attention of children in crowded audiences, but here, though speaking slowly through an interpreter, the eyes of all, young and old, are riveted upon the speakers.

4. The inquiry meetings. All remain to us, and seem to take no note of time. Each night we have had almost to drive them from the church. After we have invited some of the children to go, the adults expect another address. Some evenings I have noticed the same persons standing in the aisles for three hours and a half. We do not keep them; they keep us.

5. The workers. In all the different churches, Lutheran, Congregational, Baptist, Methodist, at the first meeting, we have found numbers who were ready to assist in leading the anxious to Jesus. This convinces me that there are many here living near to him, for none others can engage in this work successfully. When I see Christians ready for this work, I know they have been praying for a blessing, and that a prayer-hearing God will grant it.

4. The number of Christians in dissenting churches as well as in the Free Lutheran Church, do not allow any to join them unless they give evidence of a change of heart. There are no doubt also many true Christians in the state (Lutheran) Church. All the citizens are members of this Church, and have the right to partake of the communion without regard to character. Thirty-five years ago there were no dissenters in these countries. The law would not allow it. Those who sought to leave the State Church were fined and imprisoned. Pastors are not required to be converted men, although they are obliged to study sixteen years for the ministry.

DELIVERANCE ON EVOLUTION.—The following majority report on evolution was adopted by 137 to 13 at the late General Assembly of the Southern Presbyterian Church, held at Augusta, Georgia:

The Church remains at this time sincerely convinced that the Scriptures, as truly and authoritatively expounded in its Confession of Faith, and Catechisms teach that Adam and Eve were created body and soul by the immediate act of Almighty power, thereby preserving a perfect race only. That Adam's body was directly fashioned by Almighty God without any natural animal parentage of any kind out of matter previously created from nothing. And that any doctrine at variance therewith is a dangerous error, inasmuch as by the methods of interpreting Scripture, which it must demand, and in the consequences which by fair implication it will involve, it will lead to the denial of doctrines fundamental to the faith.

The Canadian North-West.

During the four years that have elapsed since we took leave of New Brunswick to become a pioneer in this "land of the setting sun," the writer, while poring over the interesting columns of the *Visitor*, or since the happy union, MESSENGER AND VISITOR, has frequently been strongly moved by a sense of duty to give your kind readers the benefit of our observations, and occasional pen picture of western life in this once "Great Lone Land,"—a lone land no longer.

Evidently these have proved eventful years in the history of this country. The great energy shown by the Canadian Pacific Railway Company in pushing to completion so vast an enterprise as was committed to their trust by the Federal Government, has given to the people of our young Dominion, in so short a time, a national highway from ocean to ocean. Carving a pathway for the iron horse through the trackless Rockies, it has opened up this great prairie country, with its teeming soil and inviting fields for immigration, strengthening the bonds of union of all the Provinces by affording close communication. The tea from China that have already reached our shores, and been forwarded by fast special trains, over our route to Canadian cities and the United States, is only the beginning of a new and brighter era in our trade relations with China, Japan, and Australasia. Not only so, but England is already alive to the importance of this route as a military road, and the Imperial military authorities evince their appreciation of Canadian enterprise by taking steps to place Vancouver among her strongholds, by which Britain holds the gates of her empire.

When the war clouds gathered on this western horizon last year, and as pioneers we found ourselves in the presence of a great danger in a sparsely-settled country of such magnificent distances, still mantled in snow, and a call for reinforcements became necessary, then it was as Canadians, and especially the early settlers of this country, we appreciated in a greater sense than ever before, the value and importance of railway communication, although incomplete with the rest of Canada. It was a scene never to be forgotten when our volunteers came pouring into this country by fast special trains, their faces eager for the fray; but, alas! many never returned, and shadows linger to-day around the homes they left behind in defence of our common country. But, thank God, these unfortunate scenes have long since changed. The ploughshare has taken the place of the sword, and as a peaceful agricultural people we are marching on slowly but certainly to final success. There has been much to cool the enthusiasm of our settlers. This season the weather has been extremely dry. Harvesting is now in full progress. The yield will be much below former years, especially west of Brandon. Prosperous towns are springing up all along the line of railway. Although business is rather depressed at present, settlers are confident that the success of the North-West is assured. We purposed pointing out some of the claims this vast country has upon the Baptists as a field for mission work, and humbly drop some suggestions, but our remarks are already growing long. If appreciated, will trouble the reader again for attention.

C. T. LEWIS.
Assinibois, Aug. 11, 1886.

Union Baptist Seminary.

