

Messenger and Visitor.

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NO. 10.

—ON CORRECT BUSINESS PRINCIPLES.—Here is an incident that should set Christian thinking:

"One good Christian was a merchant. He resolved to give each week one-tenth of his income to the Lord. In order to ascertain this amount, he kept a book on his desk in which he had ruled extra columns to show loss and gain on each article sold. Every Saturday night he footed the columns and religiously set apart the sum due the Lord. This led him to such a minute knowledge of his business affairs that he was enabled to tide over a panic in which, but for that, he would have gone under."

We have often urged that the adoption of the scripture rule of giving would make it necessary to introduce such system into all business affairs as would assure success. Does this not explain why so many of our systematic givers are prospered? Were this strict account kept and balanced each week, it would be a panacea for reckless expenditure, and an incentive to well-considered economy that would bring its weight in gold. Try it, both to be obedient to God, to help on his work, and to help you to success in life.

—DR. WAYLAND'S HUMILITY.—Dr. F. Wayland was the Goliath of the Baptists of the last generation. He was one of the most devoted and holy of men. Yet he felt himself a great sinner. Dr. McKenzie, in some reminiscences of him in the *Watchman*, gives the following statement he made to him, after hearing him preach one Sabbath:

"Now, my son, the Lord was evidently with you to-day while you were preaching. I felt it. And I liked your sermon very much. You made me deeply sensible of the fact that I am a sinner, miserable and helpless; and that Jesus Christ is a merciful and great saviour. The longer I live, the more do I love, and the more do I long for that style of preaching, which, while it shows me my sinfulness and makes me feel the future, explains the way in which I can come near to me. He suddenly stopped and looked into my face; his eyes had tears in them, and his voice quivered as he proceeded to say: 'That, my son, is the preaching that will save poor sinners.' Then, with the emphasis he could give to a sentence, he said: 'What, my son, is the use of the preaching, however sound learned, logical and brilliant it may be, if it does not and cannot save souls going fast down to eternal ruin?'"

—HARD TO BELIEVE.—A harrowing picture is given us, in the *Watchman*, of the miserable condition of 200,000 sewing women in New York:

The story is a pitiful one. Crowded in tenement units for human dwellings, we are told, these white slaves toil their fourteen, fifteen, even sixteen, hours each day, and for what? A bare shelter, improper and insufficient food—snatched almost between the stitches of the sewing-machine, clothing that hardly covers their nakedness; and, for a future, the prospect of a pauper's grave. This is the way the tale is told, not exaggerated—a little concentrated, perhaps. There are degrees in this misery and variations in the shades of the picture. Some few thank God for what He sends them; the greater part are ready to curse God and die.

The reason for this is not that wages are low, generally; for they are above the average, and the cost of living was never cheaper. The low price paid for sewing is due to the fact that women in comfortable circumstances, for the sake of a little extra pocket money, compete with those who earn a wretched pittance by their needle. These sewing girls, also, cling to their dreary work, while there are thousands of families that cannot secure help, and would be glad to give remunerative wages, from the mistaken idea that this latter employment is not as genteel as the former.

—ARABIA.—The persecutions of the Christians subsequent to the murder of Bishop Hannington, are thus described in the *Missionary Magazine*:

The rage of the king seemed now to be let loose. His officers were compelled to leave the mission by the failure of his health, and died on his way to England, in July, 1886, leaving Mr. Ashe and Mr. Mackay at Uganda. In May, 1886, a storm of persecution broke out against the Christians. Eleven were first put to death on trivial pretences. All the Christians who could be found were imprisoned. Thirty-two were burned on one great funeral pyre. The converts of the French priests were involved in the same persecution, and thirty were killed at one time. Sometimes the victims were mutilated in a shameful manner. After the massacre, the head executioner reported to the king, that he had never killed men who showed such fortitude and endurance, and that they had prayed aloud to God in the fire. In spite of the terrible persecutions, converts continued to present themselves for baptism.

