

Messenger and Visitor.

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VOL. II

SAINT JOHN, N. B., WEDNESDAY, JANUARY 6, 1886.

NO. 1

Directions to Subscribers in Remitting their Subscriptions.

Many subscribers here there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make even money, two might remit together.

All our Pastors are Agents.

—SUBSCRIBERS IN HALIFAX.—All there can pay their subscriptions to Bro. G. A. McDonald, Baptist Book Room, who is our General Agent.

—MEMBERS.—The Maritime and Visitor is \$1.50 per year to all subscribers who pay within thirty days of the date of subscribing, or of the time when the old subscription expires. *Others, the price will be \$2.* We are glad to see very few are discontinuing the paper at this time, when there is usually a falling off, and that our list is increasing so fast. Considering the pressure of the hard times on many communities, this is very cheering. Thanks are due to our pastors and very many brethren and sisters who are helping us nobly in the attempt to place our paper in all our families. It is to be hoped that all who have not paid up for the past year may remit the \$3.50 for 1885 and 1886, and all who have paid for 1885 may remit \$1.50 for 1886, before the end of this month, so as to gain the advantage of the reduced price.

—OUR SERIAL.—We are sorry the promised serial is not begun this week. In our desire to get one of the best we have been compelled to reject some we have examined. Hence the delay.

—OUR PEDOBAPTIST FRIENDS are trying to get help from the "Teaching of the Twelve Apostles," which was reviewed in the Messenger and Visitor a few weeks ago. It is not quite so much against them as the New Testament, but still it is helping to convince some that our belief as to baptism is the "true one." Word comes from Armenia that some of the people there, near where it was probably written, have become Baptists through reading it, and Zion's Advocate states that a Pedobaptist lady in Massachusetts had the same experience. Reading the New Testament, however, without prejudice, is what has turned more to Baptist views than the study of any other book, and we can do no better than refer all enquirers on the subject of baptism, or any other subject relating to the Christian faith, to this prime source of instruction and authority.

—Dr. V. HENRY, Sabbath-school, special ist though he be, says that if his daughter could attend only Sabbath-school or preaching service, and not both, he should, unhesitatingly decide that she should hear the sermon rather than be taught by the best Sabbath-school teacher in the land. The preaching of the Gospel undoubtedly stands first, among the means of grace, whether they be for old or young. It has this place by virtue of divine appointment. Yet we feel, from our own many perceptions, when they visit these children to Sabbath-school, that they need not take them to the preaching service. For this reason, in many churches where there are scores and perhaps hundreds of children in the Sabbath-school, very few ever are found at the regular Sabbath service. Where this is the case, the evil is supplemental, in most instances, by the grown-up people abstaining from attendance at Sabbath-school just as the children are kept from the preaching service. The Sabbath-school is for the children only, and the preaching for the adult population exclusively. In this way, the possible injury is done to the children, and scarcely less to the adults, if children do not come to the Sabbath-school, they may never do so. This is one of the chief reasons why that young people absent themselves from church. Parents who are careless about this matter assume a great responsibility. Especially is this true if the parents do not attend Sabbath-school. If the Sabbath-school is regarded as for children only, when they become men they will certainly graduate out of it, and unless habits of church-going have been formed, they will graduate out of all the means of grace. The way in which children are to be kept in the way is to have parents to keep with them in the Sabbath-school and to keep them with them at preaching, &c. In this way there will be no chink between old and young, and the former will be in position to help to heaven and lead the way. It is to be hoped that this suggestion is taken to heart by many. Our pastors need to be faithful in giving instruction in this vital subject, and never be satisfied unless they see the children at the preaching services and a good number of the parents at the Sabbath-school. These are fundamental matters which will tell upon the next generation, and must not be neglected.

