

Messenger and Visitor.

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RENEW! RENEW!

The time for renewal of subscription for the MESSENGER and VISITOR has come to the most of our subscribers. Would all whose subscription expired Jan. 1st kindly renew at once and get the advantage of the reduced rate.

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We wish to warn those who desire to discontinue the paper that all arrears must be paid at the rate of \$2.00 per year. We cannot accept the advance rate of \$1.50 from those who intend to drop the paper, if any are in straitened circumstances, let them get the pastor to write in their behalf, and they will find that every consideration will be shown them.

The \$400,000 required to secure the \$600,000 offered by Mr. Rockefeller have not yet been secured. About \$300,000 of it has been pledged in Chicago; but the rest of the rest has done little or nothing. The offer will expire in June. President Harrison nominated Gen. Morgan Commissioner of Indian Affairs. He has begun to work a general system of free schools among the red men, and has dismissed incompetent teachers, some Catholics among the rest. For this, and because this system will make it impossible to continue to get their quarters of all government grants to education of Indians, the Romish hierarchy is using its best endeavors to prevent the confirming of his nomination by the Senate. A Methodist minister, Thomas A. Joiner, still a British subject, though laboring in the United States for about forty years, was set upon by a band of whites, who shot at and wounded himself and wife because he would not cease in his efforts to uplift the Negroes in a section of North Carolina. Getting no redress from the local authorities, he has put his case in the hands of the British ambassador.

THE PRE-MILLENNIAL VIEW.—Many Christians overburden themselves for the conversion of others when they are responsible only for a faithful presentation of Christ. Christianity as a whole is straining at the conversion of the heathen world—a hopeless task—instead of publishing the gospel for a witness to all nations, which is a possible task, and speedily possible. When this human part is performed, the divine will begin and the millennium will follow.

The above is from an article in the *Watchman* of Jan. 2, by W. M. Lisle, of Providence. It states the pre-millennial idea of the purpose of the preaching of the gospel. This is not to convert the world; but only as a witness to prepare the way for Christ's coming, when the conversion of the heathen will be accomplished by divine power. In other words, the gospel as now preached is only the human side of the work of saving the world, and was not intended to be the medium of divine power for the conversion of the heathen generally. The divine power to this end is not to accompany this preaching of the gospel; but the preaching must be all finished before the all-sufficient divine power is ministered by the returning Saviour. In this is our chief objection to the pre-millennial theory. It is its utter want of faith in the gospel as proclaimed in the present dispensation that makes the doctrine dangerous and paralyzing, so far as any other purpose is concerned than its proclamation as a witness. The above is also another substantiation of the statement which Bro. Creed questions.

JUST BEFORE YOU ARE GENERAL.—This statement is often heard as a reason why people should not be expected to give to the Lord's work. They must pay their honest bills before they can give to any benevolent object. This assumes that people do not owe God anything, and that therefore nothing need be given to him until all debts are paid. Men have a right to what is owed them; but God has no right to what we have because we owe Him nothing. Now, who will dare say that they do not owe God anything? Is not all the energy, talent, power a man has, by which he accumulates property, the gift of God? Are not all things we possess from God? How can man, therefore, pre-assume that he need only give to God when all

other claims are satisfied? Has He no right to our money? Was the old Israelite excused from his tithes until he had paid off all his debts? Nay, God's portion came first, not last. Is not this right to-day? Is not God's claim first, and ought it not to be first met? Then there are those who have large properties over and above the balance of debt. They may ever be in debt because they ever keep adding field to field, and property to property, faster than they can pay cash for them? Some of these urge a debt of this kind as a reason why they should give nothing to God. To shelter one's self behind an excuse of this kind will not do with an all-seeing, heart-searching God. Better let all be so fired with love to God that the question shall be—how much may I give, and not how little.