—CANDIDATES FOR FOREIGN MISSIONS.—Eighty of the 304 students at Morgan Park, Hamilton and Newton have decided, already, to offer themselves for Foreign Mission work. At our other theological institutions there are a considerable number who have this same view. Thus the Lord seems preparing the men to enter into the fields in Africa and Burma which he has so wonderfully opened up. It remains to be seen whether our people in America will recognize the hand of God in this, and contribute the necessary funds.

—SWEDEN.—The Baptist cause in Sweden is making grand advance. The following is an specimen:

From Ostergotland, Brother A. J. Anderson writes: "Ten years ago, there was not a single Baptist church in the region between Linköping and Näsjo, only four believers baptized. Now there are twenty churches, with over one thousand members. From Mjölby to Näsjo, there is a church at every station along the railroad."

—A GREAT SCANDAL.—This is what the Lower House of Convocation at Canterbury calls the preaching of "certain priests of the Church of England" in Nonconformist places of worship. What a terrible offence!

—THINKING OF IT.—Even the Unitarians are dissatisfied with Sabbath schools that are independent of the churches. Recently, at a meeting of their Sunday School Society, they earnestly discussed the question, "How can the schools be brought into closer connection with the churches?" We are glad to learn that several of our Sabbath schools, hitherto run separately from the churches, have been put under their care. We hope this good work may go on, until all our Sabbath schools shall become organically as well as really, a part of church work.

—PRICE OF BLOOD.—The saloon keepers of New York must make immense sums of money in their business, to be able to indulge in the expenses the following from the *Watchman* describes:

That the city of New York has a great number of liquor saloons, is well known to all. But not all persons are aware of the amount of money laid out on some of them. In the drinking place kept by Ed. Stokes, the slayer of Jim Fiske, and many costly works of art. A painting of "Narcissus," attributed to Correggio, is called worth \$15,000. Bougereau's "Nymphs and Satyr" cost \$10,000. A statue of Eve is worth \$8,000. Some Gobelin tapestry made for Napoleon III. was bought for \$5,000. The works of art in this one drinking place are said to be worth \$90,000. At another saloon is a large picture by Constant, which is said to have cost in all, nearly forty thousand dollars. At the same place are other pictures which have cost \$3,000 each, and many more. Another drinking place cost \$10,000 simply for paper hanging and fresco work. It is said that there are a hundred bars in the Bowery that cost \$2,500 each. This is a large price for a single counter, but they are enriched with carving, inlaying of brass, costly woods, etc. The authority for the above figures is the *New York Sun*. Churches are often criticized for going to expense in fitting up their houses of worship, but it will be seen that the devil spared no cost in decorating his temples.

—PLAIN.—Bishop Doane, of the Episcopal Church of the United States, swallows baptismal regeneration without a gulp. He says:

"We hold, that any baptism administered in water, in the name of the Father, and of the Son, and of the Holy Ghost, carries with it the gift of regeneration, and makes the person baptized, adult or child, a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

This is just what the prayer book teaches, to which all clergymen of the Episcopal church have to subscribe. This bishop bids the belief he professes to have.

—SUGGESTION.—The following, which we clip from a correspondence in the *Ecumenist*, contains a lesson and a suggestion:

A quiet but most precious work of grace is in progress at Fergus Falls. The pastor, Rev. F. L. Sullivan, has lately baptized fourteen. In the three years of his pastorate, Mr. Sullivan has baptized forty; of these twenty-three were under sixteen years of age, and twelve not over twelve years. Of the ninety-seven that constitute the membership of the church, twenty seven are under twenty-one years of age. The conversion of these children may be largely traced to the pastor's monthly sermons to the children. They have all done well. One little boy has expressed a desire to study for the ministry.

—TEMPERANCE TICKET.—The temperance people of Moncton are evidently in earnest. They are determined that the Scott Act shall be put in force. To this end, they have a temperance ticket for mayor and aldermen in the field. Whatever doubt there may be about the propriety of a temperance party in general politics, there can be none about it in city affairs, especially where the Scott Act has been carried. The enforcement of temperance legislation is of more importance than any other matter of civic politics. It is to be hoped that every well wisher of the city may vote for the temperance ticket. The rum party will be sure to meet their votes against temperance candidates. If the temperance electors do not mass their votes for them, the rum party will be under the rule of those tacitly pledged to obstruct the enforcement of the Scott Act.

