

# Messenger and Visitor.

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The "Messenger and Visitor" from this time to the end of 1885, for one dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

The COMMENCEMENT EXERCISES at New- ton and Crozer Theological Seminaries have been held, and several of the Colleges in the United States have also had their anniversaries. The reports are very encouraging, showing that the desire for education is becoming stronger and the money devoted to the work increasing. Female education is gaining in popularity. The faith of the people in Christian education is growing. All this has its lesson for us in these provinces. It shows the strength of the cause we have at heart, the power of our principles. While the reports of a single year may not in every case be so favorable as we could wish, we may be assured that our strength lies in the beneficent character of our work, its high motive and the sure recognition and success awaiting genuine effort.

But this success cannot be reached without much effort and sacrifice. So good a work as Christian education cannot be carried forward to any great degree by playing at the business. Somebody must do close honest thinking and earnest praying, and large numbers must cordially unite their strength if the results are to be great. Those who flee at the approach of difficulty should ask themselves whether they really believed in the cause or were only attracted by something local and incidental.

—BEHOLD NOW IS THE DAY OF SALVATION.— How often our time is described as one of advanced thought, of scientific discovery, of progress, &c. But what a poor description of our age. The wonderful thing about our day is that it is the day of salvation! It is the day when God is redeeming men by thousands from the power of sin; when He is controlling and enlightening the nations in the interests of Messiah's kingdom. To think of our time and suppose we have described it by calling it a day of progress in science, is to fall in discerning the real wonder of all, that it is a day of grace and mercy.

—SOME REFORMERS can see a fly on a barn door farther than most people— but cannot, for the life of them, see the door." So it is often with those who see the faults of Christians. Men can see these faults so easily. It may be that these faults are small in comparison with the general character of the Christian, but the fly can be seen while the door is not. If we set ourselves as much to discover the good as to mark the evil, shall we not often see the work of God in these "living epistles" where now we find only human infirmity and hopeless depravity.

So while no apology can be offered for the frequent offences of those prominent in the Christian church if we look upon the general standing of our religion, we shall see these "spots in our flesh" as small in relation to the large number of those who have a good report through faith.

—I AM AFRAID some of you will be lost because you think it so easy to be saved." —Rev. S. B. Kempton.

A reasonable fear. So many seem to think they can be saved at any time, and so attend to everything else first. They do not seek first the kingdom of God and His righteousness.

—REV. DR. CALDWELL has resigned the presidency of Vassar College, N. Y., which he has held for seven years. Dr. Boardman, of Philadelphia, and President Strong, of Rochester, are mentioned in connection with the office.

There seems to be in the United States more than the usual scarcity of men able to fill with success the leading places as Pastors, Professors and Executive Officers of Societies. The work grows beyond the powers of present laborers so the necessity is ever present of prayer for men of God. The young men who are preparing for work may be sure the places will be ready for them and all the power they can gain will be demanded of them for service. And the more power they gain the greater will be the demand for them.

—DR. MACLEARK, of Manchester, Eng., whose sermons are often given to our readers, has declined the offer of a Professorship and will remain in the pastorate.

—REV. DR. EDWARD JUDSON, of New York has gone to visit the missions in Africa. The Congo work will be examined and information gained for the better prosecution of missionary effort.

—THE "BAPTIST WEEKLY" commends the action of the Toronto Baptist College in providing employment for its students and thus solving the beneficiary question.

the lists of our paper, since the present management assumed control, unless an order has been received so to do. We make this statement to remove misunderstanding.

—IT WAS THE HOPE of Dr. Hodges that Princeton Seminary had never discovered "one new idea in theology." From one point of view this is good. The truths of the Bible are quite enough. What we need, is that the truths be applied to men's lives. New ideas that come only from human thought and not distinctly from Gospel doctrine. But when men boast that they teach and preach the old truths, we must enquire whether they are preaching the old truth as they have apprehended it, or simply the truth as previous thinkers have expressed it.

The preacher is to translate the truths of revelation into the thought of his own time. To do this he must think with his time and for it. It will not do to simply preach the religious thinking of a former generation. The truth must come not simply over a man, as it does over the printing press, but through the mind and heart of the speaker. To secure this, continuous faithful independent study must be given to the Word of God and to the struggling souls to whom the message is sent. So will the truth seem ever new to the preacher and have power with men.

