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NO. 9.

—THINK OF IT.—The Presbyterians of the United States lead all denominations in their contributions to missions. One of their papers suggests as one reason for this the following: Ministers are not roomed to new and important charges unless they have a good record in encouraging their people to contribute liberally to all denominational objects. Pastors are thus made to feel that they are expected, by their brethren, to have a practical interest in denominational objects, as well as in their own church work. Are there any of our pastors who would not be recommended to prominent churches, were a role like this in operation among us? Are there not churches that would prefer pastors who were not very ardent about contributions to missions, &c.? There should be some way to make all our pastors feel that it is as much a part of their work to care for the beneficiaries of their churches as to seek to save souls. We have a devoted band of pastors, and the most, we believe, are interested in outside denominational work; but there are doubtless some who shrink to be faithful with their people on the question of giving of their means to support the Lord's work. We have an ecclesiastical authority to bring pressure to bear upon this class, consequently, there is the more need that pastors and people cherish a broad and intelligent interest in all that pertains to the cause of Christ. Our independent system presupposes intelligence and grace. Where these are possessed no system can compare with it; where these are absent everything goes wrong. Let pastors and leaders remember this, and act accordingly.

—RUSSIA'S POVERTY.—A recent writer in the *Moscow Gazette*, who probably keeps its statements far within the truth, says that

"Famine prevails in nearly one-half of Russia; and that the peasants, compelled to borrow at usurious interest, are forced to see their land going out of their possession, and will soon be landless. The enormous military and naval expenditures even on a peace basis are draining the country; and every year a deficit is produced by the failure of the revenue to meet the outgo. This deficit is met by borrowing at a more and more ruinous discount. Add to this that the government is honey-combed with fraud, and that everybody steals."

It is not much wonder, in a state of things like this, that the more intelligent of the people should be driven almost to frenzy, and ready to shatter the present wretched condition of things by nihilistic methods. With all her immense army, Russia is not so very strong as a military power; because war means with her a ruinous increase of debt. Great Britain has the advantage of all the Continental nations in her immense financial resources.

—PERVERT TO SOCIALISM.—Rev. Hugh Pentecost, the brother of Rev. Geo., who left the Baptist denomination a few years ago and became pastor of a Congregational church, declared, in a recent sermon, that Mr. George's views are right and scriptural, and are bound to prevail.

—ARMINIAN BAPTISTS.—These brethren have been bitterly opposed by the American Board; but are holding their own. They have just formed themselves into a Union, after the model of Conventions in America. Their leaders were converted to Baptist principles by the independent study of the Bible, and the interest has been gathered with very little extraneous aid. They propose to lend their energies to the conversion of the unevangelized, rather than the making of proselytes from the Congregationalists. This is wise.

—IMMERSED PRESBYTERIANS.—Dr. Talmege has a baptistry in his Tabernacle, and permits converts to choose immersion or sprinkling. Of the 340 lately received into his church, about half preferred to be immersed. This shows how our sentiments are spreading.

—DECLINE OF ROMANISM.—The following facts are compiled by a competent party from a paper by Rev. D. M. Connor, of Glasgow:

Over the whole world, at the close of the last century, Protestantism numbered only 40,000,000 adherents; now it has reached 150,000,000. It has gained 275 per cent; it has nearly quadrupled its numbers. Romanism, on the other hand, was three times as numerous as Protestantism at the end of the last century. It was 150,000,000; now it is only 150,000,000, just one fifth more than Protestantism. If it had increased at the same rate as Protestantism it would now have numbered 450,000,000. If Protestantism continues to advance at the present rate it will overtake Romanism numerically by the beginning of the next century. In the English-speaking world there are at present 39,000,000 Protestants and 11,500,000 Romanists. The Romanists form only one-ninth of the population. In the United Kingdom the fact is equally cheering to the well-informed Protestant.

The population of Great Britain and Ireland in 1801 was 16,160,047, of whom 5,395,456 were in Ireland. The population in 1881 was 35,246,562, of whom 5,151,888 were Romanists. In round numbers, Protestantism numbered, at the beginning of this century, ten millions, and Romanism five millions. In 1881, Protestantism had increased from ten to thirty millions, but Romanism was remained stationary at five millions. Romanism, eighty years ago,

claimed one-third of the population of the United Kingdom of Great Britain and Ireland. Since then it has declined so much that now it represents only one-seventh of the population.

The statements we see of the advance of Romanism, do not take into account the general increase of population. Very few Protestants become Catholics, while the children of Catholic parents are drifting out of their mother church in great numbers. Protestantism has more to fear from the ritualism of those in its ranks.