The Seminary is going to live, although for some time she was in a precarious state of health and her recovery was doubtful, until last week, when St. Martins administered a stimulant which brought her to her feet.

A meeting was held in Leinster St. Baptist church on the 20th instant, and the entire subject was fully discussed, the pros and cons were faithfully gone into, and everything in favor of going on and also of closing up firmly yet kindly presented. After due deliberation it was resolved to accept the magnificent offer of St. Martins, which netted \$16,000, and locate the Seminary in that beautiful and flourishing rural town. For the present the school will be carried on in St. John until lands can be obtained and suitable buildings erected.

Please send along one hundred students at once. For information apply to Dr. Hopper or Professor Wortman.

W. J. STEWART.

Illustrations.

Henry Ward Beecher, after the American war, visited one of the great battle fields. There he saw a man busily engaged in smoothing out a grave and planting flowers upon it. In reply to the question as to whose grave it was, he said it was a comrade and a friend, who went for him to the war, that he might stay and take care of his wife and children. And when the man had finished planting the grave he raised a little wooden cross upon it, on which were carved the words, "He gave his life for me." During the burning of a ship, just as the last boat was pushing off from the flaming wreck, a mother and her boy appeared on deck, and pleaded to be taken on board. There was no room in the boat for them both and the noble mother kissed her boy, and handing him over the ship's side, said, "If you live to see your father tell him I died to save you." These are great examples of self-sacrificing love, but yet they are only faint types of what Christ has done for us.

Conversion.

Rev. Dr. Gordon, of Boston, by invitation has been preaching to the students of Princeton. The following extract from a sermon on conversion:

"Hear the conclusion of the whole matter. It is this: 'Repent and be converted, that your sins may be blotted out.' To be converted is 'no passive condition'; it is, as the revised version renders the word, 'to turn again,' a voluntary action. God sends his word and Spirit to influence you, but you must turn yourself. You are absolute sovereigns in your own souls. Upon you is the responsibility of choice. Perhaps this moment may be the turning-point of destiny; make it such by turning to God. It is not enough to say, 'I am willing.' You must concentrate it into 'I will.' In coming here I turned a little switch which turned the waters of a watershed either into the Atlantic or the lakes. There may be sitting side by side in one of these pews two young men, one of whom says 'I will,' and the other, 'I will not,' and those words shall divide their destinies as widely as eternity. When I was here before I went

the tomb of Jonathan Edwards and Aaron Burr, and it set me thinking of the vast gulf between those two careers, one of the seraphic life of a soul whose intellect and affections were aflame with divine love and holiness; the other, estranged from God, going on from sin to sin till his hands were imbrued in the blood of murder. And, from what we know of the latter's last hours, we have reason to fear that the gulf has not since narrowed. There was a time of religious interest in this college while Aaron Burr was a student, when he was almost persuaded to be a Christian. There was a particular day on which his choice seemed balancing between 'I will' and 'I will not.' Some influence, some dissuasive speech, perhaps, turned him away from the heavenly vision, and he said, 'I will not.' If I sat in your place, my young friend, I could not go out of this chapel till I had said, 'I will!'

"I Am Too Busy Just Now."

One day a merchant sat at his office desk. Numerous letters were before him. His whole being was absorbed in the concerns of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I am too busy just now."

"But, sir, indifference to all that is right, and wickedness in every form, are greatly on the increase among us," said his friend.

"Is it so? I'm sorry; but I'm too busy at present to do anything."

"When may I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good-morning."

Then, bowing the visitor out of the office, he resumed the study of his papers.

The merchant had frequently repined at the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold moist hand upon his brow and saying, "Go home with me."

The merchant laid down his pen; his head grew dizzy; he felt faint and sick. He left the counting-room, went home and retired to his chamber.

His unwelcome visitor had followed him, and now took his place by the bed-side, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart. Spectres of ships, notes, houses, and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, his tongue refused to speak. Then the merchant knew that the name of the visitor was "Death!" All other climaxes on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy."

Humanity, Mercy and Religion had alike begged his influence, means and attention in vain; but when death came the exonerate was powerless; he was compelled to find leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*Christian at Work.*

Law.

