

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 5, 1887.

NO 40.

VACANT.—Nearly one-fifth of all the congregations of the Presbyterians of the United States are without pastors.

DON'T BE DISCOURAGED.—The missionaries of the Baptist Missionary Union of the United States baptized, last year, 9,842 converts. That is 778 per month, 25 a day, one each hour. Yet this mission had a smaller beginning than that of the Baptists of the Maritime Provinces.

ON VACATION.—The editor of the MESSENGER AND VISITOR expects to be away in the United States for three or four weeks. He has arranged that all matters pertaining to the paper be attended to, during his absence. There may, however, be some delay in attending to correspondence, &c., and this, we hope, may be excused. We know the subscribers to the MESSENGER AND VISITOR will be glad to have us attempt to take a little rest.

A CRITICISM.—The *Christian Guardian*, the organ of the Methodists of Ontario and Quebec, referring to Mr. McMaster's bequest, says:—"Mr. McMaster's liberality was mainly confined to his own church. Though we do not begrudge our Baptist brethren the advantages they have received from Mr. McMaster's wealth and liberality, yet we think it would have been more creditable to him if he had shown a broader sympathy with benevolent enterprises outside his own religious communion."

The question occurs to us whether the *Guardian* would have made this criticism had Mr. McMaster been a Methodist, and had he mainly confined his liberality to his own church.

NOT PREPARED FOR UNION.—The Free Baptist Conference of Nova Scotia has just been held. The question of Union with the Baptists of the Maritime provinces was discussed, and the following adopted, twenty-five for, and twenty-one against, "that in the opinion of this Conference it would not be wise to seek, at this time, organic union with the Baptist brethren." The reason agreed upon for declining to unite with us was "the need of emphasizing certain doctrines represented by their denomination," and the fear that the union would interfere with their liberty of doing so. If there is not sufficient agreement between them and us to make union possible without the surrender of liberty to declare the whole counsel of God as either interpret it, certainly let us stay apart.

THE QUARTERLY MEETING.—The Quarterly Meeting at Penfield was of more than ordinary spiritual interest. Pastor Ingram had been assisted by Bro. Wallace in some special services, for a few days before the Quarterly Meeting began, and there was a deep solemnity resting upon the people. The sermons by Brethren Todd and Hunt were very appropriate and helpful to the interest. The after social meetings were very impressive. There is quite a number of enquirers. Several brethren remained over on Thursday to assist Bro. Ingram; and it is hoped that others besides those reported last week will be gathered into the church. Bro. Wallace goes to Weldford, to help on the good work there.

The platform meeting on Wednesday evening must be very helpful to our general denominational work.

STILL GOING ON.—Reference has been made, several times, in the MESSENGER AND VISITOR to the progress of the Mission of the Southern Baptists in Mexico. In a late number of the *Western Recorder*, Bro. W. D. Powell gives an account of the baptism of fifty-nine, at one time, at San Rafael. The sacred rite was performed in a marble baptistry in the court of the hacienda, in sight of the mountains peaks all around. The people came in crowds from many miles away, and were most solemnly organized. The new converts were then introduced into a church. Two days later, fifteen more were immersed, and later, seven more, making eighty-one in all. No wonder the missionary calls the day he baptized the fifty-nine the happiest in his life.

GREAT GUILT.—REBIS.—Our brother of the *Witness* is too old a bird to be caught in the snare of our questions. He acknowledges that our view is not as stated by him in a previous issue. He does not think us such a bad people, after all, any more than we think Presbyterians the worst people in the world. Let us all love each other sincerely, stand up for the truth fearlessly, respect each other's convictions and try, and do as much as we can for our Master. We know the time is coming when the minds of all Christians shall be purged from the idea that the church is for regenerate and unregenerate, and we shall do our best service for the church and the world by seeking to baptize that day. But we should like our brother to answer our questions. Ought he not to try, in the hope he might convert us to the view that dead sinners have a rightful place in the body of Christ?