—OUR FIRST RAISERS ways to save your money when they are raising collections for good causes is to find some objection to the way of doing it. Declare with great emphasis your approval of the end in view, but be sure always to have some objection in your mind as to that particular way of doing it. Thus you can save your money, and at the same time get the reputation of being very conscientious. There is a Baptist who has worked on this line for many years, and he has saved thousands by it. An angel from heaven could not invent a way that would suit him, if it called for the expenditure of a dime. So says the Religious Herald. But that is of the Baptists of the Southern States. There is surely no one among us who would resort to so mean a subterfuge.

—Do you know the parents of the children of whom you are the Sunday-school teacher? Ought you not to know them?—Exchange.

Yes, certainly. But the parents, if they are Christians, should know the teacher, and the kind of instructions given their dear ones. We heard of a Sunday-school teacher, not long since, encouraging the little girls of her class to learn to dance.

—Dr. J. R. FAYOR, at the New England dinner, set off the difference between the old Puritan days of New England and the present, in the following way:

The Puritan has passed. Harvard is clamoring for abolition, privy and cotillions, and dancing. The Puritan is like a virgin, which everybody praises, but which few practice. We admire the Puritan. We have a good time, once a year over his glorious achievements and granite manliness; but we do not live his life or emulate his deeds. He is dead in this generation. Science, art, recreation, culture, "sweetness and light," have whacked away at him with clubs, sand-paper, wit, satire, ridicule, abuse, till his original lineaments are lost; till his great-grandson is no more like his ancestor than the new Old South Church in Boston is like the old Old South.

A WEEK AGO, Prof. Lincoln conducted the second "Professors' Conference," at Newton. The subject was "How shall the Minister Reach the Non-Church-Goer?" The Professor illustrated and enforced the following recommendations:—1. More direct and personal pastoral work. 2. More simple preaching. 3. An intensely earnest spirit. 4. Sympathy with the different forms of nineteenth-century philanthropy. 5. An organizing ability which shall direct activity. This is one of the most vital questions for both ministers and churches. Some are seeking to solve it by the use of noise and sensationalism. We have no doubt the above is the best theory to attain the end desired. How much are we each doing in this matter? Are we just paying a little for preaching, and doing nothing to take the Gospel to those who will not come for it, where we help provide it? Our Lord did a thousand times more than this or we would be lost.

—THE FOLLOWING from the Watchman is the second case of similar action which has come under our notice. It is well that the evils of the rinks are attracting public notice; but that notice has to be wrought in such a way.

According to a despatch from Madison, Wis., Dec. 15th, offended society had raised a howl there within two weeks previously, the consequence of which was a "Declaration by the City Council that night, that the roller skating rinks must go." The rinks themselves were well represented in the lobby, but the pressure of complaining parents and indignant husbands overwhelmed all propositions of compromise or leniency. The cause of the uprising against the rinks was the rapidly increasing number of domestic troubles and social scandals directly traceable to the rinks. There are five or six divorce cases ripe for the courts growing out of rinks' patronage. Some of the leading families are associated with rinks, and students in the university are not reported.

It seems the eyes of the people are getting opened quite generally, and the disfavor of the rinks is growing among the respectable classes. Witness the following:

A despatch from Cleveland, Ohio, says Legrand, the largest in the State, and situated in the most aristocratic quarters of the town, has made an assignment. The building and shares will be sold to pay about \$7000 liabilities. Last year it made a great deal of money and was crowded. This year it has done nothing, and none of its expensive attractions have paid. The Casino which assigned last year, and before a month is over, not more than two or three of the eighteen rinks in town will be open.

—THE FOLLOWING from the Presbyterian seems too bad to believe. There can be no doubt, however, about the correctness of the statement it contains.