—VALUABLE ACCESSION.—Dr. Saml McBride, a minister of the Cumberland Presbyterian Church, has become a Baptist. A correspondent in the *Examiner*, gives an account of his conversion to our will.

In 1884 he was appointed by the Assembly of that church a delegate to the Pan-General Presbyterian Council in Belfast. For a number of years previous to this time he had been troubled about his position in regard to baptism, being dissatisfied both with the mode and subjects as practised in his church. He determined when in Europe to examine the question thoroughly. He travelled extensively in Europe, and visited Egypt and Palestine, Bible in hand. The baptistries at Rome and Florence made a deep impression on his mind. He read all he could find in relation to the subject in the history of the early church, and was forced to the conclusion that the apostles and their successors immersed believers and believers only. As an honest man and a Christian he determined to follow the Scriptural practice, and on July 1st, 1885, he was baptized in the West London Tabernacle, England. After this he remained in England a year, conducting services in London, Liverpool, Southampton and other cities, when great numbers were baptized and added to the Lord. In October last he returned to this country, and he identified himself with our denomination.

Is it not suggestive that, while instances like the above are of constant occurrence, we never hear of an educated Baptist being compelled by conviction to leave our denomination because convinced that immersion is unscriptural. The more Baptists study the question, the more firmly they are settled in their belief; the more Pedobaptists study it the more are they unsettled. The case is too plain in Scripture and in history to admit of any other result.

—WEEKLY OFFERING.—Dr. Ashmore mentions the following case in the *Journal and Messenger*:

A United Presbyterian church in Pennsylvania, under the old system, for a very difficult to raise the sum of \$500 for the pastor's salary. A vacancy occurred. They became anxious to get a certain person eminently suited to their work, but they could not get him for less than \$1,500. In their despair, they were led to start a subscription for weekly giving. The result was, they raised not only the \$1,500, but also \$150 required for the Presbyterian assessment, and had \$150 left over. The church consisted of about a hundred members.

A church of which we were pastor made a jump from \$900 per annum, raised with difficulty, to \$1,500, secured readily, by members adopting the weekly plan of giving. Try it, brethren. It is scriptural (see 1 Cor. 16: 2). We are great sticklers for the exact teaching of scripture about baptism, and that is well. Why should we not be in this, also? Can we expect the highest success if we disregard this divine rule?

—WELL EXPRESSED.—"I need a Saviour to save me. I have no salvation till I find a Saviour. A person must have. The highest truth will not save me, farther than as it brings me to the Saviour, that he may give, and I may get, eternal life."—*Dr. John Duncan*.

Is there not danger that this truth be obscured? We hear much of being saved by the blood, by the sacrifice, by the sufferings, or by the work of Christ. Many seem to think that we are saved by what our Lord did while on earth, and they look back to the cross and Joseph's new tomb, rather than up to the living Christ. Whereas, is not this the true idea? In his work on earth, our Lord became possessed of the power to save, or of the right to use it, or both the power and the right. The sinner will find the greatest help in being pointed to the living Saviour, clothed with all power by virtue of his work for men, and possessed of all the love and sympathy he had while alive on earth.

—MR. HYMEL.—The American Board have consented to send Mr. Hymel back to India, on his assurance that he holds the idea of future probation as a speculation only, and will not preach it to the native Christians.

—THE PROHIBITION PARTY IN THE UNITED STATES.—No less an authority than President Robinson of Brown University, speaks as follows as to the prospects of the Prohibition Party in the United States:

"We are pretty much, as to the saloons, where we were as to slavery in 1858 and '59. I should not be at all surprised if Prohibition should be taken up by a popular party, and should sweep the country. It looks like that now. The Republican party depended largely on the moral convictions of the country. That element is becoming disgusted, I think, with the disposition to truckle to the saloon power, and could be largely enlisted in behalf of Prohibition. The difficulty of enforcing the Prohibition policy is very perplexing; it looks like the formation of such a

party. The prospect is fair for the formation of a Prohibition party, which will sweep the country South and North, and will be one of the means of uniting the country."

The liquor dealers themselves are becoming alarmed, and some of them see the beginning of the end.

The *Bar* (liquor paper) of New York has said: "The prohibition movement has made such progress that not only has it imposed its tyrannical laws upon several of the great States in the Union, but figured threateningly in national politics, and made the amendment to the Federal Constitution possible and probable."