LARGE REQUESTS FOR EDUCATION.—In one copy of the *National Baptist*, there are notices of the following donations to colleges, &c.: Twelve men, \$250,000 for

Washington University, St. Louis; Anonymous offer of \$30,000, Trinity College, Hartford; Hon. A. T. Soule, \$50,000, Presbyterian College in Kansas; Hon. W. L. Gilbert, \$400,000 to endow a Ladies' College at Winsted, Conn.; Dr. H. D. Cogswell, \$1,250,000 for a Polytechnic Institution in San Francisco. Week by week large donations and bequests are being made for education. This shows that the rich business men see in educational institutions one of the best investments for their wealth. It means, also, that educational institutions generally are to be raised to a higher grade, and that those which are to live and stand the competition, must be well equipped. The lesson is plain for us. Let us raise the \$50,000 Jubilee Offering, and be prepared to raise another \$50,000 before many years.

SACRIFICE.—The following from the *Missionary Magazine*, shows that religion has not lost its power to lead men to self-sacrifice:

"Brother Powloff writes of a long journey he took along the Don river. A part of the time he was accompanied by a brother who is the son of a millowner; but when he made known his intention of joining the Baptists, his father drove him away, with his wife and child, and threatened to disinherit him. But nothing daunted, the man began to preach the gospel; and during the two years he has gathered thirty-two baptized believers about him. Brother Powloff visited the father, together with his brother; but the father treated his son as a stranger, and rebuked brother Powloff severely for having disturbed the peace of his family. The church felt greatly blessed by the visit of Mr. Bodeker, an evangelist, and of brother Kargel. Some were convinced that they ought to give more, and resolved to give the tenth to the Lord, which improves the finances of the church very much."

HOW IT WORKS.—The pastor of one of our churches which has introduced the plan for systematic work, tells us it is having a most excellent effect upon his people. In a prayer meeting, recently, many of the members acknowledged the good it had done them. Some said they had had no idea that there was so much work to be done, until they had seen it mapped out in the plan. It had opened to them a broader range of duties. Others declared they had never had such an idea of personal and individual responsibility as had come to them since definite work had been given them to do. With this deepening of their sense of responsibility had come a consciousness of the need of greater consecration and of the help of the spirit of God. This is leading them to cast themselves upon the divine help, and is proving a tonic to the whole life. The pastor feels that he can no more surely and firmly build up the church and lead sinners to Christ than by pushing systematic work in his church. Brother pastors, do you not wish to have the spiritual life of your people deepened and the church fitted for the most effective work in saving souls and engaged in it? Will you not try it among your people? Send for plans.

A REMARKABLE DOCUMENT.—One of the most remarkable incidents in connection with the prohibition movement is the following address to the voters of Tennessee, which was signed by about four hundred of the convicts in the State penitentiary at Nashville:

To the Voters of the State of Tennessee:
We, the inmates of the State penitentiary, knowing by observation, and convinced by undeniable facts, that liquor is the cause of all the misery we endure, of all the hardships and privations we are subject to, and that dependent upon us do hereby most earnestly ask that the voters of this great State may seriously consider the question before them, and give their aid in word and deed to the cause of prohibition.
We do not say that every prisoner in the State is a habitual drunkard. We do not claim that every criminal act was perpetrated under the influence of whiskey; but we fearlessly assert that three-fourths confined in these walls can trace their downfall directly or indirectly to that cause.
Wearing the garb of disgrace, being dishonored and counted unworthy to mingle with the people of our State, we yet have the same devotion to our mothers, the same affection for our sisters; and for their sake, and for the sake of our children, we appeal to you to unite as one man, and free the State from a curse created by the hands of men, disesteemed by the law of God.
Rev. W. N. Udey, chaplain of the penitentiary, certifies that the appeal "was drawn up and signed in this exact form by the prisoners themselves, without any dictation as to form or matter upon my part, or the part of any other man outside of the roll of convicts themselves."