—WAS A LARGELY SORT of ministers and laymen meet, and spend many days in a place without quickening the devotion of the Church or awakening a sinner, there is something wrong in the men or in their methods of doing things. —Southern paper.

This statement brings before us the responsibility of those who stand our positions and their annual meetings. If we go up to them without caring for the divine blessing, without any sense of duty while there, with no regard for our religious influence upon the homes where we are entertained, we shall not leave much strengthening power. In these homes are unconverted young people who watch the course of the Christian visitors who are there on religious work; the church receiving the association receives the delegates as messengers of Christ. How important then that those persons should feel the holy influence of earnest souls controlled by Christ's spirit and seeking the unconverted. Do any of us go to these meetings feeling it will be a nice trip and we shall make pleasant acquaintances, and hear good preaching and speaking? We trust not. That would be very unworthy such a gathering of the disciples where Jesus will be.

But do we go up with hearts anxious for spiritual blessings on ourselves and others, expecting to meet our Lord and hoping to tell others of Him? Do we carry some message in our souls, the utterance of which may add to the general profit or, are we waiting for some one to start a discussion and give us a chance of dissenting or having a little talk that shall mean nothing in particular?

Mrs. Prentiss, author of "Stepping Heavenward," a very helpful book, expresses the wish that no one might come near her without getting some help from Jesus, some knowledge of Christ, some quickening of faith by the brief meeting, and that she might meet no one without having her own devotion strengthened. When the leaders of our churches meet so freely in such sacred fellowship may there not be much gain to each and especially to the kind friends who entertain the delegates? At least the danger of leaving no good influence is enough to make us say if thy presence go not with us carry us not up hence.

Will not the churches that appoint delegates, pray that these brethren may be able to do good while absent and returning take some of the encouragement they have received into the churches they represented?

—THE LADIES' BAZAAR, in aid of the Seminary in St. John, was held Thursday to Saturday of last week. Much labor was performed by those engaged in it, and we trust they secured a generous patronage.

—PUBLIC OPINION.—A few days ago the Boston City Council fired Rev. Dr. Gordon, pastor of Clarendon Baptist Church, for preaching on the Common. But there has been such an expression of public opinion that the Council have yielded so far as to give permits for religious services in that beautiful park, and Dr. Gordon preached again. So influential is public sentiment in countries where the people govern themselves. We have only to continue the work of informing the people about Jesus and they will see that His messenger shall not want for a hearing. The religion of Christ commends itself to the consciences of men.

—OUR READERS have noticed something of the difficulties that the executive committee of the American Baptist Missionary Union is experiencing in connection with the method of appropriation pursued by the affiliated Women's Societies. It is very satisfactory to know that the constitution of the Women's Baptist Missionary Union of the Maritime Provinces aims to secure

us from any such complications. The constitution provides that the Union shall "choose from the annual estimates of the missionaries, as endorsed by the Foreign Missionary Board," its objects of support. Moreover, while the work of our Women's Missionary Union is primarily for the evangelization of heathen women, the Union has left itself free to "aid the Foreign Missionary Board in the prosecution of mission work in any way that may seem to itself desirable." Whatever opinions we may have as to the principle underlying the question of Ladies Aids, we think our sisters are fortunate in having secured both the inspiration arising from a choice of objects of support and at the same time the security and safety guaranteed in the approval and endorsement of the Foreign Mission Board.

### Accuracy of Thought Necessary to Effective Speech.

BY DR. SILAS ALWARD.

Our age is an age of wondrous activity. And the more active the age, the more given to speech. Amid this eternal flux of verbosity there is so Carlyle to enter his solemn protest. Men there are, who upon the shortest notices can deliver six hours speeches on trivial subjects, and stranger still there are those who are willing to be victimized by listening to this interminable twaddle. Is the age of public never to cease, and the reign of silence and thought never to be inaugurated? On the contrary speech is on the increase. The great desideratum is effective speech. Not to speak of those whose mission is at the Bar, on the Platform and in the Pulpit, Parliamentary speech is the greatest infliction, and the most grievous to be borne. In the bewildering mass how few of such efforts are worth the reading. The British Parliament sits over six months in the year, and how many of the hundreds of speeches annually delivered will be read? One or two of Gladstone's and Bright's, and the list is complete.