—UNION BAPTIST MINISTERS' MEETING OF ST. JOHN.—Fairville: One baptised Sabbath, Feb. 20th. Quite a number of enquirers. Leinster St.: Special meetings still continue. It is expected that several will be baptised next Lord's day. Portland: One professed conversion this week. Meetings interesting. Carleton Baptist: Several young people seem to have been converted, but have not come forward for baptism. Germain St.: The interest is holding its own, and the outlook encouraging. Bro. Spencer reported one hopeful case at the Marine Hospital. At Marsh Bridge there are some impressed. The discussion on the subject of the Restoration of the Jews was introduced by a very interesting paper by Bro. Gates, and participated in by the brethren present. Bro. Gordon is to introduce the subject of The Cost of a Revival, at the next meeting.

—AGENT FOR CANNING AND PEREAU.—E. M. Beckwith, Esq., kindly consents to be our agent for Canning and PerEAU, &c. Will the subscribers in that vicinity please hand in their subscriptions to us?

To the Help of the Lord.

One of the bitterest curses pronounced in the Bible was uttered against those who were charged not with any act of positive sin, but simply with not coming up to the help of the Lord against the mighty. We can imagine the asking in amazement by people upon whom the withering sentence fell, "Why? What have we done? We have not lifted a finger against God. We have not done anything we ought not to have done." But the answer would have been, "It is not for anything you have done, but for your not doing that your falls upon you. It is because you have not come up to the help of the Lord."

This phase of human guilt and condemnation is one that we are in danger of overlooking. Too many have the impression that living a fairly good moral life is all that is required of a Christian. If we are truthful, honest, just, pure and neighborly, we think we have done our whole duty, and are quite consistent professors of religion. It may startle us to learn that it is just against such exemplary people that the curse here referred to applies. It is a curse, not on immorality, but on uselessness—not coming to the help of the Lord. The same solemn truth was taught by our Lord in his parable in the case of a man who hid his talent in the earth. Not a word is said against the man's life or character. He may have been a most consistent man in all his relations. He did not waste his substance in riotous living, he did not indulge in scandalous wickedness of any kind. He simply did not use his talent to honor his Lord and bless the world. He may have been negatively a very good man, a diligent church member, honest and fair in all his dealings, exemplary in all his conduct; but positively he was altogether lacking: He did not consecrate his gift to God's service. He did not do any thing with his talent. He was simply a useless man.

Possibly this same sin may lie at the door of a good man modern church members. They may be consistent enough in character and conduct, but of what use are they? They certainly have talents, but the world is never the better off for them, nor is the kingdom of God any stronger or more victorious for any thing they do. They have money, but what little mites of it do they lay on God's altar? They have the gift of speech, but to what impenitent soul do they ever carry the gospel message? They have warm hearts of love; but what lives are happier, stronger, truer for their sustaining tenderness? Of what use are they to God in his service? With all their blameless character and exemplary conduct they are really burying their talent.

Now, it is startling to read in the parable the doom that fell on the man who had only *done nothing* with his gift. The talent was taken from him—that was part of the result of his unfaithfulness. Powers not used wither. Mind unused shrivels. A heart that does not love loses the power to love. "Capacity is extirpated by disuse." But that was not all the penalty. The unprofitable servant was cast into outer darkness, where there was weeping and gnashing of teeth. And for what? Not for sins and crimes, but for uselessness. This is what comes of burying one's talent, failing to use one's gifts, powers and opportunities for God.

Once only in our Lord's life are we told that he cursed anything, and then it was a tree on which, coming to it hungry, he found—not thorns or poison berries—but "nothing but leaves." His curse fell on the tree for its uselessness, and it withered to its roots, never to bear fruit. This was an apt parable. Trees are not morally responsible, but men are, and the lesson is for us men. Dr. William M. Taylor says, "So the curse of an eternal withering shall fall at last upon the soul, which has done nothing with its opportunities upon the earth."

The character test is therefore not enough. "What are you doing with your talents?" is just as vital as, "Are you living exemplarily?" Being not a Christian life, doing good is just as important. God has a great work going on in this world, and wants laborers. No one is exempt from his call. "Why stand ye all the day idle?" is the rebuking interrogatory which falls upon every idler's ear. There is a fierce warfare going on. Christ is conquering this world that he may set up his kingdom of righteousness upon the earth. Opposers are many and strong. The battle is sore, and victory comes so slowly that sometimes the enemy seems to be overcoming the armies of Christ. "England expects every man to do his duty," was Nelson's inspiring word to his men in the crisis of a battle. A like appeal rings out from heaven now: "Christ expects every one to do his duty." No one is exempt from duty in this great conflict, and there is no discharge in this war. And upon all who do not rally for battle under Christ's banner, falls the curse, because they come not up to the help of the Lord against the mighty.