It was our privilege once, in the course of a severely contested temperance campaign, to circulate a petition in the interest of the temperance movement. There was little trouble to get the victims of the rum habit to sign it. In most cases they were eager to do so. It was the respectable moderate drinker who did not believe himself in danger and who wished to have the means of gratifying a well-earned appetite, even though others go to the dogs, that refused to help except prohibition.

Soul-Winning.
CIRCULAR LETTER OF THE EASTERN N. S. ASSOCIATION.

The prophet Ezekiel speaking by the Spirit would make the people hear God say, "All souls are mine," and then follows up that statement immediately with the startling assertion, "the soul that sinneth, it shall die." Almost before the listening soul can recover itself from the shock given it by Ezekiel's words, to define its position or to retrace as to what it thinks that position is, Paul delivers his message in his own emphatic manner, "By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." And now the soul is appalled at the revelation and seeing no way of escape, sends up a despairing cry for a helper. In answer he hears the voice of Him whom he soon learns to call "his beloved," as He cometh leaping upon the mountains—"of the world's sin"—and who, looking heavenward, says, "Lo, I come to die for you; and looking out toward the despairing one, says, "I am come that ye may have life." This is the gospel "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." If we ask, "to whom then were they imputed?" the answer is quick and decisive, "the Lord hath laid on Him the iniquity of us all," and further, "that Christ died for our sin, according to the Scriptures; and that he was buried and rose again the third day."

Now as those who profess to have accepted life through the living one, and have believed in Christ as our sin-bearer, and our pattern for the coming days of earthly service, what is our position?

Christ says to those who have been blessed by his life and saved by his death, "Ye are my witnesses." Paul, knowing the divine will, and accepting the divine commission, says, "Now then we are ambassadors for Christ," and then raising his voice to reach the whole unregenerate host, exclaims, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. In view of this, we very easily conclude that there is but one open way before a Christian's face in which his spiritual life may find its unfolding.

He has been saved; he now must seek, tremblingly it may be, yet always prayerfully and earnestly, to bring another soul to his Saviour, and then another, until he is called to the higher service. This is the ideal set forth in the teaching of Christ, and in the ministry of his apostles. Peter, the Galilean fisherman, is converted, and then sent out to fish for souls among the sin-stricken multitude. Saul, on the Damascus road, sees Jesus, and immediately starts out to point others to the Lamb of God. Bunyan, learning the lesson of reliance on the atoning sacrifice alone for salvation, passes his days teaching others that only by the death of Christ can man have life, only by His righteousness can man be pure.

We do not keep this ideal before us as we should. Too seldom do we hear from our pulpits the anguished cry of the watchman warning sinners of the avenger of blood, and directing them to the city of refuge. Too large an extent do we assume the position of receivers, and regard the gospel as simply a feeding place for ourselves, forgetting that it is our duty to be carrying it out to others, and our privilege to obtain our own rest by the way.

Our Saviour's life pre-eminently sets forth from this ideal. Follow him where you will—at the Samaritan well, through the thickly peopled valleys, or on the lonely hill-tops, it was always his meat and his drink to be doing his Father's will.

In one of his inimitable discourses on the life of Christ, Spurgeon gives an illustration to help us understand Christ's enthusiasm in winning souls, and to help us understand our position as soul-winners. He tells us of the chamois hunter, who quits his hard couch at day-break and climbs the mountains. He watches from the first grey light for the creature which is the object of his pursuit. Ask him how it is when he returns late in the evening that he has had nothing to eat all the day long. He answers, "I never thought of it. I saw a chamois on a distant crag and I hastened after it. I leaped the ravines, I climbed the steep faces of the rocks, I sprang down again; I was almost on my prey, but it was gone. I crept up within range again, holding my breath. I felt the scent of me should alarm the watchful chamois. It was not until I began to lift the game to my shoulder that I thought of that I had neither eaten nor drunk that day."

