

The Messenger and Visitor.

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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.

—STILL ANOTHER MISSENGER DEAD.—A note from Dr. McKeanie conveys the sad intelligence that another missionary from the Province has fallen. Bro. Wm. George died on the third inst. at Calcutta. He was there with his family about to embark for home, when he was taken up to the "mission prepared." There are no particulars. May the Lord sustain the family left alone in a strange land, and comfort sorrowing friends. Dr. McKeanie writes: "It is a heavy blow to our Burman Mission."

—N. S. EASTERN ASSOCIATION.—The following note from Bro. T. B. Layton, Sec. of the Eastern N. S. Association, explains itself. We need only add that the returns sent to us do not make it any the less necessary to send in the usual letter and statistics to the Association.

"Will you please ask the 26 churches not yet heard from to forward their letters to me before the 1st day of Sept. next, as I am requested to prepare statistical tables of churches and Sabbath schools, and a list of delegates before the Association meets?" T. B. LAYTON, Sec'y E. N. S. Bap. Association."

—VACATION.—Many of our pastors have taxed their energies heavily during the last year. A little breathing spell would refresh them and enable them to begin the work of the new year with vigor. A vacation for the pastor is a gain to both pastor and people. There are many cases where the church would be glad for their pastor to have a rest; but they take no action with this view. The pastor is high-spirited perhaps, and feels it is not for him to take the initiative. In this way a tired man works on, and the church loses an opportunity to do a graceful act of kindness, which would help to cheer and strengthen their pastor. Are there not some churches that will take the initiative in this matter? A nice little purse helps a pastor wonderfully to enjoy a vacation. Some of our most worthy pastors are unable to take it otherwise. *Verbum sapientis est.*

—SUCCESS TO NONCONFORMISTS.—The opening of the Oxford and Cambridge Universities to those adherents of the Episcopal church is a thing of comparative recent date. This year the Senior Wranglership, the highest distinction attainable in the University at Cambridge, has been won by a "Nonconformist," making the sixteenth time in the last 24 years that this honor has gone outside of the Established church.

—GLADSTONE AND PROF. DANA.—Gladstone's controversy with Prof. Huxley on the Biblical account of the Creation, the latter's complaint of Gladstone's disregard of scientific authorities in which Prof. Dana was instanced, has resulted in a letter from Prof. Dana in which he says: "I agree in all essential points with Mr. Gladstone and believe that the first chapters of Genesis and science are in accord."

—GREAT CHANGE.—The Government of India recently testified to the value of mission work in its "Blue Book," in the following fashion:

The winning of converts is but a small portion of the beneficial results which have sprung from missionaries' labors. No statistics can give a fair view of all that they have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the measures by which human conduct should be regulated. Inevitably a higher standard of moral conduct is becoming familiar to the people. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by the 600 missionaries, whose nameless example and self-denying labors are infusing new vigor into the life of the great population placed under English rule.

There has been a great change from the time when the East India Company refused to allow Carey to land in British India.

—GIVES IT UP.—Dr. Graves, of the Tennessee Baptist, gives his experience. He says:

"We have with one of the best business managers in the South, made a two year trial of publishing *The Baptist* at \$1.50 a year, and we have lost, up to date, one thousand dollars on it, and we are going back to our former rate of \$3, expecting then only to clear expenses."

Yet the Tennessee Baptist is said to rank second, of all the Baptist papers of the South, in circulation. The Mississippi

AND VISITOR is sent to advanced subscribers for \$1.50 per annum. We think we are correct, when we say that there is no denominational weekly in America, of the size of the MESSENGER AND VISITOR, published at so low a price. We are glad the unreasonable ones are few who think they should have our paper, which has to pay all expenses from the weekly edition, as cheap as they can get secular weeklies, which cost only the paper and ink used in their publication, they being struck off from type already set up in their daily edition. We are glad, too, that only a crank here and there seeks to force us to accept \$1.50 for the MESSENGER AND VISITOR after the time for which the reduced rate is offered, by the threat that, otherwise, he will stop the paper. Our people evidently appreciate the attempt of our Company to give them a good paper at the smallest price of any paper of the kind in America. This is shown in the grand way in which they are subscribing, and the very small number who discontinue, and the general expressions of good will which continually cheer us. There are a number, however, who could help us greatly, just now, by remitting what is due us. Will they not remit at once, or send by the hand of some one coming to the Convention? Please consult our interests as we do yours.