Are there not thousands of professing Christians who are in danger of incurring this curse? They sit in cushioned pews and listen to the music and the sermon, and bow decorously in the prayers, but they never lift a finger in any service for Christ. They take part in no battle against error or sin. They strike no manly blows in the defence of truth. They do nothing for the extirpation of vice and crime. They are really of no use to God, because they will not answer his call to duty. As the disciples slept in the garden when the Master wanted them to watch, so these useless Christians sleep on in their quiet ease, oblivious to all Christ's calls to them to follow him into the battle and the strife.

Never were there louder calls than now for men to come to the help of the Lord. The fields are white for the harvest, but the reapers are few. Every Christian congregation has in its midst unevangelized souls, whom Christ wants the message of love to be carried. In the depths of great cities, in the shadows of fine church edifices, hundreds of thousands of souls are perishing, and God's people do not seem to care, nor to be ready to lend a hand to save them. In heaven lands millions of lost souls wait in utter darkness to hear the gospel. Are there none to say, "Here am I, send me?" Are there none to pour out their treasures to send the messengers? Who desires to fall under the curse which falls upon all who come not up to the help of the Lord?

—Presbyterian.

Divine Help.

"Hitherto hath the Lord helped us" (1 Sam. 7: 12).

The word hitherto seems like a hand-painting to the past. Twenty years, or seventy, and yet "hitherto the Lord hath helped." Through poverty, through wealth, through sickness, through health, at home, abroad, on the land, on the sea, in honor, in dishonor, in perplexity, in joy, in trial, in triumph, in prayer, in temptation, "Hitherto the Lord hath helped us."

We delight to look down a long avenue of trees. It is delightful to gaze from end to end of the long vista, a sort of verdant temple with its branching pillars and its arches of leaves. Even so, look down the long aisles of your years at the green boughs of mercy overhead, and the strong pillars of loving-kindness and faithfulness which bear up your joys. Are there no birds in yonder branches singing? Surely there must be many, and they all sing of mercy received hitherto.

But the word also points forward; for when a man gets up to a certain mark and writes "hitherto," he is not yet at the end—there is still a distance to be traversed. More trials, more joys, more temptations, more triumphs, more prayers, more answers, more toils, more strength, more fights, more victories. And then comes sickness, disease, old age and death. Is it over now? No; there is more yet—awakening in Jesus' likeness, thrones, harps, songs, palms, white garments, the face of Jesus, the society of saints, the glory of God, the fullness of eternity, the infinity of bliss. Oh, be of good courage, believer, and with grateful confidence raise thy "Ebenezer" for

"He who hath helped thee hitherto, Will help thee all thy journey through."

When read in heaven's light, how glori-

ous and marvelous a prospect will thy "hitherto" unfold to thy grateful eyes? Let us cheerfully adopt the language of Robinson:

"Here I raise my Ebenezer;
Hither by thy help I've come;
And I hope, by thy good pleasure,
Safely to arrive at home."
—Spurgeon.

Work with an Aim.

BY REV. ANSON PHELPS TINKER.

If a man would be a skilful sportsman, one of the first things which he must learn is to take quick and accurate aim. His gun may be never so good, his cartridges may be of the finest, but until he knows how to aim the weapon, he will bring down neither a duck nor a partridge. He may have great success in making a noise, but that will be all; no sin, no game.

Much so-called religious work is performed with no clear purpose; scores and hundreds of sermons are fired off with no apparently definite aim. Is it any wonder that they end in nothing but smoke? Of all men a minister should work with an end in view. His supreme aim should be to win men to Christ, and build them up in His likeness. He may covet honorable distinction; he may desire reputation as a pulpit orator; he may strive for the good opinion of those with whom his lot is cast; but his master motive should be to save souls, and over all other motives this should tower, as the great pyramid of Egypt towers over the surrounding plain. To many of us ministers a little honest, fearless self-examination would be a profitable exercise. We need to ask ourselves in all sincerity whether our chief aim in life is to advance the kingdom of Christ? Are we working for popularity, or for the gratification of aesthetic tastes, or for large pecuniary reward? Are we really after men? Are we seeking to draw large congregations, or to lead our hearers to feel their sinfulness and look to the Cross for salvation? Are we working with a view to entertain and please, or to reconcile men unto God?

—Evangelist.

Perfect Peace.