The London Times has unveiled another stupendous perversion of the charitable funds. When the cholera was raging some of the provinces of Spain last summer, and the distress was terrible, the English people were greatly moved, and liberal collections were made for the suffering. A "Mission Home Fund" was raised in London and sent forward to the Province of Malaga and Granada. A correspondent of the Times was led to inquire into

the disposition of these funds, and a hint thrown out directed him to the Roman Archbishop and his predecessor, as the recipients of the funds, and to the unwelcome fact that these funds meant to relieve sickness and distress, had been used in rebuilding churches and convents, and refitting decayed religious establishments. In fact, the charge is openly made that "immediately after the arrival of the London contributions a wave of church restoration arose and swept over the land, but the poor were not relieved, and the clergy would not even teach them how to preserve life and health by cleanliness." And so men sickened, and suffered, and died in great distress, while the money which was sent to succor them went into the altars, and shrines, and decorations of chapels, churches, convents and bishoprics, and can go no further.

—THE FOLLOWING from a correspondent in *Mon's Herald*, and referring to Lady Huntington's chapel, shows the amazing growth of London in the last 100 years.

When Spa Fields was opened as a chapel, it was far away in the country, and the worshippers had to wait at night on the highway at the nearest point to be accompanied by the horse patrol as protection against highwaymen; now the traveler must go three miles away to see the nearest green fields and real country. A century before the chapel was built, an old public house and pleasure grounds occupied its site, to which the citizens resorted for sports in the country, and there duck hunting was practiced on a lake. Even six years ago sheep might have been seen grazing in front of the chapel; the houses near were few, and a wide spread of rural pasture land opened northeast. All this is changed to one of the most thickly populated districts of central London.

This old chapel's lease has run out, and it is to be devoted to secular purposes. Many will regret this.

—NOTWITHSTANDING all the legislation in California to prevent the immigration of Chinese, there are said to be about 50,000 Chinese in San Francisco alone. We append a description of the Chinese part of the city.

In San Francisco they number some fifty thousand. They have China land in the very heart of the city. Persons passing through Chinatown, as it is termed, would hardly know but they were in a foreign land. Their stores, shops, and goods are all designed by Chinese characters. They have their own language, and all kinds of every thing, useful for family use, their hotels and restaurants, markets, &c. They manage to supply their own people and trade with their own nationality, thereby keeping their revenues within themselves. They show very little interest for their adopted nation, and are ever ready to emigrate and export it across the sea. They have their own houses, heathen gods, and heathen worship, in the midst of, and by the side of Christian churches and religious worship. They jostle beside Christian civilization on the streets, in the street-cars, and railway cars, and are ever ready to offend the people, and yet they are not of them. They have their underground apartments, where it is only safe for Americans to go when attended by a policeman. These are said to be filthy beyond description, where the opium-smokers are packed away like sardines, and give themselves up to that most demoralizing practice.

—W. F. BARNES, in the Watchman, tells of the way mission money was raised in a church in Massachusetts. This is but fulfilling the recommendation of Dr. Day's circular. It needs constant oversight to secure the best results. Mr. B. writes:—

In a city of New England (and but for this suggestive incident in point which I have met, I would not trespass upon your patience), a man, held in high honor, and whose name is known to many of you, told me that for many years he has been the chairman for the Foreign Mission Society of his church. He saw to it that by himself or some other member of his committee every resident member of his large church was visited deliberately and intelligently upon the subject of foreign missions, once every year. The chairman kept himself thoroughly informed, and frequently by met his committee, so Sunday-school superintendents meet their teachers, to keep them informed, enthused, and every way qualified for the work.

Dedication Service of the Calvary Baptist Church, St. John, N. B., Dec. 27th, 1885.

(The church of whose dedication an account is given in the following, communicated has special claim upon our interest. Its pastor is son of our honored brother J. B. Barnes, Esq. of Wolfville, and many of our people have contributed of the means toward its erection. All will be glad to read of the success which is crowning effort on the subject of this edifice.)