ASKING AND RECEIVING.—This privilege, as represented in scripture, is all but boundless. "What ye will" is one expression of its limitations. "Ask and ye shall receive." If any of you lack wisdom let him ask of God, and it shall be given him," marks the extent of the promise to persons of all classes, and for all time. In these passages we have also the certainty of the answer to prayer to the extent of the petition. In the last passage quoted we have a specified blessing promised. Yet it will be a misleading adventure for us to pray and claim, or expect, an answer according to the above named passages if we overlook or ignore the conditions, named or implied, upon which the blessings promised shall come to us. "If ye abide in me, and my words abide in you," may be regarded as expressing a condition or principle upon which God invariably answers the prayers of men. It is quite easy for us to understand how the Lord by His providence follows with His blessing the skillful labor of the husbandman. We find pleasure in considering the harmony of labor with the sunshine and the shower and the full harvest. In this we see the divine and human in concordant effort accomplishing the most desirable purposes—the divine always above the human, answering along well-established lines, the desires and labors of the human toiler. Nor can we see that there is any other way of farming successfully. Then as possessions have in themselves no independent value, it may be seen that human efforts along the lines of divine appointments, with prayer for divine assistance and co-operation, will give a moral and elevating moulding, which will prepare the laborer to appreciate, as he would not otherwise do, the results of his toil. And in rightly valuing these, his possessions, he will be led to a right expenditure of them, while the thoughtless, profane and prayerless toiler will surely miss all these rich advantages. So it may be that in these plain facts we may catch a glimpse of the divine philosophy of asking and receiving the rich spiritual blessings of wisdom and grace, of which Jehovah himself is the grand and inexhaustible fountain.

WHY THE DIFFERENCE?—The child does not go to the day school to be amused, but to be taught. He is expected to learn the lessons assigned him. If he prove indolent, and refuse to study, the parents come to the aid of the teacher by their authority. If they misbehave and disturb the school, the parents are not slow to teach their children, by punishment if need be, that conduct of this kind cannot be allowed. Wise parents, also, have a sharp eye upon the progress their children are making in their studies, and see to it that the lessons assigned for home study are learned. This is all most excellent. How, however, does the action of parents compare with that outlined above, in reference to the behavior of their children in Sabbath-school, and to their progress in the studies they there pursue? Are the children not, too often, sent to be out of the way or to be amused, and not for the sake of the instruction it is hoped they may receive? How many parents take pains to see that their children learn the lessons assigned them for the week? If they refuse to try to acquire themselves well, or if they are unruly and are disturbers of the school, how many use their authority to learn to teach them that this conduct must not continue? How many have a supervision over the studies of the children pursued in the Sabbath-school? Are there not some who allow their children to remain at home, if they think the school dull, or even to get their Sabbath training upon the streets or roads? We fear that too few enquire into the conduct of their children in Sabbath-school. Why is this? Is the knowledge of the Bible of less importance than of the books studied in the day-schools? Or are

parents less concerned about the knowledge which makes wise unto salvation, than of that which is helpful to temporal success? We entreat parents to be no longer careless about this matter. Children may, by misbehaving in Sabbath-school, contract habits of irreverence and insubordination which will be their bane all through life. Have a care for your children in the Sabbath-school. They are having their golden opportunity to become acquainted with God's Word. Help the teachers. See that your children prepare their lesson. Study it with them. Impress upon them as a law that must not be broken, that they must not be irreverent and unmanly well engaged in the study of God's word. If parents do not wish to have their children endangered, in the very place where they should receive their most powerful bent in the right direction, they had better give serious attention to this matter.

WHAT ARE WE READING?—It is the boast of our day that we have very superior educational advantages. And really this may be so. It ought to be so, inasmuch as all the factors of such a condition are abundant. The truth is that higher education is within the reach of the poorest of our young men and women, if they but determine to pursue it. A few among the many of our youths are availing themselves of these opportunities. Their attainments are respectable—in a few instances superior. All this is a subject for the encouragement of those who are toilers in these departments of usefulness. Enough is being accomplished to convince those who are generously donating for the support of education, that their investments, in this benevolent way, are wise. They may well be satisfied with the valuable returns accruing, without being assured that the general progress now made in intellectual culture is very far in advance of former times. There are some things observable in the society of the present day which demand the most thoughtful consideration. There are evidently influences, peculiar to our times, at work which portend a dark future for our fair land. Prominent among these evil omens is the fact that a majority of the young men and women of this day are not fond of good solid reading matter. It is to be feared that by very many even of the more cultured classes, the demand for books of a light trashy nature is far in excess of the more useful and valuable. If this taste is gratified superior educational advantages will avail but little in the demands and struggles of coming time. While our educational endeavors and expenditures are for the purpose of producing a coming generation of great ability, this habit, if allowed to prevail, will destroy the usefulness of thousands of our young men and women. If in the matter of reading we compare the former with the present generation, we of the present time may not be flattered. Many of our mothers and fathers could some forty years ago, sit by the hour and read such works as Bunyan's and Boston's and Fuller's and the Bible, without note or comment, and explain their contents to their households, as but few parents can now, or care now to do. As in secular pursuits the trend of the present time is to speculation, instead of patient persevering industry, as the better way to wealth; so in intellectual and religious culture, the popular demand is for entertainment and leisure—some royal road—"instead of the old beaten path of patient prayerful toiling. This demand has called into the market a literature, both secular and religious, that cannot be read without staying either intellectual or religious progress and prosperity.