A dying soldier, reclining upon his couch, looked up to the chaplain and said: "Tell me, as quick as you can, what must I do to be saved?" The chaplain said: "Surrender! Surrender to the Lord Jesus Christ!" Perhaps no better short definition could be given of the act of "coming to Christ." Sin is rebellion. It is a warfare against God and his laws. We are with the opposing forces. Jesus calls on us to surrender, and submit to his rule. Jesus was born king. He is by right king of men. It is right that the purest, noblest, wisest, mightiest being that ever dwelt on the earth should be king.

One who heard the above incident related, inquired, "Who does fully surrender to Christ?" No doubt there are some who only make an outward surrender, while the heart is not in it. These wonder why they are not more blessed. But they can never come into the joy of a perfect salvation until they have given up all. The young man who came to Christ had done this, he would have found a deeper peace than he had ever known before. But he turned away sorrowful. He asked Jesus the question, "What lack I yet?" Jesus answered and told him just what he lacked. If he had said, "Lord I surrender all, everything," he would then have known perfect peace. Jesus requires an emptying of self. The Lord must be king.—*Journal and Messenger*.

Whoever.

Some years since, as a clergyman was passing through the ward of an hospital on his way to see a child he visited weekly, he noticed a young woman who lay with closed eyes and face as white and hard looking as chiselled marble. As he paused for a moment she opened her eyes, saying, "Who has sweet peas? I used to love them so?" In his hands he had a few, with some mignonette, for the child he was to see.

"That is the first thing she has seemed to care for during the week she has been here," remarked the nurse. "Probably they remind her of home, may be a mother's love."

"They remind me of my father," she replied fervently. "I never knew mother's love. She died when I was a babe. Nurse used to twine sweet peas over the window where father sat mornings to read the Bible. I remember the fragrance of them all these years, and fancy I feel the wind coming into the window which lifted the hair above the pale, careworn face. O, if I were only as pure and happy now as I was in those days!"

"What did he read to you out of his Bible on those mornings?" was asked, to change her thoughts, as she was evidently excited.

"Come unto me all ye that labor and are heavy laden, and I will give you rest,

was one text that I remembered. But these words were never meant for me. I am the chief of sinners."

"And the Spirit and the bride say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely," the minister slowly repeated.

The woman had sunk back now, closing her eyes. Evidently she desired no further occupation; so laying the little bouquet upon her pillow, he passed on.

The next week when he visited the hospital, as he entered the ward where the woman lay, he was astonished at the change in her. She was illuminated, glorified, would better illustrate it.

"Reaching out her thin hand, she said, 'I am glad to see you.'"

"I see Jesus of Nazareth has passed this way," he answered.

"Yes, and he came so near I touched the hem of his garment and was healed. It was the ladder of 'whosoever,' on which I climbed up," she added.

When he next visited the ward another occupied the bed in which the woman had lain. Her "ladder of whosoever" had taken her above the skies.—*Am. Messenger*.

Prayer Meeting Resolutions.

1. I will make it a matter of conscience to attend.—"Not forsake the assembling of yourselves together."
2. I will endeavor to bring others.—"Come thou with me, and we will do these things."
3. As I enter the room I will ask the Saviour's presence.—"We would see Jesus."
4. I will not choose a weak seat.—"How pleasant it is for brethren to dwell together in unity."
5. I will not so rest myself as to keep others from the same pew.—"Be courteous."
6. I will fix my attention upon worship and the Word.—"This people draweth nigh unto me with their mouth, but their hearts are far from Me."
7. I will lead in prayer.—"Ye also helping together in prayer for us."
8. I will otherwise take part.—"Teaching and admonishing one another." "Confess your faults one to another."
9. My prayers and my remarks shall be brief.—"For God is in heaven and thou upon earth; therefore let thy words be few."
10. I will avoid critical thoughts of others who take part.—"Judge not."
11. After the meeting I will greet as many as I courteously can.—"Salute one another;" "Be kindly affectionate."—*Index*.

A Brahmin's Testimony.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students, and others, has just been published:—

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempt them to leave their parents, friends, and country, and come to this, to then unavailingly come? Is it for gain or profit that they come? Some of our country clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicine, we won't,' but in the time of our sickness and our fear we were glad to go to him and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? It is the Bible! I have looked into it; a good deal in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motive of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they show bring it to us and say, 'That is what raised us, take it and raise yourselves.' They do not force it upon us, as did Muhammadans with their Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'"

Statistics show that during the last decade the population of Great Britain has increased 12 per cent, wealth 22 per cent, trade 28 per cent, shipping 67 per cent, and instruction 65 per cent.