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places upon the platform the majestic strains of the dedication anthem burst forth from the choir under the direction of Mr. Jas. Miller. Then, the whole congregation rising, recited the solemn avowal of Old Hundred as they sang "Praise God from whom all blessings flow." After the invocation, readings, and hymns, a powerful and impressive dedication sermon, preached by the Rev. J. Q. A. Henry, the beloved young pastor of the Portland Baptist church. The sermon was founded in an analogical form, the speaker showing how the Israelitish cities of refuge were symbolical of the refuge found in God and in His church. At the close of his eloquent and impassioned discourse, the preacher made a fervent appeal for pledges sufficient to cancel the indebtedness on the church building proper, so that in the dedicatory prayer an unnumbered edifice could be presented to God for His acceptance. Success signally crowned the speaker's aim, so that the congregation separated happy in the thought of a chapel free from debt.

A good congregation was present at the afternoon service, and on the platform were seated Revs. Percival, Fraser and Dowler of this city. The pastor, Rev. Walter Barnes, read an historical account of the Baptist interest in Victoria, of which we give a brief resume:

In Dec. 1874, just eleven years, the Baptist cause in Victoria assumed a visible form. At that time Mr. A. Clyde came from Stratford, Ont., and sought out the few Baptists who met from time to time in each other's houses for prayer and exhortation. The little flock soon decided to secure a minister, and on the following March Mr. Carnes, of Woodstock, Ont., was settled over them. On May 3d, 1876, forty-five brethren met and organized themselves into a regular Baptist church. Seven of the constituent members are now members of the Calvary church. Early in June it was decided to purchase a lot on Pandora street, valued at \$150, and erect thereon a chapel \$2500. These arrangements were carried out, funds being borrowed for that purpose, and early in January 1877, the Baptist chapel (now known as Temperance hall) was opened for worship. A few weeks later the Rev. J. C. Baker assisted the pastor in evangelistic services for sixteen nights as a result of which their numbers were considerably increased. It was at this time (Feb. 19, 1877) that a baptism by immersion was first witnessed in Victoria, at which solemn services The Colonist at that date says: "Strong men were seen weeping, and a deep impression was made upon the whole congregation." After Mr. Carnes had removed, the pastoral office was filled successively by Reverends J. H. Teale, George Everett and Joseph Beaven. Early in June, 1883, just as Mr. Beaven was about leaving, the long dreaded building suddenly fell: the mortgage was foreclosed; the chapel, child of many prayers, tears and struggles, passed into other hands; the church was homeless. Almost paralyzed by this shock, the sorrowing members disbanded on June 30, and the first church was no more. But even in her death there was the promise and potency of life, and on the third day she rose again from the ashes of shattered hopes, resolved to attempt great things for God and to expect great things from God. Thus on June 8, 1885, 23 brethren reorganized under the name of the Calvary Baptist church, on the broad Christian basis that "no distinction shall ever be made in respect to race, color or class." The next October funds were procured, a building site on Herald street, and on the following February (1885), under the promise of liberal financial assistance from the American Home Mission Society, they called to the pastorate Mr. Walter Barnes of Wolfville, Nova Scotia, then a student in Rochester, N. Y. Mr. Barnes accepted the call and entered upon his labors in September, 1885. Since that date the little flock has been richly blessed numerically, financially, and spiritually, so that to-day the handsome, pastorless 27 of a year and a half ago, now increased to 61 and are enabled to hear the Gospel from the lips of their "under shepherd" in a church-house of their own—a record of divine mercy that surely calls for the deepest gratitude.

The evening meeting was thronged with eager listeners, who gave the closest attention to the preacher, Rev. J. C. Baker, as he lovingly unfolded the lines of the thought suggested by his text, 1st Peter, 2:11. A final appeal for money was made by the irresistible Henry, and such was the noble response that the entire indebtedness upon both the church proper and the school room to be erected immediately was cleared off, and smiles of real joy wreathed the countenances of every one present, as their highest hopes were more than realized. A new application was made to the work of the scripture. "This day shall be unto you for a memorial."

