

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME I.

Published Weekly by The Machine Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XXXVIII.

VOL. II.

SAINT JOHN, N. B., WEDNESDAY, JANUARY 20, 1886.

NO. 3

—Press on the canvass for subscribers. This is the best month to add new names to our lists.

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.

OUR SERIAL begins this week. It is enough to say that it is by Pansy, and is her latest and one of her best. We advise all, old and young, to begin to read it.

**THE MORMONS.**—A class of great excitement exists at Salt Lake City. The Edmonds law against polygamy is being enforced, and the saints do not take it kindly that they are treated as criminals for indulging in the luxury of having an indefinite number of wives. They said it hurt their consciences to be restrained in the matter of wives, as a plurality of wives was a part of their religion; but the law turned its deaf ear to this plea, and they failed to get people to sympathize with them in the persecutions which they termed persecutions. Some time since they concocted a scheme for retaliation which was worthy of themselves. They imported abandoned women, furnished rooms for them, had a secret place of espionage, sent notes to one and another of the Gentiles to call, on one pretense or another, and entered their names on a black list of frequenters of the place. These were brought up before the Mormon local officials and, of course, condemned. But appeal was made to the higher United States courts, and the whole conspiracy has come out, and the attempt has failed. Not long since U. S. Marshal Collins, who has been bold to do his duty, was set upon by a couple of Mormons, and in self defense, shot down one of them. Knowing that if the Mormon authorities should get hold of him he could expect no mercy, he fled for his life to the U. S. officers and gave himself up to them, and was hurried to Fort Douglas, which commands the city. A great mob collected and rushed against the Fort, demanding Collins. The commander refused to give him up. The situation appeared so threatening that troops were hurried up to overawe the turbulent saints. The Gentile inhabitants feel insecure as it is. The latest reports are that the Mormons are selling off property, of which they own an immense amount, to raise money to influence the House of Representatives, which is a poor compliment to that honorable body.

**WORK TO DO.**—In a communication from a brother this week, there is reference made to some who think there is nothing left to be done, in a certain place, because so many have been gathered into the church. We presume these brethren, spoke in a qualified way. Still, it is to be feared that many regard the work of ingathering as the only work of importance. The truth is, this is only the beginning of real work. We do not sit down and fold our hands in spring, as soon as the tender plants are set out. They need to be cultivated and cared for, or they will never have a profitable growth, or bear fruit. So of these young converts; they are to be trained up to the altar; men and women and great trust bearers unto God. If they are left, as soon as they are born into the new life, they will become diseased and weakly, and may become a curse rather than a blessing to any but themselves. The Lord, help all our churches to care for those already saved, as well as for the lost. If all that are brought into the churches were cared for, and they were led to make the most of themselves for God and men, there would be no trouble about ingathering. It would take place all the time. Yes, Bro. Howe will have plenty to do, and so will all the brethren. The Lord has thrown a multitude of spiritual babes upon their hands. May they care for them.

**DR. NEWMAN'S REQUEST.**—We call attention to Dr. Newman's request in another column. The history of a denomination—its struggles, its inception and progress of its enterprises, its growth in membership, the expansion of its ideas, and the record of the Lord's doings—is of the greatest interest and importance. The materials for history, like wine, grow better as they grow older. If we could gather up what is treasured up in the memories of some of our older people, what a mine of wealth it would be! There is a feeling of sadness when we consider that we are

losing, as the years go by, what would add spirit and glow to the records of the past. At least let us gather up, at Acadia and McFadden Hall, what remains of documents.

**HISTORY OF THE LORD'S WORK AT ACADIA.**—The promise made in our prospectus is not forgotten. A plan to collect the facts already adopted, and has been placed in efficient hands. In due time, the stores of word impressions of past seasons of special grace at Acadia, which are treasured up in many minds and hearts, will be drawn upon. It takes time; but we are sure, if this history can be written truly and well, it will be most interesting for the present, and most stimulating and instructive for the time to come.

**SUBSCRIBERS, ATTENTION!** The most of our subscribers begin with January. Only a little over a week remains of the thirty days in which these can take advantage of the reduced price of \$1.50. After thirty days from the time of subscribing or renewing, the price is \$2.00. Kindly pay up at once and save 50 cents.