—DOMINION DYNAMITERS.—Mr. J. G. McCree, the president of the Lambton Bap. Assn. Association, is very energetic in enforcing the Act. The rumsellers are in a rage. They wrecked his house a few weeks ago, and now he is receiving threatening letters, of which the following is a specimen:

"We give you fair warning again. If you have any regard for the safety of your family let up on the Scott Act. As sure as there is a heaven above you will go under the ground."

"Yours, beware,
"ONE OF THE DYNAMITERS."

—PLAIN WORDS.—The late Archbishop Purcell, of Cincinnati, took money loaned him, and used it to build churches, &c. As his estate was insufficient to repay these loans, he requested that his creditors be reimbursed out of the funds of the church, in whose interests their money had been used. The law courts have demanded the same. Archbishop Hildebrand, however, the present incumbent, refuses to act upon this decision. The creditors have appealed to the Pope to have the Archbishop removed. Their petition contains the following plain statements:

"The lying holy tricks and open efforts at swindling of your representatives here have created a very bad impression among our citizens and have driven thousands away from the church. People not familiar with the casuistry of moral theology or canon law, and denied the gift of infallibility to guide them, conclude that a man who steals another's purse or good name is not fit to administer the sacrament. We know nothing of the Archbishop's antecedents, but from what we know of the present actions we feel sure we are justified in demanding his recall."

—SUGGESTIONS.—The following is full of suggestion. It may be added that there is no open communion except among open communion Baptists. *The Morning Star*, the representative paper of the largest open communion body in America, admits this. None but these receive to the Lord's Table those they deem unbaptized.

The *India Baptist*, of Calcutta, in an article on the practice of open communion, quotes Robert Hall as saying: "If a determined enemy of the Baptists had been consulted on the most effectual method of rendering their principles unpopular there is but little doubt that he would have recommended the very measures we have pursued—the practice of close communion—the first and most obvious effect has been to originate an insuperable mass of prejudice in other denominations. The Baptist then follows with the following crushing facts:

But Robert Hall did not see what we see nowadays, the very solid front presented by close-communication Baptists in America, Canada and Wales. Statistics are terrible against his conclusion, whether we regard the property of the Baptist denomination in nominally Christian or in heathen countries. In America members of close-communication Baptist churches are numbered by millions. I doubt if the members of "free communion churches reach a hundred thousand. In Wales we have ninety thousand close-communication Baptists (members of churches) in a population of less than one and a half million. In England we have only a miserable quarter of a million at the uttermost. On the continent there are no free-communication Baptists. It would almost look as though free communionism were a freak of English Baptists. If we look at missionary work, the same enormous discrepancy meets us. In India itself we have, according to the diennial reports of 1885, fifty-nine thousand credited as a number of converts belonging to strict communion societies, and sixteen thousand, seven hundred belonging to open communion societies. Besides to this great total has to be added the seventy thousand strict communion Baptist converts of Burma. Open-communication Baptists are nowhere, either at home or abroad.

—A New York paper says of a bride that she descended directly and collaterally from various distinguished people, but principally from her grandfather."

Dakota Correspondence.

You will doubtless begin to think that your Dakota correspondent is "napping," as more than the accustomed two months have passed since he sent you the last scrap of Western news. But the warm weather, associational gatherings, &c., &c., come up as excuses for tardiness. And though this open, scantily settled prairie, news does not accumulate as in the older and more densely populated regions. That fabulous ubiquitous personage, so often spoken of, and so often expressing opinion as to the weather, &c., "the oldest settler," reports this season "the driest ever known in the country." Both here and in Manitoba, very little rain has fallen for nearly a year now, and still all signs of rain fall, as they always do in dry weather; and much of the country is scorching. It is remarkable, however, the amount of excellent crop there is to be met with in travelling over the prairie; the early crops on "new breaking" and on "summer fallows" are really excellent throughout most of this country. Indeed the capacity of the soil in this country to endure drought is something marvellous.

Within the last two or three weeks, a sorer calamity has overtaken many of the inhabitants of this country, than the prevalent drought, in the form of devastating hail storms, sweeping away thousands of acres of grain just almost ready for the reaper. And now the plough takes the place of the reaper. Hundreds of pigs and poultry have been killed and many of the people have been severely injured by the unusually large hail-stones which fell. Many of them were reported to be larger than hen eggs. The windows of houses on the side next the storm were completely demolished; not only were the panes of glass broken, but even the window sash suffered serious injury; and cattle, horses and many of the people were badly bruised by the descending missiles. The hail is said, in some places, to have fallen like pieces of flint-stones, rivaling in size and resembling in shape a common tea saucer. Much excrement, destitution and even distress, must be the result to a few. Many of those who suffered loss, were considerably in debt, and looking forward to the harvest as the source of relief; and now the outlook to them is very dark and discouraging.