Of the deluge of speeches poured forth in our Dominion Parliament, who would not consider it time worse than wasted to read a title of them? What harsher judgment could the law inflict than the reading verbatim of the Dominion Hansard, or the debates in extenso on the Franchise Bill? Why do we disregard these modern effusions and seek among the speeches of thousands of years ago for models of excellence and purity? The cause is not far to seek. The ancients thought deeply and consequently spoke effectively. If one has thoroughly mastered his subject and become completely saturated by it, there is directness and force in his speech, which gives it weight. Superficial speech, which at the best is but ephemeral, is the outcome of superficial thought. Compact speech, the outcome of solid thought, has a momentum that carries all before it, producing its effect wherever and whenever uttered. Victor Hugo has well said:—"Truths are found only in the depth of thought." Truth is alone efficacious, whether written or spoken. But truth must be sought in thought. Bright, the great master of modern oratory, seldom speaks over an hour, and never except after the most painstaking preparation. He weighs most carefully every thought and elaborates most deliberately every sentence, and his winged words go direct to the hearts of his hearers. Gladstone's polished diction flows on like the sweeping river, which apparently could go on forever, and yet, when the wondrously musical voice has ceased, the charm is broken—the spell gone.

Intensity of thought, too, imparts intensity of feeling, and this helps to make speech effective. How can one feel deeply, unless his thoughts have been aroused into action by continuous thought? Sometimes a single sentence, every word of which is weighed with thought, has been sentiriling through a million hearts and aroused into action great masses of men. These great sayings, thrown off apparently at random, are not the superficial coinage of superficial thinkers. Our age is characterized by too little thought. We read too much. Books are too abundant. We skim over hastily written articles on all sorts of subjects and assimilate but little of even such questionable mental pabulum. There is a dissipation in reading, which is quite as injurious to mental strength, as over-indulgence in drink is to the physical system. We read and read, and do not stop to think. In fact to keep abreast the literature of the day absorbs all our leisure time and consequently having but little time for thought, we never arrive at the stature of full grown men and women. It was a great saying of a great mind,—"I fear the man of one book." Why is the man of one book such a force in the world? Simply because the subject has mastered him. It absorbs all his being. He is determined to know nothing—among men save his darling theme. The great Apostle to the Gentiles, this became the effective moral force he was in the spiritual world.

It was not less the intensity of his thought than his lofty subject that has made his speech rank among the grandest models of excellence of which any literature can boast. Would you make your speech attractive, cultivate the art of its greatest master, action, action, action. Would you make it effective, cultivate thought, thought, thought.

### Temper.

Our first duty with temper is wisely to control it. It is not an unbecoming thing with persons of fierce and violent temper, to hear both themselves and their friends apologize for them. "Poor fellow! it is said he has such a terrible temper," as if it were some natural heritage and calamity, an accident over which the man could not be expected to exercise control, a thing more to be pitied than to be blamed. Men set up a strangely lenient code of morals about bad temper. Men who would be most properly indignant if you suspected them of untruth or dishonesty, will quietly say, "I know I have a bad temper," as complacently as if they were really revealing one of their hidden virtues. Now no man will seek to control his temper unless he feels strong that it is his duty to hold it in sway for Christ's sake, and that uncontrolled temper is a most serious sin in God's sight. If we brand evil temper as a sin, to be removed by God's grace, and as a weakness and disgrace to ourselves, we shall then take the first step towards true self-control.

Some people think it virtuous to say they have no temper. They scarcely realize in their love for sweetness and amiability, that the glory of man is royal warm-heartedness, not the passivity of the fish. Sweet amiability which is too weak for temper, will prefer peace to righteousness, and out of such indifference and wrong may come to be permitted. To be without temper is to be a moral shut-out, making life a game, in which the motto "Fudge!" and enjoyment anyhow the pursuit. Courage and manhood cannot live in such a nature. False peace is bought to-day, to be heavily mortgaged tomorrow, with moral bankruptcy as the sure sequel. In many a home, if the first neglect or wrong had been kindly and wisely dealt with, and not passed over by peace talks, a career of ruin might have been stopped, and many weary with sorrow, been bright with love. When a great and generous heart sees weakness injured, and expresses wholesome anger, it makes us feel safe to know there are such men. No feature of Christ's character is more beautiful and solemn than his power of righteous indignation. Christ lives with men in life's battle, while Buddha only dreams. Christ is the Master of Life, and is never mastered by it. Temper controlled—not either wearing the dress of a false patience or resignation, much less killed—is the Christian idea.—The Quaker.