"When wise and learned men began to talk so much about laws of nature, and to assume that every drop of rain and every flake of snow, every grain of corn and every pebble on the beach, is the creature of law, uniform, certain, perpetual maintaining that law has very absolutely in all motions of the universe, a very curious trick of the mind came in and told with immense effect against the recognition of the energy of God throughout this region of beautiful and perfect order. So inevitable is it in the human mind to require will as the cause of phenomena, that they unconsciously personified the laws of nature themselves, and began to rest content in the conception that these laws themselves are the cause of the phenomena. A law is really merely the fact that certain phenomena always happen in certain order. It is no more the cause of the phenomena than the fact that a regiment is marching in step is the cause of Private Atkins' making a particular stride. The phenomena themselves go to make up the law; and if there were no phenomena there would be no law. Nevertheless, the confusion prevails in tens of thousands of minds that law is itself a cause. Law is practically personified in the thoughts of multitudes. And the result is that the natural sense of the need of God behind phenomena is dulled or altogether blotted out."

This, That, and The Other.

—It takes about one hundred men to support a run mill, but the mill only supports one man. This is strange.

—The \$46,000,000 expended yearly for strong drink in the United States is, by estimate, one-fifth of the wages earned here. In other words, men work two hours every day for it, or over two months every year.

—A correspondent of the *Examiner* summing up the temperance situation in Kansas, says: "There are open saloons in twenty to twenty-five cities or villages in Kansas. There are 800 cities or villages where there is no saloon."

—A dignified layman congratulated his pastor on the "fine revival we have had." But said the minister: "I have heard of you at lectures, concerts, business meetings and social entertainments, but not at the meetings we have held. Are you sure that we have had a revival?"

—The supreme need of the hour is a religious awakening that shall bring back to their scriptural positions of authority the three central doctrines of an aggressive and exuberant Christianity—the necessity of the New Birth, the necessity of the atonement, the necessity of Repentance in this life.—*Joseph Cook.*

—It has been said that a parent, giving his children good instruction and a bad example, brings them food in one hand and poison in the other—which is likely to prevail? The old fable is not without its lesson, even in the present enlightened age: "How very badly my poor children are walking!" I said a crab, in great distress of mind. "I spoil and reason and talk, yet I notice nothing but crookedness"—"Ah, my friend," said a listener, "if you so earnestly wished your children to walk straight, why have you always walked crookedly yourself?"—*The Quaker.*

—Men believe in God too little to be Calvinists; they believe too little in thought to be Augustinians. The progress of positive science has overthrown metaphysics, and with it has gone the theology of grace, in popular estimation. But its time will ever again, does come to more earnest souls.—*Ep. Alexander.*

—In these days of numerous and elaborate exegetical helps, the temptation is even stronger with us than it was with the ancient rabbis to make a microscopic study of the words of the Bible, and so magnify the letter, which by itself killeth, as to obscure and lose sight of the Spirit, which alone giveth life.—*Old Testament Student.*

—We reverse the question: Are not more new converts lost sight of than ought to be? After the meeting and the hymnals, how much care is taken to feed the young flock over whom the doxology was sung with uplifted voice?

—Usually it is not worth while to reason with a fanatic, because he will give his faculties all the authority of his gifts.

Stimulations.

—Hello, Charles, what are you doing now? "Nothing. You see we had a fire down at our store." "You did?" "Yes, I was fired."

—Some one says—"The mischievous boy is simply a locomotive off the track." And, we may remark, a wrecked locomotive is generally caused by a misplaced switch.

—A correspondent wants to know if there is more than one religious denomination that believes in feet washing. It is sincerely hoped that there is.

—"See here," he said to his clerk, "I don't mind letting you off a day now and then, to attend your grandmother's funeral, but I think you ought to have the courtesy to send a few of the fish around to my house."

—A scientist has found that a woman's ear can perceive higher notes than a man's. This is the reason why the woman always wakes up first when the baby cries at night.

THE SABBATH AND TEMPERANCE.—The Sabbath is nearly the only day in which the workingman is at leisure. It is, therefore, a day in which, unless he attends the preaching of the Word, he is liable to temptation. If the saloons are open, he is easily tempted to enter, possibly as much to pass away the time as to drink, but he does not wish to occupy the room unless he patronizes the bar. He does so, and in that way thousands of drunkards are manufactured. Let the saloons be closed on the Sabbath and drunkenness would be largely decreased. This is proved to be the case in Scotland. In 1853, the Forster McKenzie Act was passed, and went into operation in 1854, closing all saloons from Saturday evening to Monday morning. Previous to that time the consumption was 80 gills per head every year. There has been a gradual decrease, until now it is only 54 gills per head; at the same time the population has been increasing. We believe the Sabbath-closing has largely secured this result. If we can not get