Three weeks ago we had our annual meeting of the Red River Valley Association, in the city of Grand Forks. Our association was formed a year ago, and consisted of eleven weak churches, none of them numbering over seventy-five, and not more than three or four of them numbering more than half that figure. The whole membership amounted to something near 350.

The meeting at Grand Forks, though not a large one, was one of deep interest and abiding profit to those who attended. The spirit that pervaded all the meetings was warmly devotional and great harmony characterized all the deliberations. Questions of great moment, both educational and evangelistic, were freely discussed. The prospects of securing at Tomer city, on the Northern Pacific, a denominational college seem to be brightening, and already a school is beginning there which is to be the nucleus of the coming college. Rev. G. W. Huntly, our earnest and wide-awake general missionary, is quite hopeful and even enthusiastic as to the approaching verity of a well equipped Baptist college. An offer is made on certain conditions, by the wealthy founder of Tomer city, a Mr. Tomer, of some one hundred thousand dollars to start and equip the institution; and the attempt is being made by the young city and its friends of the enterprise, to secure this liberal offer. The reports from the churches indicated generally a good, wholesome, spiritual state, although not very many additions were made to the membership during the year. One church, that of Park River, in charge of our ardent, earnest Brother Grant, late of Ontario, reported in one of its outposts a very gracious revival, resulting in the conversion of a large number of young people.

The presence of Rev. Dr. H. D. Marsh, the honored corresponding secretary of the American Baptist H. M. Board, and that of Rev. C. F. Tolman, a returned missionary from the foreign field, added greatly to the pleasure and profit of our Association. Each of them spoke with great power and happy effect on their respective themes, Home and Foreign Mission Work. The missionary pastors especially, felt greatly delighted in meeting with, and cultivating a personal, face-to-face, hand-to-hand and heart-to-heart acquaintance with one whom, already, they had learned to love for his noble deeds and his kind Christian words. Brother Tolman, of Chicago, gave a practical and inspiring address on the topic that has been so often discussed, "How to fill his soul, viz., the foreign work, dwelling especially on the work on the Congo in Africa. The result of listening to such addresses as were delivered by both these honored men must be the enlarging of Christian hearts, and the growth of the true

missionary spirit. Would that all our church members could have listened to them and caught the spirit that possessed them!

On Thursday afternoon previous to the Associational gathering, as most of the messengers from the churches were present, a Sunday school Convention was organized to hold annual meetings with the Association. In the evening a very interesting platform meeting was held in connection with the same, for the discussion of important topics, embracing Sunday school work. The reports from the Sunday schools showed that a deep interest was taken in this part of the work of the churches. But I must close and reserve any further news in the new bag till next time. A. M. D.

Disengaging the Carriage.

BY CHARLES F. DEMMS, PASTOR CHURCH OF THE STRANGERS, NEW YORK.

The other day I heard a story which, it seems to me, can be turned to use in some directions.

In England they still keep up the atrocious railway system of putting omnibuses side by side, instead of having cars through which the conductors can pass, where the publicity saves one from many an annoyance. Horrible things have been done in these carriages, and sometimes funny things—I know one so funny that I dare not publish it. Intermediate between the tragedy and the comedy the short story now told has a neutral tint.

An Englishman entered one of these compartments with his great mastiff dog. The dog assumed a posture of repose, and his master adjusted himself comfortably in his seat, and took out his book to read. Just before the train started a guard looked in at the window, and quietly remarked that the dog could not be allowed to sit in the carriage, but must be taken to the baggage-van. "Certainly," said the passenger, with very gentle tone, "take him by all means."

Now, the guard was a dutiful fellow, but probably had a wife and perhaps a child, and it may be, several other objections to affording himself as a breakfast to the powerful brute in the carriage; so he shut the door and passed on, hoping that the passenger's reflection would bring him to reason, and lead him to take his dog to its rightful place. At the next station the guard, in passing, stopped at this carriage and made the same remark to the gentleman, that the dog must be carried to the baggage van. "O, certainly," blantly said the passenger; "I have not the least objection; I take him." The guard, as aforesaid, shut the door and passed on.

The gentleman resumed his reading. The novel was fascinating, and he read a number of pages. At last it occurred to him that the stop at the station was unusually long. After a little while he hailed a guard upon the platform and said to him: "When does the train start?" "O, sir," said the guard, "your train has gone!" "Gone!" said he. "Why, how is it that I am here?" "You were told the rules of the company, sir. You did not choose to comply, so the order was given to disengage this carriage."