Letter from Ottawa.

About a year ago I wrote you that the Rev. Mr. McDiarmid had resigned his charge of the First Baptist church in this city, to take effect on the first of May. After Mr. McD. left them, the church was pastorless for six months, and during all that time was anxiously looking for a successor to the one whose departure was so generally regretted, and praying that the right man might be sent to fill his place. The church has good reason to feel that their hopes have been fully realized, and that God has answered their earnest prayers. The Rev. G. M. W. Carey, formerly of St. John, and so well and favorably known throughout the Maritime Provinces, in response to a most hearty and unanimous call, assumed the pastorate of the church on the first of November last; and judging from the two months that have just elapsed, his relationship with the church and the whole congregation promises to be most satisfactory and

happy. It would be idle for me to attempt to inform you that Mr. Carey is in the highest sense a pulpit orator, for his reputation in this regard is known far beyond the territorial limit of our patrons; but there are other characteristics quite as requisite for the faithful pastor to possess, which, perhaps, are not quite so generally known, but which have in the short space of two months been learned, and learned by heart, by the people among whom he has recently come to abide as their shepherd. The prayer-meeting, the Sunday-school, the sick room, the house of mourning, the dwelling of the poor, the little struggling mission, the social circle, all these and other witnesses can testify to the Rev. Mr. Carey's zeal, self-sacrifice and devotion in and to the cause of the Master, and the welfare of the church and its people.

The Ottawa church does not boast of having a large number of wealthy and influential members, but they are earnest and faithful, willing and ready at all times to contribute generously to the support of the pastor and to all the interests and objects connected with the church, and while the church is to be congratulated upon securing a pastor of such ability, experience and zeal, he is likewise to be congratulated in having the sympathy and support of such a faithful and devoted people.

It is to be sincerely hoped that the union consummated with such bright and happy prospects may be a lasting one and receive the signal approval of the divine Master.

H. H. B.

German Correspondence.

BERLIN, Dec. 9.

The first snow has come—and gone again without even melting, it seems; for the air is dry and the streets so clean that one could imagine they had always been and always would remain so. But the people of Berlin know better. They know it will snow, rain and shine; rain and snow again the whole winter through, alternately strengthening and endangering the reputation of the city as one of the cleanest in Europe, and altogether giving as much to grumble about as could be expected of the weather by any unreasonable mortal.

While these few days of grace last, however, Berlin street life is at its busiest and best. It is interesting to note the different methods of public conveyance, and of carrying on traffic in the city.

First of all comes the *Stadtbahn*, or city railway, which answers the same purpose as the elevated railway in New York, or the underground railway in London. It runs in a curved line through the very heart of the city, from east to west, and at its extremities is connected with the north and south divisions of a second line, the "Ringbahn," which encloses the entire city in a circle. The *Stadtbahn* is seven miles long, about five miles consisting of a viaduct of solid masonry, and the remaining two of ironwork and the filled in bed of a river channel; it crosses the Spree three times, and has in all 66 bridges over streets and watercourses. It was opened in 1882, and is looked upon by the true Berliner as the crown of engineering triumphs. It is, moreover, an ornament of which any city might be proud. Slightly elevated above the streets, enough to allow the passing of vehicles beneath, with here and there a huge, open-mouthed station crouching over the rails and spouting forth long lines of screaming, smoking monsters into the thick of the world-turmoil, at night breathing out fire and drawing blazing chains of light across the horizon—who could not at the sight enter into the feelings of Frau Buchholz, the genuine Berliner burgher. Frau in Italy, as she exclaims: "Well, Verona may have its amphitheatre, but it hasn't a *Stadtbahn*!"