**HONORING THE CHURCH.**—What strange ideas some people have of church membership. They seem to think they do a church a great honor by becoming a member. This delusion is fostered, no doubt, by the competition of churches for members; and by over anxiety on the part of pastors and churches to have people's names on the church books. The man or woman, however, who does not deem himself or herself honored by admission to a church, has a very low idea of the place it has in the esteem of him who is his head. The church is the body of Christ; it is composed of those whom he loves; it embraces the large proportion of the excellent of the earth; it is engaged in the highest and noblest work. A man may well esteem it better to be permitted a place in the humblest band of believers, than to be admitted into the circle of earthly royalty.

**SABBATH OBSERVANCE.**—Some time since a report went the rounds of the papers, and we unfortunately copied it, that Mrs. Cleveland had gone on a fishing excursion on the Sabbath. It was afterwards found to be untrue. He is now desirous of securing the observance of the Sabbath, and has released some of the messengers in the post office on that day. This speaks well for him.

**DISSATISFACTION** with your present attainments is a guarantee of future progress.—*Becham.*  
Perhaps it is too strong to say it is a guarantee, it is a necessary condition of progress, at least there are some people to whom dissatisfaction becomes chronic, and it loses its stimulating effects. Many Christians are dissatisfied all their lives, and yet never bestir themselves to get into a higher state. Some are content that their defects and sins cause dissatisfaction, and regard this as a kind of sacrifice for them, and accept this feeling as an end and not a means to a higher life. No one, at least, can make progress who is satisfied with the present attainment. Here is one of the practical objections to the entire sanctification doctrines. It is liable to act as a spiritual sedative.

**ENTERPRISE** and energy slowly ascend the stairs of success while luck goes up in an elevator.

Yes, but luck commonly comes down in the elevator in which he goes up, while enterprise and success go up to stay.

**THE WORK OF THE HOME MISSION BOARD** of the Baptist Convention of the South has been much blessed, as the following summary shows:  
Churches and stations supplied, 590; sermons and addresses, 6,724; baptisms, 1,340; received by letter, 825; total additions to mission churches, 2,165; religious visits, 7,331; pages of tracts distributed, 64,000; churches organized, 26; meeting houses built or building, 14.

During the first quarter of the year, baptisms by our missionaries were over 1,100, and additions by letter more than 500, thus showing an increase of nearly 4,000 members in the past six months.

**CHANGES IN THE PLAN** enable the society to return to the first method of distribution, which will be a comfort to teachers. All cards of the same date will hereafter be sent together, instead of in sets with a cover and a rubber band; and they will be mailed every month, instead of quarterly. If there are four Sundays in a given month, there will be four lots of each date; if five Sundays, there will be five lots.

**ANOTHER IMPORTANT CHANGE.** The price has been reduced to three cents for each quarter, or twelve cents a year. Orders must always be accompanied with the cash, and must be for an even quarter of the year, beginning January, April, July, or October.

If you have not heretofore used these instructive, beautiful, and marvellously cheap lessons, please give them a trial. We furnish them in divisions of five, as 5, 10, 15, etc. We cannot furnish them otherwise. Baptist Book Room, Halifax.

Dependence on God, Prayer, and the Use of Means.

Whence does it arise, that people so generally suppose that if we depend on the blessing of God alone for a favor, and pray for it, we are of necessity precluded from using any human instrumentality or natural means for obtaining it? and, on the other hand, if we do really use all lawful and proper means, or any means, for obtaining the blessing we seek, that we cannot, in that case, be depending on God alone for it?

The fact is, whoever expects to obtain all needful blessings for either soul or body, while he lingers in the willful or careless neglect of the means that God has commanded him to use, will find himself sadly disappointed. Trusting in God implies obeying God; and so, when we are "anxious for nothing, but in every thing" that takes in potatoes and fish—by prayer and supplication make your requests known unto God, we are just doing what he tells us to do. "Work as though everything depended on ourselves, and at the same time pray and trust in God as though we could do nothing at all" is the proper course.