The guard passed on. The gentleman sat in his seat in quiet with his dog, a much wiser man, and he had gained all this additional wisdom without the shedding of one single drop of blood or the utterance of one single angry word.

I have pondered on this narrative no little. Having been many years engaged in striving to rectify society generally, and particularly in trying to get every man and every dog in his rightful place, I have more than once tackled the mastiff; and I am compelled in truthfulness to say that to the best of my recollection in every instance the mastiff had the better of it. On other occasions I have been weak enough to quarrel with the master, to berate him for not taking the trouble to observe the rules of the road, and put his dog in the baggage-van. Now, I have observed that quarrelling is not among my most shining attributes or acquired talents; I have seen several dozen, not to say a few hundreds, of men who could out-quarrel me any day in the year, including Sunday.

My philosophy and my manners have been put to shame by the cool and quiet railway-guard. His seems to be the very plan to put the misery where it belongs. Now, many times, no gratification could be given to a mastiff greater than for a man of moderate build to attempt to drag him from a railway car. It is a gratuitous presentation to him of that for which he has been long pining, and which he probably has not for several weeks been able to find a fair reason to embrace. Moreover, there is many a master to whom it would be no small gratification to see you attempt to remove his big brute from the car. In that effort, therefore, no one is hurt but yourself. If you quarrel with the master you may excite him so that he will set his

dog on you; and being well acquainted with his dog, having modes of communication which could not be substantiated in a court-house, he may do so with perfect impunity. Nay, more, it is exceedingly difficult to put a fellow man in hot water without becoming at least somewhat heated yourself, either in preparing said hot water or in plunging your opponent thereto.

Therefore, I leave it to every calm, intelligent reader, whether the best plan after all is not to disengage the car. One can sit for long minutes enjoying great delight in contemplating the emotions which possessed the soul of the guard in the story as he walked past the carriage after it had been disengaged, and heard the anxious inquiry of the occupant. There cannot be the least doubt that he went by on purpose to receive the question; and the delight of his spirit when he could coolly tell the passenger: "O, your train is gone, sir;" is something delicious to contemplate. You see, instead of putting the really passenger into hot water, or before even going to the trouble to follow the Gospel plan of heaping coals of fire upon his head, you go through that peculiar process which makes a man boil internally by means of an external freezing mixture applied to him. For all moral purposes it is invariably better to have any man reach wise conclusions from within rather than from without. The latter he resists, and, wherever he can, he will break through; but the former seems a part of himself.

I told the above story at our breakfast table this morning, and my little granddaughter, after a pause in the merriment which succeeded—a merriment in which she did not join—looked up at me and said very seriously: "Gramps, did the gentleman go on in the next train?" Here I switched to say that I took that occasion to instruct the child on the proper method of listening to a narrative; it spoils the effect decidedly to ask questions afterward. It is to be supposed that the artist has put in the picture all that he wants put in, and to ask him what is behind that chair or under that sofa is certainly not the correct thing in art. I had told my story so as to leave my audience with just two figures in their minds—the cool, triumphant guard on the platform, and the boiling, discomfited passenger in the carriage.

Since leaving the breakfast-table, however, it is due the child to say that I have taken up her suggestion, and have been following that passenger in my mind. Without positive knowledge of any subsequent facts, a priori, I can say this, that when he traveled after that trip he either left his dog at home or took him to the baggage-van before he secured his own seat.

I propose to carry the moral of this story into my own life, and not hereafter tackle the mastiff or brook the master; but just quietly to disengage the car. I give all people of my acquaintance due notice that if any thing shall hereafter come up in my relations with them in which there shall be presented to me the conditions of having to pull the mastiff from the carriage, or spend a half hour in an aggravating quarrel with his mastiff's master, or disengage the car, I shall in all cases invariably adopt the last of the three modes. I shall go on with the train, however, and not stay back to see how the master and his dog are enjoying themselves in their undisturbed quiet.

Thoroughness in Study.

BY J. A. BROADUS, D. D.