Some facts regarding this edifice may be

of interest. The pews describe semi-circles, converging towards the pulpit, seating about 300, and economizing space. By day the room is lighted by ten oblong windows, and at night by a large gasolier pendant from the centre, the platform being lighted by additional gas jets. Soon the seats will be upholstered, the aisles carpeted and the necessary finishing touches added.

The school room, 20x30 feet, is being erected, and the whole finally completed will form one of the most convenient and attractive places of worship on the Pacific coast. The total cost (exclusive of furnishings) is estimated at \$3800. This indebtedness has been met as follows:—Subscription in the maritime provinces \$700; previously collected in the city, \$1376; gift from America H. M. Soc., \$500; received on dedications day \$1243.05.

A Consecrated Life.

A life of consecration to the service of God will dignify your being. But what does consecration mean? We sometimes hear of places of worship, ground, and persons being consecrated. But what does it imply? It simply means to set apart or reserve for a special purpose. In like manner David calls upon every man, woman, and child to set themselves apart, with all their powers, for the service of the living and true God. Not a partial devotion, but an entire consecration of body, soul, and spirit to do all that he requires, to go where he sends, to undertake all that he commands, to be all that he asks—yes, even to suffer, if needful, in the carrying out of his divine will. There must be no compromise in the matter, inasmuch as all attempts of that character will be sure to end in failure and disappointment. Consecrating people are always weak, yes, even worse—wicked. "Running with the hare and going with the hounds" is an acknowledged mark of disgrace to all who attempt it; no one respects such people, and certainly never confides in them. But men of conscience, principle, and devotion will always in the long run be sure to command respect, esteem, honor, and his men were recognized in a time of special emergency by the commanding officer, who said: "Call out Havlock, he is always ready, and his men are always sober, and can be depended on." Yes, there is a wide difference between a consecrated life and a desecrated life. The one is a life well spent, the other is a wasted life, or something even worse. Nor is this an accident. It is in perfect harmony with those laws which the Divine Being has provided so as to secure the best possible results to each of his children who obey them. This will be seen if we notice how he has arranged for this to take place. It is only in connection with a consecrated life that the highest and noblest powers of a man can be fully developed. Apart from this it is impossible to become fully matured, and therefore a portion of our manhood must remain in abeyance.

This may, perhaps, at first appear to be a strong way of putting the case, but it is, nevertheless, strictly correct. A Christian is the highest style of man because he alone has utilized all his powers in the best direction. Apart from this, a man is but a fragment—a partial development, a one-sided being. Seer at it as the worlding, the scoffer, or the scooner may, it is, nevertheless, perfectly true that no ordinary way can there be discovered any method by which the loftiness of man's being and the dignity of his nature can be so promoted as by this living in harmony with the will of his Maker, and Redeemer. Nor is it hard to comprehend if we remember, in the second place, that such a life of consecration commits a man entirely to the cultivation and development alone of that which is good by calling into exercise the highest powers of his nature. Here, again, we see how it harmonizes with its best powers. Goodness is needful to true greatness, just as it is necessary for true greatness to be allied to goodness. Hence, by committing a man only to that which is good, and by restraining him from whatever is evil, everything calculated to exalt or dignify his being has its fullest influence and noblest results. True goodness edifies and exalts wherever it secures obedience, influences the mind, or controls the life.—*Evangelist.*

This, That, and The Other.

—The London Times, the most profitable newspaper in the world, is valued at \$25,000,000.

—Japan punishes drunkenness with death. This law had a man intent on suicide and simply anticipates him.

—Mrs. A. T. Stewart is credited with a fortune of \$20,000,000.

—The new Earl of Shaftesbury will not choose Exeter Hall as did his predecessor. He is a decided High Churchman.

—Rabbi Sonnenshein, who is of the Reformed School of Judaism, invited a Christian minister to fill his pulpit in St. Louis, during his absence in the East, recently. It may be called the most liberal synagogue in the country, if not in the world.