The spaces under the arches of the structure are often fitted up as restaurants. The interiors are beautifully adorned with flowers, paintings and frescoes, the arched roofs lending themselves particularly well to ceiling decorations. Nor is this all: I have seen shops under the *Stadtbahn*, bathing houses, and at one end of the line a large part of the machinery in the "Ausstellungen Park," a standing exhibition of all sorts of mechanical industry, is housed under its friendly arches.

Omnibuses in Berlin are just as large, clumsy, and noisy as in any other city, and, if anything, a shade yellower. They are the principal foes of people who want to take their own time to cross a street. In America horses and wagons must give way to foot-passengers, and woe be to the unlucky companies if they don't! Here it is just the opposite. If you refuse to recognize the fact, you will probably be run over at the next street-corner, and left to recover from damages as best you may. This happens nearly

every day to some careless mortal or other, but trade is prospering as never before. On the whole no one ever suffers from siding with the law. Another regulation is that no street car shall carry more than the allotted number of passengers,—twenty for a two-horse, and twelve for a one-horse car, with eight standing places in each beside the driver and conductor. This rule is never broken, and the impatient crowds gathered about the *Haltstellen* (fixed stopping-places for all street-cars) on Sundays and festival days, may grumble as much as they please, the little bell rings, and off slides the car with a self-possession made doubly aggravating by the contented faces of the fortunate twenty inside. Neither are these cars to be stopped with a nod, an umbrella, or any other illegitimate means of "boarding" at will and caprice. If you want to ride you must go to one of the *Haltstellen*, and there wait until your car is ready to come to you. The *Haltstellen* are marked by iron sign posts, painted red, and set at regular intervals along the lines. Those on one side of the street indicate cars going one way, on the other in the opposite direction. It is allowable to enter and leave a car only from the side next to the *Haltstellen*. Tickets are given upon paying the fare, which are liable at any time, to be called for by an inspector. It will be seen from this that everything is carried out with the utmost precision and regularity.

Of cabs (*Droschken*), there are two classes, the principal difference between them being that the first-class horses are said to go faster than the second. The first are to be recommended for business and the second for pleasure. They are held in great esteem, as may be seen from the Berlin saying: "If your aunt had four wheels she would be a *Droschke*; yes, she might even, under favorable conditions, develop into a *Droschke* of the very first class." Herbert Spencer might better be saying by turning it around: If a *Droschke* had four wheels, might it not under favorable conditions, develop into a first-class aunt?

Besides these methods of conveyance, one sees in summer numerous steamers on the Spree, plying to and from the different beer-gardens and other places of resort situated on its banks. Some of them are not much larger than toy steamers, and sitting on the miniature deck gives one a feeling like being balanced on the edge of a spinning top. One is always astonished at not being tipped over into the river. There are a number of larger ones held in reserve for special excursions, and at the height of the season they are crowded day and night with merry pleasure-seekers.

B. B.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know your labor is not in vain in the Lord."

PRAYER TOPIC FOR THE MONTH OF JANUARY.
"For an outpouring of the Spirit of Missions on our home churches."—Matt. 18: 19.

Six Months in England.

BY MISS ARMSTRONG.

I find that during the last six months, I have spoken in behalf of Foreign Mission work once in London, once in Bristol, three times in Northampton, and no less than thirty-five times in Brighton.

Brighton is a very stately and fashionable watering place. The hills rise abruptly from the sea—"the downs," as English people call them,—and they form a beautiful background of ever varying tints; while the extensive sea-front with its imposing mansions, and the gay crowds that pass up and down the esplanade as ceaselessly as the ebbing and flowing tides, form a picture of beauty and variety rarely surpassed.