We can, in a measure, enter into the enthusiasm of the hunter. Can we enter into the enthusiasm of our Master as he seeks for souls, to such an extent that we shall drop all self and enter with all our energy into the seeking for souls as well? Let us not forget that we are sent of God. Each redeemed one is sent forth by his

Redeemer, and if this be so, we shall be like the greater Sent One of whom we read: "He shall not strive, nor cry, nor cause his voice to be heard in the streets," but at the same time, "he shall not fail, nor be discouraged."
"Say not ye," like the tardy ones, "There are yet four months and then cometh harvest." Just now is the opportunity the Master gives you in a ripe harvest field. Just now we may all find joyful satisfaction in divine things as we spend ourselves for Christ.

Best of all, in the toil and heat, struggling perhaps against rebuff from aggressive sinners, and against indifference in careless ones, and struggling against our own weak hearts, we may anticipate the reward. We are told that "He that reapeth receiveth wages," and we are also told that the sower, even though he sowed in tears, shall reap in joy, and beyond the sowing and the reaping there lies a glorious future when the end shall come; "when Jesus shall come to gladden the souls of his busy stewards. Then shall we sit down together at the Lamb's Supper, and shall ascribe praise and glory and honor to him who hath 'redeemed us by his blood,' and made us 'kings and priests in his presence forever.'"
M. B. SHAW.
Cow Bay, Aug 20, '87.

While He Talked With Us by the Way.

It was a wonderful experience which the two disciples had that day. Their hearts were filled with sweet, mysterious delight. Their emotions were so strange that it seemed as if their hearts were on fire. Of such exaltation John the Beloved knew something on Patmos, Paul tasted it when caught up into the third heaven. Triumphantly Elijah was swept upward to the fullness of such joys in the chariot of fire.

This experience did not come to these two disciples in the temple, or in any synagogue, or upper room, or sacred garden, or holy mountain, but "by the way," as they went about some ordinary business of life.

Sometimes we get the idea that, if we escape from the cares of life without great loss of grace, we are particularly fortunate. For our rich, uplifting experiences we look only to the sanctuary or the closet. This is an error. We may enter upon our homely duties, our perplexing cares, our arduous toils, in such a spirit that through them all Jesus will walk with us, opening to us the scriptures, and causing our hearts to glow with spiritual fire.

And this we should do. Our busy hours are the perilous hours. Our greatest dangers do not come when we are engaged in worship or prayer, for then, if we are sincere, our spiritual powers are alert; nor when we enter upon some duty, the hardship of which makes us feel the nails and suffering of the cross; nor when enduring some stupendous grief, or loss, or persecution, for in such crucial hours we trustfully throw ourselves into the arms of our Saviour, who bears us tenderly and safely through floods and flames. Our perils come in the care-hours, when we busy ourselves with life, and are tempted to neglect the great refuge and deliverer.

There is a fable of a lion who made a feast, to which he invited every kind of beast, swine amongst the rest. At the banquet the costliest and most delicious viands were bountifully provided, and all were invited to partake according to their pleasure. But the swine were dissatisfied, and asked that some brewer's grains might be set before them. They could be content with nothing but swine's food. Their seem to be many in the world who have the nature of the unclean beast of the fable. And unless the children of God have a care, their taste will be degraded to the low plane of these unclean creatures; and while they will still look for dainty morsels in the home of God, and at private devotion, when they are "by the way" they will content themselves with wretched swine's food. What poor gossip, what silly, if not law stories, what ungodly jests, what ill-natured words, are often the food of those who might have, if they would, even while in the way, the precious and nourishing viands of God's word.