### Amusements.

One of the most perplexing questions for parents to determine is how they may provide such amusements for their children as will be healthful without the danger of dissipation. When the roller-riding rink was first suggested, it was thought by many that it promised the largest amount of exercise with the least exposure to anything hurtful. Experience is, however, leading to a different conclusion. This species of amusement is in the large cities becoming a "craze," and the New York press, both religious and secular, is taking strong ground against it. Papers like the Tribune and Sun pronounce it in the strongest terms, and state that its disastrous effects both physical and moral, are already perceptible. Pastors of churches complain that the young people are drawn away from the week-night services, and in many cases their interest in religion is completely lost, and they are forming associations very grievous to their parents. What is true of this particular amusement is equally true of all others which admit of the promiscuous and free association of young people, without the oversight of their guardians or parents. That the young people of our towns and cities must and will have exercise and amusement of some kind all will admit but parents cannot be too careful in the selection of such as shall offer the most promise to the preservation of health and morals. There is need of more careful supervision than is generally practiced. Too much freedom is more dangerous than undue restraint, yet neither is necessary. It is probable that the danger lies mostly in young people being allowed to go about too much by themselves without the presence of those of mature years to direct them, when they are too young to detect the artifices of those who design their ruin, or the dangerous tendencies of practices which they are solicited to engage in. The best antidote that we can suggest is that parents occupy themselves more in making home itself attractive and devoid themselves more to the entertainment of their children at home

instead of leaving them to their own inventions or to the suggestion of unsafe counsellors, and that until they are old enough and well enough acquainted with the outside world to be able to defend themselves against its seductions, that parents accompany their children when they allow them to visit public places of amusement. With this outside world our young people must ultimately become more or less acquainted, and it is well that this acquaintance begin under such an espionage as will, as far as possible, ensure a correct and safe appreciation of the elements of which it is composed.—Sel.

### Knowing Each Other In Heaven.

Many years ago, when we were practicing law, a good old Baptist brother, who had been our client in several suits, entered our office, having ridden on horseback six miles from his home. His countenance showed deep concern, and we were at once anxious to know the cause. He very soon explained his trouble. He said that his wife and himself had engaged in an argument before rising from their bed, whether they should know each other when they reached heaven. The argument was continued with warmth, and some anger, until breakfast was announced, when it was agreed as a settlement of the question, that he should ride to town and submit the controversy to our decision, and both would abide by it. We at once said to the good brother that the main question was whether either of them would ever get to heaven, as it appeared, by his own showing, that he and his wife had been quarrelling nearly all the morning, but that, if they would amend their ways so as to reach the good world, we would guarantee that their reception and treatment should be satisfactory in every particular. He replied that our view was right, and one that had not occurred to them, and that he would return home and tell his wife our decision.—Selected.

### Is Christianity Declining?

Rev. Dr. C. H. Parkhurst in the July number of the North American Review discusses the question Is Christianity declining? He concludes that it is not, at least in the United States. There are some of his statistical reasons: In 1800, taking the whole country through, there was one evangelical communicant to every 143 inhabitants; in 1850, one to every 64; in 1870, one to every 54, and in 1880, one to every 5. In 1810 Bishop Meade of Virginia wrote "that in every educated man he met he expected to find a sceptic if not an avowed infidel." In the early history of Bowdoin college only one student was a professing Christian. In 1830 according to returns obtained from American colleges 26 per cent. were professing Christians; in 1850, 38 per cent; in 1865, 46 per cent, and in 1880 over 50 per cent. Within the past 40 years the Young Men's Christian Associations have spread throughout the civilized world. American Sunday schools which numbered only half a million pupils in 1830, increased to six millions and a half by 1880. Home and foreign missions began in America in the second decade of the century with a contribution in one year of \$200,000; in the years since down to 1880, \$129,000,000 was raised.

Other evidences that Christianity is not declining are found by Dr. Parkhurst in the improved tone of morals. The church history of 150 years ago shows that the chief causes of discipline were unchastity and drunkenness. Instances are cited where from 50 gallons of wine, to one barrel of wine and two barrels of cider were consumed by the mourners at the funeral of a minister. Writing of a period 100 years ago a writer in Blackwood's Magazine says, "It was an age when delicate young women of the best blood and the best manners in the land talked with a coarseness which editors of the nineteenth century can represent only by asterisks." All of which goes to raise the presumption that the former times were not better but worse than the present, and that Christianity is not declining in the world.—The.