—Spain is thirsting for Christ. A lady missionary in Spain writes that many times "women" have thrown their arms about her neck crying out, "I want to be saved! I want to be saved!"

—Love.

See those children as they go along. They are walking with arms about each other. They surely must love one another. Their conduct declares that a bond of union exists between them. The bond may not be visible, but it is real all the same. They talk and laugh as if they really loved the same things. What interests the one interests the other. The channel of thought and emotion seems to be the same for them all. The words of Jesus assures his disciples that he is with them even to the end of the world. There is a companionship between Christ and his disciples. There is a holy bond of union. There is deep affection. Yes, a love above everything else. The love is greater than the love between children, or parents, or husband and wife. It embraces these and transcends them all. It is the tallest peak of all the affections that tower upward towards heaven. With a love in the Christian's heart above all other affections; it cannot be otherwise than that there must be a delightful communion between Jesus and his disciples as they go along together. Yes, the soul redeemed through the blood of Christ enjoys this talking with Jesus.

What he loves, they love. The thing which interests him interests them; the work he is engaged in they delight to occupy themselves with; the prayer upon the mountain side is a joy to them as to him; meeting the multitude to declare heavenly truth to them, is a joyous event. Visiting the home of the suffering and sorrowful has a blessing for them, and it gives them pleasure to bring comfort to some suffering one. Those united to Jesus by this strong bond of love, cannot but take pleasure in his company and be delighted to engage in his work.

How careful the Christian should be in the way he does the master's work. He should give the world the idea that he thoroughly enjoys working for Jesus. Tardiness in taking hold of work for the master, gives those looking upon you the idea that this Christian work is not congenial, not pleasant. There seems to be something repulsive about it, or those Christians would not be so very unwilling to enter heartily into their duties. How many a Christian hurls the cause more by his inactivity in a social meeting, than he can meet in weeks of work in revival time. If the Christian loves Jesus, he will keep his commandments. There is no doubt about it. He will love to pray, and speak, and sing. He will delight to tell what the Lord hath done for his soul.

Chicago Letter.

REVIVAL NOTES.

The Lord has visited his people. A spirit of revival prevails in nearly all the churches in the city and many souls are being gathered into the Saviour's fold. Mr. D. L. Moody, assisted by Mr. Bliss, of Boston, has been holding meetings in different parts of Chicago since the beginning of the year with marked results. Mr. Moody has somewhat changed his plans of working from those of former years. Instead of selecting some central points and holding huge mass meetings, he now works from church to church. He began by holding afternoon meetings in the Second Baptist church, of which Dr. Larrabee is pastor, and evening meetings in the First Congregational church, Dr. Goodwin, pastor. Each service is followed by an inquiry meeting, in which the church members assist in pointing seekers to "the Lamb of God who taketh away the sins of the world." A large part of each service is devoted to praise, led by a large extemporized choir. Thousands who have not heard the gospel in years have now heard it proclaimed by Mr. Moody with great earnestness, simplicity, and power. As an illustration—in one inquiry meeting the writer conversed with a well dressed, intelligent young man who seemed to be under a deep conviction for sin, who had never heard that Christ had said, "Come unto me all ye that labor and are heavy laden." He had never heard of the "dying thief." He had been born and raised in Chicago and had never been in a Sabbath school. He was a Protestant and a graduate of the city schools. A husband and wife, well dressed and intelligent, had not heard a sermon in nine years. The woman wept when she talked of the Sabbath school and church she had attended in girlhood days. There are multitudes of such in this great city, and probably in all large cities. After working in the above named churches for three weeks the evangelist began meetings on Western Ave., in the Methodist and Baptist churches. At present they are laboring on Milwaukee Ave.