Luther says, "The devil and temptations also do give occasion unto us somewhat to learn and understand the scriptures by experience and practice." He says again, "When I find myself in temptation, then I quickly lay hold and fasten on some text in the Bible." What an excellent habit! The Bible is not a book to be meditated upon in closets, but to be lived out in the hum and hurry of our lives. Christ is not a crucifix, to be kept in a sacred niche, whither we can resort on our return from our journey or conflict, but a living, brave, wise friend, who will walk with us in the way, open to us the scriptures in the heart of conflict, and make our hearts strong and brave with spiritual energy and fire. Christ is not a picture to hang with

lifeless, unchanging features, upon the walls of memory, but a power in us, working through us, encompassing us on every hand; a Person, a Power, of unexampled love and grace, who is our Rock, our Joy, our All in all. This truth recognized and lived, will cause that our hearts shall burn within us, as He talks with us, and opens to us the scriptures, not in the sanctuary only, but "by the way" as well.
O. C. S. WALLACE,
Lawrence, Mass. Sept. 23rd.

Roman Catholic Missions.

Too much is often made of the self-denial and devotion of Roman Catholic missionaries, as an indication of the probable success of their work because of it. Many of them are undoubtedly very self-denying, but the falsehood of the system which they teach is against them. It is better to have the truth on one's side than to have any number of admirable personal traits. The *Edinburgh Review* says,—
"The devotion of the Roman Catholic missionaries is unsurpassed, and possibly unequalled. They give up everything—home, country, family—to spend their lives among their barbarian flocks. They ask nothing from their converts, and live as poorly as they. It is not easy to explain why they are so much less successful than the Protestants, yet it is certain that it is so."

"A Roman Catholic mission was tried in the New Hebrides, and failed. Another was tried in New Britain, and that also failed. It was the same in the Ellice group. In every one of the places named, the Protestants have succeeded. Even in Samoa and Tonga, where the natural disposition of the natives would seem to incline them irresistibly to stately and ornate ceremonies, the Catholic Christians are but a fraction of those that belong to the other sects. The French clergy, proscribed in France, are petted by the government of the Republic in Oceania. A French man-of-war is actually placed at the disposal of the French Roman Catholic bishop, to carry him through his diocese, and the same is done for him from Leyku to Sava."—*Missionary Magazine*.

Literary Notes.

We have received from the publishers, W. Drysdale & Co., the life of Dr. Cramp by Dr. T. A. Higgins. It is a handsome volume of nearly 400 pages. The fact that it is a life of Dr. Cramp must be enough to determine hundreds of our people to secure it at once. The price is \$1.50.

The *Homiletic Review* for October is quite equal in ability and interest to any number of the year, and that is saying a good deal. There are excellent papers on "How Can the Pulpit Best Counteract the Influence of Modern Skepticism?" Psychology for Preachers, Representative Preachers, Cherubim of Scripture, Etymology as an Aid to the Preacher, "Man Created as a Living Soul," Dr. A. T. Pierson's "Gems" and "Missionary Field" are, as always, rich and valuable. The sermons, exceptionally able, are by such preachers as Drs. Mullensiefen of Germany, E. S. Storrs, Howard Crosby, Henry J. Vandye, Jr., Thomas Rambani and Rev. C. H. Spurgeon of London. The Prayer-Meeting Service is up to the mark. Homiletics, Pastoral Theology and the Study Table add their full quota of wisdom and experience, while the Miscellaneous Section is brimful of interest. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

CLOSET PRAYER.—There is nothing that interests you that is too little to confide to your God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and secure of a kindly hearing, you may tell your Father who is in secret of little things that worry and vex you and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind, that there is no duty, however little, which we can do without God's grace; and no temptation, however small, which we can resist without God's grace.—A. K. H. Boyd.

SELF-DENIAL.—Christ died to save us, but his death will not avail for us unless we also learn the lesson of self-denial and suffering for others. We are apt to look at Christ as our exemplar in goodness, but to forget that we are especially called to follow him in suffering. We expect the crown, but forget that it must be reached through the cross. "If we suffer, we shall reign with him; if we deny him, he also will deny us."—*Cambridge Presbyterian*.