Knowledge is nowhere to be regarded as an end, but only as a means: first, a means of discipline; secondly, a means of influence, and throughout incidentally a means of enjoyment. After all that is said upon this point, few youthful students half understand its importance. Even professional studies, which are often treated like learning a trade, should be so pursued as to develop and discipline one's mental powers. For pray remember that not only development is needed, and symmetrical development of all our faculties, but also discipline. A man must learn to fix his mind upon a subject, and hold it there at will. The general who has to organize and discipline an army of recruits, so that he can send them forth to marshalled conflict whenever his trumpet sounds, and make them stand in line of battle till he bids them advance as conquerors or retreat in good order, presents but a faint illustration of the task every student ought to perform with his own faculties. Teachers and text books may help, kind words from friends and secret dreams of ambition may stimulate, but the student must himself do the work of self-development and self-discipline. There is difference in advantage, and we cannot be thankful enough if we possess them in a high degree, but every man is self-educated.

The student who is to amount to much must be capable of subordinating the present to the future. He must know how "to scorn delights, and live laborious days." The importance of will in study is perhaps

scarcely appreciated. Regular tasks appointed by recognized authority, and shared with nobly emulous comrades, give extremely valuable assistance. Often in later life, when compelled to make some difficult acquisition or investigation, one feels lonely, and pines for the help of a teacher, or at least a single fellow student. But it is utterly fatal to be merely passive, doing only what is required, and only because it is required, or stirred simply by passing emulation; the student must bring to bear a determined will. You can understand a thing far more quickly and more thoroughly, if you are really determined to understand it. You can remember far more readily and accurately, what you distinctly intended to remember when it was first acquired. And nowhere in practical life is there greater need than the student has of unconquerable perseverance.

A Thankful Heart.

We should always have a thankful heart because it is well pleasing to our Heavenly Father. Once upon a time, so all stories commence, at the dinner table, in the cabin of an English steamboat, there sat a comely young man, who thought he displayed his own importance by abusing everything placed before him. A clergyman present remonstrated with him, but in vain. Ever on deck he continued his complaints of the ill-cooked, unsavory fare, until the clergyman, thoroughly disgusted, turned away, and walking toward the steerage, noticed an old man in his home-spun, and well-worn shepherd's plaid, crouching behind the paddle-box where he thought himself unobserved. He took from his pocket a piece of dry bread and cheese, and laying them down before him, reverently took off his blue bonnet, his thin white hairs streaming in the wind, clasped his hands together and blessed God for his mercy. In the great Giver's hands lie gifts of many kinds, and to the scientist's delectation of this world's fare we oftentimes see added that richer boon—a grateful heart.—Sel.

This, That, and The Other.

—We count that a poor fireplace which sends all its heat up the chimney, and throws none out into the room. But around a glowing hearth people love to gather. An open fire is almost a "means of grace" to the children of a family in making home so attractive that they will not just after some other place of evening resort. What is true of the house is also true of the heart. A cold, cheerless religion attracts nobody and wins no converts. One of the thousand strong arguments in favor of the religion of Jesus Christ is that it has a perennial glow in it. It is warm with the warmth of Divine love; it kindles with what the Bible calls "the joy of the Lord."—T. L. Cuyler, D. D.

—"Going to church is like going shopping; you generally get what you go for—no more, no less. A woman will go into a store where there is a hundred thousand dollars' worth of goods, buy a paper of pins, and walk out. That was all she came for. You get about what you come to church for."—Sam Jones.

—"The Moravians cannot marry without consent of the elders of their church, and in some cases the bridegroom has been chosen for the bride. They seldom marry outside the community, and their engagements are nearly as solemn as the marriage. The weddings are very simple, the sister wearing but a black dress with a white lace handkerchief, and her pretty cap with its pale pink ribbon, which is changed afterward for a pale blue ribbon when the ceremony is finished.

—"The results of the Jones and Small meetings, so far as least as conversions are concerned, were very meagre. The statement that 2,000 were converted is very wide of the mark. One hundred would be a very liberal estimate. If the same amount of time and money had been used for the churches in direct labor for souls, the result would have been, in my judgment, very much greater. When will the churches learn to depend upon the Holy Spirit's blessing upon the regular method of church work, and, in humble reliance on this Spirit, go forth, by personal effort, to win souls?—Cor. of Standard.

—Rev. Dr. Lorimer recently bore strong testimony against card-playing, saying that he regarded its influence as ruinous and that he believed that two thirds of the gamblers of Chicago were raised in Christian families.

—"When Christ is within us, sorrow is a time of revelation. It is like the cloud that crowned the summit of the holy mountain into which Moses climbed, and by which he was hidden so long from the eyes of the people. While, folded in the clouds, he was looking upon God's face. Sorrow's cloud hides the world, and wraps the wandering one in thick darkness; but in the darkness, Christ himself unveils the splendor and glory of his face.—Rev. J. R. Miller, D. D.