Mr. Murphy, the well known temperance evangelist, has been holding meetings in Farwell Hall, the meeting place of the Y. M. C. A. Thousands have put on the blue ribbon, and better still, many have turned unto the Lord and sought for divine strength to overcome the "demon" of strong drink. The Baptist churches have received many additions to their membership during these

precious weeks. The Englewood church, under the pastoral care of Rev. W. P. Eldon, has received about 50 additions. The First church, Dr. P. S. Henson pastor, has received 70 by baptism. Dr. Henson has held week-night services since the beginning of the year, and has preached every night with the exception of Saturdays. The meetings are still in progress. In the Second church Dr. W. M. Lawrence has baptized over 50. In the Western Ave. Dr. C. Perren has baptized 27, and a number are awaiting the ordinance. Last Sabbath evening he baptized 23, and preached to an immense congregation. Many persons remained standing during the entire service, and several hundred were unable to get into the house.

HERE AND THERE.

The Seminary at Morgan Park, has 90 students studying for the ministry. Quite a number of the senior class have expressed a desire to go as missionaries to the Foreign field. Side by side with it comes the call from our mission fields for more men. Ten are needed in Burma at once. More laborers are needed on the Congo. Six new missionaries must be sent to the Telugu field this year. Six must be sent to China and Japan at once. Simply to hold what God has given us, twenty-two new men are needed. Whether all this can be accomplished depends upon the liberality of God's people.

The La Salle Ave. church expect to dedicate their new and beautiful place of worship next Sabbath. The Rev. J. Wolfenden, of Lockport, N.Y., has accepted the pastorate of the Fourth Baptist Church, and has entered upon his labors. He is an Englishman, and comes recommended as a preacher of unusual power. His church occupies one of the most important fields upon the west side. The first edition of Dr. Lorimer's new book "Studies in Social Life" is about exhausted, and a new edition will soon be issued. The volume consists of a series of discourses on labor and social problems, delivered in the Immanuel church, and appears to be the most popular of the author's works. The Baptist Social Union celebrated its tenth anniversary on the 8th of Feb. Rev. J. Wolfenden was the speaker. His theme was—"The Needs of the Age." And right royally did he acquit himself.

WESTERN.

Seeing Jesus.

BY REV. THEODORE L. CUYLER.

"We would see Jesus." There is no need of wasting conjectures as to the motives which prompted certain Greeks in Jerusalem to make this request of Philip. Perhaps it was sheer curiosity to see the wonder-worker who had just brought a dead man to life at Bethany. Perhaps they had some difficult problems for this new Rabbi to solve. Let us hope that honest yearning of hearts which felt their own blindness and sinfulness, laid behind that memorable request "Sir, we would see Jesus."

The chief purpose of the Book of books is to reveal Jesus Christ to beauteous, sin-smitten humanity. Throughout the whole divine Word, He is as much the central eye-compelling object, as Mont Blanc is from the vale of Chamounix. In the earlier portions of the Bible, the mists envelop the Messiah somewhat as the morning mists float around the monarch of the Alps; but as we go on further and further in Psalm and prophecy, the vapors part, and in the New Testament we see "Jesus only" in His unclouded glory. Paul condenses the Gospel into a sentence, when he declares that God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The word "face" in this striking passage, signifies the form or the person of the incarnate Son of God. He is the visible manifestation of Jehovah to man. "He that hath seen Me, hath seen the Father. While philosophers of acute intellect might appreciate the abstract conception of an omnipresent and omnipotent Spirit, the mass of mankind can only understand and be moved by a personality who is within their grasp. Jesus the God-man, walking among men as their sympathizing brother, healing the sick, weeping beside a tomb, holding little children on his lap, praying for others and for Himself, sorrowing with heart-breaking agonies in the garden, bearing the fetters of the grave as the Burial and the life—"this Jesus" humbled the prejudices of the Sanhedrim, the doubts of the Assembly, and the pride of the Pontic into the dust." It was really putting God within reach of a child.

The chief aim of the first Gospel teacher, was to make their fellow-men see Jesus. Paul, the prince of logicians, never put his logic in front of the Cross; he never played the theologian at the expense of being a Christ-preacher. All his roads led to Calvary. Whether he

stood before scowling Pharisees, or witty Athenians, or cripples at Lystra, or conscience-smitten jailer at Philippi, he simply aimed to exhibit one Person, and one only. He had been converted from darkness and bondage by seeing Jesus. In narrating his experience, the single fact that he emphasizes is that he "saw the Lord in the way." That Christ who appeared to him made another man of him. From that day onward he is so careful that everybody shall understand just what his religion is, and how it controls him, that he packs his confession of faith into one joyful line: "I live, yet not I, but Christ liveth in me."