Cromwell's charge to his soldiers is often quoted as though he meant nothing, when he told them, to "trust in God, but mind and keep your powder dry." But if I read my Bible aright, this is just the advice Moses and David and Paul would have given had they been in Cromwell's place. Take the case of David going to meet the giant. Did anyone ever doubt that he trusted in "the Lord God of the armies of Israel" to give him the victory? But in the whole transaction I see nothing that implies any carelessness about means, but everything that looks the other way. "If divines who deny the use of all proper means, when we trust alone in the living God, had seen the young and ruddy stripling quietly putting off Saul's armor, because it didn't fit him, and because he knew nothing of how to use it, they would have exclaimed, 'O, ho! Why my dear fellow, I thought you were going to trust in the Lord? Why, the wonder will be all the more striking if you take arms you cannot wield. Indeed, you should take no arms at all.' "Nay," he would have said, "I am not called on to do a rash or presumptuous thing, and, by the terms of the challenge, I am at liberty to choose my own weapons, and here is one I know how to use." "Ah, well, but what in the world are you doing down there, bustling among those pikes that have been railed and rubbed by the rushing torrent?" "Well, you see, I have learned by experience that a smooth stone will go to the mark more correctly than one that is rough and jagged, which is liable to be whirled off its course by the action of the air." "But what do you want of five? Take a single stone, if you are really trusting in God, surely you only need one stone." "But that again would be a very stupid, rash act. Whether I need them or not remains to be seen. But God has given me a little common sense, and certainly he has not forbidden me to use it." "Then why not take a dozen, fill your bag?" "That would well be the height of folly. Don't know well that if I have not hit him after five attempts, it will be all over with me."

Now, I never read or heard of any wise man blaming David for using his common sense in the case, and never heard a hint that he could not have trusted in God, because—to use the phrase of modern warfare—he "kept his powder dry." But what an outcry is raised against him for "playing the mad-man" at the Philistine court! At the court of Achish, he used means—the wisest and best that could be devised under the circumstances of the case, and in fact did the only thing that could be done, and which none but one of the wisest and bravest of men, in my humble opinion, would have thought of, or could have carried out successfully. It takes a very wise man successfully to play the fool. Were one of our generals or missionaries to make his escape from a band of enemies or assassins, by such an adroit maneuver, we would give him great credit for address and presence of mind, and we would, also, we felt right—join heartily with him in the language of Psalm 34, David's outburst of praise and thanksgiving for this signal deliverance in such a time of utter helplessness. "I sought the Lord, and he heard me." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The Lord helps those who help themselves." This is a true proverb, and expresses an important Scriptural truth, though it is not Scripture. But there is another truth equally precious if not more so: "God helps those who cannot help themselves," and this can be expressed in the exact words of Scripture, "He will hear the needy when he cries, the poor also, and them that hath no keeper." "When the poor and the needy seek water and there is none, and their tongues fall for thirst, I the Lord will hear them, and I the Lord of Israel will not forsake them." Let us bear

the conclusion of the whole matter. "Be ye not slothful in business, fervent in Spirit, serving the Lord." Use all proper and lawful means, when such can be used for obtaining all needed good, both temporal and spiritual, but look beyond all means for the blessing, even to the God of all grace. And then, when there is no means to be used, or when they all fail, fall not to trust, believe, and pray.

Hansport, N. S., December 5th, 1885.

Demolishing the Bible.

The Bible is a book which has been reprinted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as it is the other, and when upset, it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time, entirely demolishing the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire "has passed into history," and not respectable history either; but his old printing press, it is said, has been used to print the word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drainer's grave in 1809, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of every different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report that more than 765,000,000 Bibles, Testaments, and portions of Scripture, with sixty new translations, have been distributed by Bible societies since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it still shows signs of considerable life. I have heard of many traveling around the country expounding this book, and showing up "the mistakes of Moses," at fifty shillings a night. It is easy work to abuse Moses at fifty shillings a night, especially as Moses is dead and cannot talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." Why? Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. James and James withstood Moses, and, it is said, found a grave in the Red Sea, Korah, Dathan, and Abiram tried it, and went down so deep that they have not got back yet. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

Headquarters.

It is told as one of the "funny" incidents of the war that two half-drunken soldiers met in the salter's tent, which was really a drinking saloon. After mutually treating they inquired of each other's division, one belonging to the Army of the Potomac, the other to the Army of the Cumberland. While again drinking to the success of these two armies there came in the chaplain, and presuming he came on an errand similar to theirs, one asked his army, thinking to drink to its success also. "I belong to the Army of the Lord," was the prompt reply. "Don't you think you've got a good way off from headquarters when you're in here?" was the hiccoughed response.