### Fastings for the Hungry.

When I am cast down and depressed, when God withdraws His face, and I lose all joyful evidence of acceptance with Him, there is always one verse that comforts and cheers me. It is this: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Christ has said it, we hungry ones are blessed. It is dreadful to be hungry at all; it undoes us for life's duties and brings unnumbered ills. But to hunger for righteousness and thirst for holiness and nearness to God, brings with it a blessing.

The yearning for conformity to His holy will, the earnest desire to choose the Kingdom of God and His righteousness are evidence that we are His children, even if we have lost all peace in believing.

Whether rejoicing in hope of eternal life, or "discouraged because of the way," let us set our affections on things above; let us pray for more of this hungering and thirsting after holiness of heart and life, and be like little children homelike for our Father's presence. Would that the blessedness of the pure in heart might also be ours. Pure, not in life only, but in heart. Who, alas, can claim that blessing? Every thought of sin leaves a stain; every unholy imagination darkens the purity of the soul. One has said that sinful thoughts are as bad as the very deeds. If that be true how awful are our lives. Who, alas, always keeps his thoughts on purest themes? Who thinks in the heat of passion that "whoever hateth his brother is a murderer"? We should guard our hearts, for out of them are the issues of life. Not only should we let no impure words escape our lips, but we should shut all thoughts of sin, remembering each one leaves its stain upon the soul. When troubled by sinful thoughts, and unprofitable imaginations, resort to prayer. I have ever found it a blessed relief, a holy comfort. There is nothing too small, there is nothing too great, to tell our Father. He knoweth our frames; He remembereth we are dust; He considereth our trouble, and soon, very soon, shall those that hunger now eat of the fruit of the tree that grow by the side of the river of life. We shall see the King in, his beauty and be satisfied.

"He never yet forgot at need,  
The soul that trusted Him indeed."  
Chula, Va. B. B. Meade.

### Timorous.

Among the characters who figure in John Bunyan's matchless allegory is Timorous, whom, in the appropriate company of Mis-trust, Christian met at the top of the hill Difficulty. "Now when he was got up to the top of the hill there came two men running amain—the name of the one was Timorous and the name of the other Mis-trust." Christian said, "Sir, what's the matter? You run the wrong way." Timorous answered that they were going to the city of Zion, and had got up that difficult place; but, said he, "the farther we go the more danger we meet with; wherefore we turned and are going back again."

"Yes," said Mis-trust, "for just before us lies a couple of lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us to pieces." "Then," said Christian, "you make me afraid; but whether shall I fly to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the Celestial City I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death and life everlasting beyond it. I will yet go forward." So Mis-trust and Timorous ran down the hill, and Christian went on his way.

Christian, as we know, saw the lions; they were really there, as Mis-trust had said, but they were chained, and Christian passed them unharmed. Perhaps Timorous would have done so too if he had not had Mis-trust for a companion. But then he might not have been Timorous at all. The man who is tormented by mis-trust in the spiritual life is very apt to be scared by the lions which the trusting man passes safely.

### The Necessity of Prayer.

The first sign of spiritual life, prayer, is also the means of maintaining it. Man can as well live physically without breathing as spiritually without praying. There is a class of animals—the whale family—neither fish nor sealion, that inhabit the deep. It is their home, they never leave it for the shore; yet, though swimming beneath its waves and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live, and move and have their being. And sometimes like what is imposed on them by a physical necessity the Christian has to do by a spiritual one. It is by ever and anon ascending up to God by rising through prayer into a loftier, purer region for supplies of divine grace that he maintains his spiritual life. Prevent these animals from rising to the surface and they die for want of breath; prevent him from rising to God and he dies for want of prayer. Let me breathe, says a man gasping, or else I die. Let me pray, says a Christian, or else I die.—Guthrie.

A pretty anecdote, not without its touch of pathos, is going the rounds of the French press respecting the Princess of Wales. A French lady said to her one day, "Your Royal Highness speaks English, French and German equally well." "Yes," replied the Princess, "but I always think in Danish," upon which the London News says: "In this kind we shall never lose her for not having forgotten her own country or her father's house."