This, That, and the Other.

—A well-founded faith is better than an ill-founded joy.

—Of the 122,000,000 women in India, only about 200,000 can read and write.

—Though true repentance be never too late, yet late repentance is seldom true.—*Brooks*.

—Dr. J. L. Lodge says, sharply enough "Public opinion, is the longest-eared ass that ever went braying down the ages."

—The darkest hour in the history of any young man is when he sits down to study how to get money without earning it.—*Horace Greeley*.

—In every temptation to sin, we should hear a still voice saying "It was sin that crucified your Lord, including such a sin as you are now tempted to commit."

—I like a straight theology that is like a telescope, so that I can not only see through it, but when I put it to my eye it will bring heaven right down to me.—*Sam Jones*.

—A few months ago a New York publisher shipped to Japan 50,000 American school-books; this is the yearly average of shipments. Dr. Hepburn writes that English is now, by edict, made the court language of the empire, and that the records of the laws of Japan are now made, authoritatively, in English.

—James Boileau characterized the Jesuits as men who "lengthened the Creed and shortened the Decalogue." We have men now-a-days who to abolish the Decalogue first abolish the Creed.—*Index*.

—The Telugus of southeastern India are reputed to be the handsomest people in India. Their language is, in many respects, like the Italian, and the people resemble the Italians in many other respects.

—Little Tommy Ray quarrelled with his sister, and would not kiss and be friends. His aunt said, "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I ticklerly noticed it was to your brother, not sister!"

—Rev. Dr. Joseph Parker, of London, is a very able man, and his words are usually weighty; but to one who hears him for the first time, the potherosity of his egotism is the sublimest thing in the arctic; so that a correspondent of the *Canadian Baptist*, listening to the noted preacher, is reminded of the man of whom Lowell tells, who was "of such weight that his shadow, falling upon a boy, killed him."

—The total number of churches in Japan is now 193, and of this sixty-four are self-supporting. The additions during 1886 were 4,263, and the present membership is 14,815. There are also 4,805 scholars, in the various schools, and 169 are pursuing the study of theology. The total contributions for the year were \$26,866. The increase in 1886 was 3,107 members and \$2,721 in contributions. There have also been 426 baptized during the month of January, 1887.

—A Disciple preacher says to us: "The main intent of Mr. Campbell, as it should be of all who accept his views, was the union of God's people upon one general basis, and the healing of all the divisions and discords of the warring sects. I believe that the Disciples are bringing the sects nearer together." That reminds us of the old peanut woman, who said that she lost money every pint she sold, but that she made it pay by selling so many pints. How can a Christian union be effected by adding one more to the sects?—*Rel. Herald*.

—Preaching recently in Carrs Lane chapel, Birmingham, where the sainted John Arkel James so long ministered, the Rev. Mark Guy Pearce said: "The most powerful work on the evidence of Christianity was from five to six feet of humanity living the Christlike life. Society was saved from ruin by Christlike men and women here and there, often in the most obscure positions. Let them remember that all Christians must be, cannot help being, 'witnesses.' Every Christian, as one had 'well said, was 'a Bible or a libel'—a witness for Christ, or a false witness against Christ."

—How HE WAS CONTINUED.—The following is the way in which a Southern colonel and a colored church member are represented as discussing the question of the wood stealing:

Colonel—"Why did you steal my wood?"
Negro—"Steal yer wood! W'y, sah, I naber stole er stick er wood from yer in my life. Look heah, colonel, I'er member in good standing o' de church, an' yer is layin' yersef 'nighly liable when yer come 'cusin' me er stealin' yer wood. Yer oughter be spiciner er ole person like is."

"I don't suspect you, Sandy. I know that you are the thief, for I saw you stealing my wood."

"Saw me, did yer? Oh, w'al, ef yer saw me, it's all right. Didn't know hv' some o' dese bean niggers had come erous' tallin' lies on me."