Amid the stereotyped prattle about the "pulpit losing its power," there is an undeniable fact that wherever it does lose power, it is because it loses sight of Christ. People gather into the churches on Sunday, weak, weary, tempted, wounded, hungry for help, hungry for comfort. During the past week some have had wretched falls and failures. Feeling the sharp prick of sin in their consciences, they want some one to forgive the ugly past, and to deliver them from a repetition of the same slavery to sin in the future. Others come to church with aching hearts, and long for a comforter. Others are sick of the mere empty chaff, such as the "advanced thinkers" dole out to them. Many who do not know how to live, want a model to live by; and afraid to die, want some one to ensure a better life beyond the grave. In short, they want to be saved, and books and doctrines and sermons and creeds cannot do it; somebody must do it, or they perish. O brethren of the pulpit and of the Sunday-school, is not mockery and murder to let a Sabbath go by without holding up Jesus to all these souls, Jesus the Sin-bearer, Jesus the Life-giver, Jesus the Consoler, Jesus the Lamb of God, who atones, and Jesus the Lord, who conquers death and ensures eternal glory? If we fail in making our congregations or our classes see Jesus, our preaching and our teaching is a pious sham.

Is it enough to present Jesus from the pulpit or the teacher's chair? No. The world needs to see Jesus in the daily lives of His representatives. Probably one out of a dozen of the paucity of conversions, is that the "outsiders" (for what of a better word) discover so little of Christ in the characters and conduct of many professed Christians whom they associate with. Every follower of Jesus should live so as to make others say "Where did you find this? I want it too." It cannot be repeated too often that the Christian is the world's Bible. If Christ be not in my daily life, I am only a walking Apocrypha. What aim can we set before ourselves so high, so useful, so glorious, so productive of eternal blessings, as to live every day so as to help men to see Jesus?

A Ball of the Past.

We can scarcely believe that there ever was a traffic in flesh and blood here in St. John. The following is the copy of a bill of sale which reminds us of the fact. The original was found among some old papers, and handed us by a friend:

KNOW all men by these Presents, that I, ABRAHAM TREDELL, of the City of Saint John and Province of New Brunswick, (Surrey), for and in consideration of the Sum of Twenty-five pounds, current Money of the Province aforesaid, to me in hand paid, at and before the Enfeoffing and Delivery of these Presents, by JOHN WARD, Merchant, of the same place, the Receipt whereof I do hereby acknowledge and do to therewith fully satisfied, contented and paid; Have granted, bargained, sold, released, and by these Presents fully clearly and absolutely grant, bargain, sell and release unto the said JOHN WARD a certain Negro Boy, by the name of TONY.

TO HAVE AND TO HOLD the said TONY unto the said JOHN WARD, his Heirs, Executors, Administrators and Assigns FOREVER. And I, the said ABRAHAM TREDELL, for myself, my Heirs, Executors and Administrators do covenant and agree to and with the above named JOHN WARD, his Heirs, Executors, Administrators and Assigns, to WARRANT AND DEFEND the Sale of the above named TONY against all Persons whatsoever.

IN WITNESS whereof I have hereunto set my Hand and Seal this Seventh Day of May, Annoque Domini One Thousand Seven Hundred and Eighty-nine.

ABRAHAM TREDELL.

Sold and Delivered in the Presence of us,

MOSES WARD.

WM. SIMONDS.

—It was infinite compassion that prompted the shepherd to keep on seeking the lost one "till he found it." Nothing stopped him, no disappointment or probability of failure caused him to falter in his pursuit. There is in this a deep lesson, but also a sharp rebuke for the most of us, for we seek a little while zealously, perhaps, but then grow tired and conclude the labor too severe and uncertain. "Till he find it."

Literary Notes.