While we perceive and smile at the humor of the anecdote, we recognize the fact that struck the bewildered consciousness of even this drunken man, that there are places so evidently in the "enemy's country" that a true soldier will not be found there, and other places so doubtful in character that it tells against his fealty to his commander in chief to be seen in them, implying the sad, terrible truth that the inconsistencies of Christians often tell wonderfully against their profession, and keep uncounted numbers out of the ranks, preventing recruiting and enlisting under the banner of King Emmanuel.

When we think of it, it seems incredible that any soul after once it has heard and accepted the call for recruits and started forward in the ranks under such a Leader

as is cure, with a bold front to the foe, should be overcome by sloth, by cowardice, by the perils of the way or want of faith in his Major General, and fall to the rear.

Far from headquarters! Too far to hear the reveille, the morning call to duty; far from the sound of the bugle's note of warning, the trumpet's call to fray; too far to see, and by the seeing catch the inspiration of that banner floating over headquarters, "which is love."

Near to headquarters! To the timid soul, shrinking from the battle's shock, how much it means to know that close at hand is his Leader who has charge of the abundant armory, and from its unending supply is handing out to all who will receive girdles of truth, the breast-plates of righteousness, and shields of faith, giving to each the helmet of salvation, and the sword of the Spirit. Life has many ways where our Leader cannot follow us; we must follow him, and we have safety only when near to headquarters.—*M. H. Jaguth in Christian Weekly.*

New Sense of Commons.

The returns for the new House of Commons as given by the recently published "Popular Guide to the House of Commons," are as follow. Out of the population of thirty-five millions, about one-sixth part form the electorate. Of these, 4,290,639 voted, being about three-fourths of the whole number on the register. The highest voting was in the English counties, where it was eighty-one per cent, and the lowest in Ireland, where it was fifty-seven per cent. The aggregate Liberal vote was, 2,156,952; Conservative vote, 1,934,316; parallel vote, 299,784. Another estimate gives—Liberals and Independents, 2,372,363; Conservatives, 1,936,381; Nationalists, 296,444. The various progressive ideas abroad in the community, are thus represented:—The supporters of Local Option are 315, nearly one-half the whole House against twenty or twenty-four brewers and distillers. Two hundred and seventy-six members have pledged to vote for female suffrage. The cause of purity has 237 devoted supporters, who will seek the absolute repeal of the Contagious Diseases Act. For an Affirmation Bill, 195 have promised their vote. For Municipal Reform, only 106 have promised, possibly because more were not asked. The avowed friends of Disestablishment are 167, but this in no sense represents the strength of the movement. The People's League for the Abolition of the House of Lords count on eighty pledged friends returned to Parliament. The followers of Romanism rejoice that, at the late General Election, there were returned no fewer than eighty-three Roman Catholic members of Parliament, whereas they were only sixty in the late Parliament.—*Freeman.*

**THE SOUTHERN BAPTIST MISSION** in Mexico is making grand progress. Rev. W. D. Powell, the missionary, writes to the Index: "God is about to give us two men of ability. One is a Presbyterian and the other a Methodist minister. They have been preaching for several years, and seem to have been converted to our views by reading the Scriptures. The Methodist said his interest began in reading some tracts against the Baptists. The arguments produced did not satisfy him, but, on the contrary, caused him to doubt the doctrines of his own church. Neither of them is within 300 miles of a Baptist church. One is personally known to me. They are both men of fine reputation. I think they are sound in their faith. I have recently held two gracious meetings. Baptized sixteen, and several others approved for baptism. Have baptized fifty-two since I was in Augusta. This is the grandest mission field on earth."

**MR. SPURGEON TO MR. STEAD.**—The following is from a letter written to Mr. Stead by Mr. Spurgeon, at Christmas: "Rest assured that your motive and real have secured for you the high esteem of all lovers of purity. Whenever observations are made upon the mode of your operations, they only imply that you are liable to error like all your fellows; but when your self-sacrificing spirit is thought of it is with glowing admiration. You cast yourself into the abyss to rescue and to preserve innocent children, and you are had in honour among the honourable. At the same time as you made hideous crime seem but innocuous, and threatened to remove some of the screens which give immunity to vice, you are thoroughly hated among those to whom life means but a lie. You can rejoice that you have thus a double homage paid you, for contempt and hate are the obsequies which inquiry renders to the vanquisher. Be of good cheer. In your retirement you will be able to buckle on your armor with supreme care, and stand up for the future fray in which we shall see you the equally stalwart and still more skilful champion. I wish joy to your heart and power to your arm.—Yours very heartily, C. H. Spurgeon.—*News, December 24th.*

**HOW MANY OLD SUBSCRIBERS** will send us in a new name this week?

This, that, and The Other.