Yet nothing so surprised me in Brighton as the religious activity and high spiritual tone that characterizes most of its many churches, both Established and Nonconformist. There are here no less than thirty-six Established churches and forty-six Nonconformist chapels, beside five Roman Catholic edifices. This represents quite as many more mission halls in the poorer quarters of the city, besides Young Men's Christian Associations and numerous other evangelical agencies. There are no less than eight Baptist chapels, and a larger number of Baptist mission halls, where work is carried on among those who will not come to any large chapel, and indeed cannot be reached except by bringing the gospel to them just as we do among the heathen.

So much interest in home work does not hinder a very general interest in

Foreign Mission work. The Established church here is doing a grand work for Foreign Missions, through the Church Missionary Society, a body of marked spiritual power. In this they have been much aided by the widow of Bishop Hannington, who lives here, and is constantly engaged in work to promote a knowledge of missions and a prayerful interest in them.

The Nonconformist churches, chiefly Baptists and Congregationalists, have not been so active, though they have not been altogether forgetful. Last year the Congregational Societies began their women's work for women in heathen lands; this year the first Baptist Woman's Society has been formed, and we are hoping to see a wider interest in this work which in America we love so well. It has been a pleasure to me to help both of these societies.

I was invited to help in the Zenana annual meetings connected with the English Baptist Missionary Society in London, Bristol and Northampton, the chief centres of woman's work among the Baptists here.

My visit to Bristol was a very pleasant one. I found a most enthusiastic and well-instructed band of Baptist ladies doing a grand work for their Zenana missions. Bristol itself is interesting to me, especially on account of Muller's Orphanage, and the nineteenth century faith they represent. But it is beautiful also in its natural scenery, especially where the classical Avon glides between its lofty banks to the sea.

I had not thought sufficiently before going to Northampton of all the precious memories that centre there. But when I found that, after addressing their annual meeting in the town one evening, and the large gathering at the Zenana breakfast next morning, I was expected also to speak in the evening, three or four miles out of town, at Hacketon, what was my surprise to find it was at Carey's old church, and within a stone's throw of the shop where he mended shoes and dreamed of missions; where God met him, and sent him "far hence" to the heathen, to first open the door that has swung wide for so many thousands since. As I stood by the spot where his shoemaker's chair had been, and saw around me the rude implements of the poor cobbler's shop, which still stands there, and are in daily use by other hands, I could not but ponder on what made him to differ from the man there working now; and when I spoke in the evening, I could not but ask if it was not probable that Carey heard God's voice,—His still, small voice,—and obeyed, while we hear and dream, but have not the faith to step boldly out and do; and so we have our reward, and Carey has his. How few of us ever rise to all that God has called us to!

By the way, they made me speak that evening from the pulpit, which I was very reluctant to do; but the children were all in the galleries, and could not see me otherwise, and I was forced to go for their sakes. But it seemed very holy ground. It was not the actual pulpit Carey was accustomed to speak from. The church has been rebuilt, and a new pulpit put in, but they show the old one in a side room where it lies waiting for a purchaser.

On my way home, through the kindness of the Baptist minister at Olney, I spent some very pleasant hours there. He is pastor of the church where Sutcliffe preached; and this chapel remains almost the same (except that a wing has been added) as in the days when Cowper sat in his pew in front, and Andrew Fuller or Carey or Sutcliffe or Rowland Hill made the place vocal with words that live to-day. He took me to see "Cowper's Haunts," as they are called. Mrs. Unwin's house stands intact, but its present occupants are unknown to fame. The little arbor where Cowper wrote most of his poems stands in the grounds, half-way between Mrs. Unwin's and the parsonage hard by, where John Newton lived. It was here that these two kindred spirits constantly met and wrote their hymns together. The little table with a seat each side is there, and the ivy spring from a vine that Cowper planted, covers the quaint little summer house. All but the living spirit and presence of the poets remains as of old. The fragrance lingers there, but the bloom has passed to fairer skies. Then we drove round Throckmorton Park, through some of the fairest scenes old England can show. It was here that Cowper wrote his "Task," and every spot has some mention in his verse. I came home that night to Brighton and my children, feeling that I had a very feast of fat things and of wines well refined. So generously the Master gives us "an hundred fold in this present time."

[The many friends of Mrs. Armstrong (Miss Norris) will hear with pleasure that she anticipates visiting the Provinces next summer.]