Harper's Magazine for March contains: The Day of Rest (Frontispiece), from a drawing by Edwin A. Abbey; The New York Police Department, by Richard Wheatley, with twenty-one illustrations; Duelling in Paris, by Theodore Child, with twelve illustrations by Henri Dupuy; The Dervish (a Poem), by Constantine E. Brooks; A Soldier under Napoleon (a Poem), by Charles F. Richardson; Impatience (a Poem), by William C. Richards; The Rivalries of Mr. Toby Gillam (a Story) by Richard Malcolm Johnston, illustrated by A. B. Frost; Over an Old Folio (a Poem), by Charles W. Coleman, jun.; Springhaven (a Novel), Part XII., by R. D. Blackmore, illustrated; Russia of To-day, by Alfred F. Heard; April Hopes (a Novel) Part II., by William Dean Howells; A Louisiana Sugar Plantation of the Old Regime, by Charles Gayarre; Naraka—a Story of Russian Life (Part III.), by Kathleen O'Meara; The South Revisited, by Charles Dudley Warner; Editor's Easy Chair; Editor's Study; Monthly Record of Current Events; Editor's Drawer.

The *March Old Testament Student* comes for the first time from New Haven, Conn. For five years it has been published at Morgan Park, Ill. This number contains a good deal that bears on the subject of Bible-study by College students. The editorials, and also an editorial article relate to this. A plea is made for a broader and deeper intellectual study of the Bible by College men, without, however, any abatement of the spiritual study now being done. Prof. Hermann V. Hilprecht, of the Univ. of Pa., gives his readers an insight into the private life of Prof. Franz Delitzsch of Leipzig. Anything about this venerable Leipzig professor, under whom so many American students have studied, is of great interest to theological circles. Prof. Edward C. Mitchell, in his article on "American Explorers in Palestine," pays just tribute to Dr. Edward Robinson, "the first scientific traveller" in the Holy Land. Besides these, we have the usual Notes and Notices, Book-reviews, and Bibliography. The price of this Journal is only \$1.00 per year. Address: The *Old Testament Student*, P. O. Drawer 18, New Haven, Conn.

This, That, and the Other.

"If it could be known that God was dead," says James Martineau, "the news would cause but little excitement in London or Paris."

The 436,341 Congregationalists in the United States baptized last year only 7,348 infants. This is to say, it took fifty-nine of them to baptize one infant—which shows, it is suggested, the increasing difficulty of that kind of work among them.

In Germany teachers are very poorly paid. At a teacher's festival somebody proposed the toast, "Long live our school teachers! When I asked a cadaverous-looking specimen, rising in his seat:

—To illustrate the meaning of the expression, "enduring the promise," Mr. Spurgeon gave this forcible language: "A friend gives me for the Orphanage a cheque, which runs thus, 'Pay to the order of C. H. Spurgeon the sum of £10.' His name is good, and his bank is good, but I get nothing from his kindness till I put my own name at the back of his cheque or draft. It is a very simple act: I merely sign my name, and the banker pay me; but the signature cannot be dispensed with. [There are many nobler names than mine, but none of these can be used instead of my own. If I wrote the Queen's name it would not avail me.]"

—It is a significant fact that the men who plead for "religion without theology" are uniformly men who are ignorant of theology and not at all remarkable for religion. De Wette the great German critic, who died in 1849, spoke historically for his own times and prophetically for ours, when he characterized the dislike of creeds as "the fruit of ignorance, superficiality and conceited dogmatism."—*Index.*

—It was a touching utterance by one of our most eminent American female writers: "She is only half-mother who does not see her own child in every child."

—The new converts received into the church of Spargburg, since the establishment of the Tabernacle, number 10,809.

—Religion is love. Yes, but it is not indiscriminate love. It does not love men. Even the beloved disciple could thunder when it was necessary; and his divine Master laid the lash on the back of certain hucksters that hung about the temple.

—The total number of immigrants who arrived in the United States last year was 386,755, against 326,161 in 1886.

—Archbishop Whately once said of the majority of preachers: "They aim at nothing, and hit it." And Canon Wesley asks: "Is it possible to describe better Whately's own episcopate?"