"Poke a question right into his mouth," was the recipe for stopping the disorder of a boy in a Sunday-school class, given by the superintendent of a colored school, at a recent county meeting of superintendents in Connecticut. And the correspondent who reports the incident adds: "What better way could be found? Most of the disorder in Sunday schools is the mere expression of youthful vivacity unemployable. It can best be stopped by giving the wide-awake boy something to do."

The word "santering," which suggests such delightful pleasures, was brought into being, according to some philologists, by the poorest of the poor, "idle people who roved about the country, in the Middle Ages, and asked charity, under pretence of going a la Sainte Terre," to the Holy Land, till all the children exclaimed, "There goes a Sainte Terrier," a santener, a Holy-Lander.—*Boston Globe.*

"A man who writes an immortal but immortal book" says Dr. Cheever, "may be tracked into eternity by a procession of lost souls from every generation, every one to be a witness against him at the Judgment, to show to him and the universe the immeasurable dreadfulness of his iniquity."  
—Little Alice, not three years old, came running into the room where her mother was sewing, and throwing her little head into her mother's lap, said "Mamma, I don't want God everywhere, I don't want God every-where." Her mamma suspected that she had been in some mischief; so she went into the other room, and found the little girl had been doing "wrong," had been disobedient. Is it not true that disobedient children, whether large or small ones, do not like to have God every-where? Dear children, may we all ever remember that "Thou God seest me."—*Christian at Work.*

A few days ago a Presbyterian minister said to Dr. A. B. Woodfin: "Now, that you have gotten into your new parsonage right on the water's edge, I shall be afraid to visit you, lest you should put me under against my will." Dr. Woodfin replied: "Come along, brother; Baptists don't put them under in that way. We leave it to others to baptize without the knowledge or consent of the subject."

"As the blending of all rays makes the only clear light, so the blending of all the faculties, logical, moral and spiritual, makes the only clear vision of the soul. The highest Christian consciousness is a real tower of refuge from assailing doubts, and not a cloud castle."—*Dr. Ludlow.*

Our Saviour taught many things in parables, and we cannot get beyond the parable, any more in reverent, wordless appreciation, any more than we can condense by chemical process the beauty of a flower into a glowing globe."—*Dr. Ludlow.*

"I like Christ's work so well, I do not care how long I live to do it, nor how soon I die, that I may know and serve him better."

Rev. Hugh Stowell Brown tells of a minister in England, who, after a pastoral service of four years, received from his people a testimonial of \$2,500 "on condition that he go away and not come back again."

Canon Farrar told the New York ministers that in his "Eternal Hope" he was not heretical, because St. Gregory of Nyssa went farther than he does. If St. Gregory is an authority for faith, how does he justify himself in falling short of an agreement with St. Gregory? If not, how does St. Gregory's opinion vindicate his orthodoxy?—*Watchman.*

**WANTED—HAYSTACKS.**—Seventy-five years ago several students of Williams College used to go out behind a haystack in the vicinity and pray for mission. And they prayed to such good purpose that the outcome was the inauguration in this country of the Foreign Mission movement. There is need—the most urgent need—of a haystack in close proximity to the College of the present day and to the churches as well.—*Wanted—Haystacks.*

**ENGLISH BAPTIST STATISTICS.**—We give the anniversary of statistics about to be published in the *Baptist Handbook* for this year. It appears that in England, Wales, Scotland, and Ireland we have 2,713 churches, 3,634 chapels, with 1,180,884 sittings (approximately); 315,939 church members; 49,442 Sunday-school teachers; 472,736 scholars; 1,893 pastors; and 4,603 local preachers. Compared with last year's figures we find increase as follows:—Churches, 14; sittings, 20,797; members, 2,474; teachers, 728; scholars, 5,896; local preachers, 498. Decrease—chapels, 256; pastors, 15. In reference to the apparent decrease in the number of chapels, it ought to be observed that some churches previously returned "Cottage Meetings," and that the best, and allowance should be made for that fact. It should also be remembered that the term "pastors" here signifies "pastors in charge." The seemingly large increase in the number of "local preachers" is probably due to the substitution of that term for "evangelists" in the statistical columns.—*Freeman.*