—Four hundred baptisms and 1,500 conversions are reported in Russia as the work of two missionaries, under the Baptist Missionary Society during the past two years.

—He has ability and he has earnestness, and yet he is a conspicuous failure, and the cause thereof is to be found in his lacking a third thing—perseverance. Zeal and ability will not amount to much, if you let go too quickly.

—A writer in the *Episcopal Methodist* suggests that men addicted to complaining everybody and everything, should be called Doctors of Tickling and empowered to write D. T. after their names.

—The Rev. Hugh Mair, of Wellpark, Glasgow, preaching at the induction of Mr. Livingstone to Stephenston church, warned his hearers not to be too critical, and expressed the opinion that many a young man has been sent to prison and to hell through parents criticizing what the minister said before their children.

—Is "the mortal agony" a myth—a mere popular delusion? Edwin Arnold, in the *Fortnightly Review*, writes: "Pliny, from much observation, declared his opinion that the moment of death is the most exquisite instant of life. Dr. Solander was so delighted with the sensation of perishing by extreme cold in the snow, that he always afterwards resented his rescue. Dr. Hunter, in his latest moments, grieved that he could not write how easy and delightful it is to die."

—John is very kind to the poor," said Mary, "but, after all, it may be more for the sake of praise, than doing good." "Look here, Mary," said her husband, "when you see the hands of our clock always right, you may be sure there isn't much wrong with the inside works."

—Queen Victoria is supposed to have about 300,000 subjects. Of these, 45,000,000 are Christians, or nominally so; 65,000,000 Mohammedans; 175,000,000 Hindus; 7,000,000 Buddhists; and 7,000,000 pagans under other names.

—It is said that within the last five years an agent has sold \$50,000 worth of "Encyclopedia Britannica" in Minnesota and Dakota, and that nearly one-half of that sum is represented by Minnesota and St. Paul.

—Alas, the vegetarian diet has not proved as helpful in warding off Mr. Spurgeon's rheumatism as he hoped. The old trouble compelled him to be absent from his pulpit on Sunday week.

—Emperor William, of Germany, said recently: "In these latter days, I call heaven to witness that I have always considered religion the only foundation on which depends everything. It is the highest possession of my people."

—Henry W. Shaw (Josh Billings) left an estate valued at \$95,000, which is to be divided between his widow and two daughters.

—The trippings of the white elephant of King Thebaue are said to be worth a million of dollars. The royal regalia are reputed the most valuable in the world, especially in rubies and sapphires. Ruby mines exist just north of Mandalay, to which no European has ever been allowed access. The Burmese war is, therefore, likely to yield plenty of loot.

—Dr. Franklin left by his will in 1791 \$1,000 to accumulate for the "town" of Boston for one hundred years, when \$100,000 of the sum was to be expended in some important public work. It has not realized the amount he expected, but \$350,000, which will be available in 1891, it is proposed to devote to the purchase of West Roxbury Park, the name of which will be changed to Franklin Park.

—Philadelphia is justly entitled to the proud distinction of being the leading city in the United States for Sunday-school work. There are in that city 555 Sunday schools, with 155,348 scholars and 15,393 teachers, constituting in all nearly one-fifth of the population.

—The gold and silver plate inherited by the Duke of Cumberland from the late King of Hanover and the Duke of Brunswick weigh over eight tons.

—A Methodist clergyman gives, as a part of his experience, that sinners striving after useless perfection are easily managed, but that those of his flock who attain to it become therefore exceedingly crooked and contrary sticks.—*Ex.*

—According to the last German census there are more servant girls in Berlin than there are sittings in all the evangelical churches, and chapels of the city.

—London increases its population by 40,000 every year. It has 1,000 ships and 10,000 sailors in its port every day. Its beer shops and liquor saloons would, if placed side by side, form a row seventy-eight miles long. Thirty-eight thousand drunkards are brought before its magistrates every year, and every Sunday seventy miles of open shops invite the purchaser to enter.