

# Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 23, 1887.

NO. 8.

**—CHARGING THE LOSS TO THE LORD.**—We read, not very long since, of a little boy who was accustomed to give one cent of his pocket money each week to the Lord's cause. One week he lost a cent, and when Sunday came, he did not put his cent into the collection. On being asked the reason, he said he had lost the Lord's cent that week. There are others than children who act like this child. When a crop fails, or a barn is burned, or the income is cut down by half times, there are many who cease to make their contributions to the Lord's work. If they drink tea or use tobacco, there is no thought of cutting off these indulgences. The income or the property that has been lost is charged to the Lord, and his cause is siphoned of the amount. Considering the claims of our dear Lord and the needs of his cause, contributions to him and his work should be kept up, even though we have to deny ourselves many indulgences.

**—DR. CARPENTER.**—Dr. Carpenter, as we informed our readers a few months ago, has gone to labor, at his own charge, among the Ainos—the inhabitants of some of the smaller islands near Japan. From a letter in the *Standard*, we learn that he has begun work at Nemuro, a town of six or seven thousand inhabitants, contiguous to the dwelling places of the Ainos. Already he has gathered around him a little handful of scattered Christians, and there are many enquirers after Christ and his salvation. He intends to make this the base of operations for his work among the race he desires more especially to reach. We learn that his brother, who has made a competence in business, has decided, with his wife, to join him, and spend his life and means in the blessed work of saving the perishing heathen. Dr. Carpenter appeals to the men and women of wealth, who are fitted for foreign mission work, to do as his brother and his wife are reported to have done. Why should not many of them respond?

**—WHAT MAKES THE DIFFERENCE.**—A communication in an exchange gave us a great surprise. He gave us the impression that two venerable Baptist ministers went to a jail, had the thirty or forty imprisoned criminals assembled, held a service, and at the close gave the communion to five of the seven murderers among the number, and to twelve criminals of lesser grade, who all belonged to the Baptist denomination. The sixth of the seven murderers who were Baptists could not receive the communion, being unbaptized. The reader can imagine our wonder that so great a proportion of the criminals were Baptists, and that ministers of our denomination could be found to give them the Lord's Supper. At the end of the communication, however, we found that the clergymen were Jesuit priests, and the criminals were Roman Catholics, and then we were not surprised at all. The fact that the statement as we first misunderstood it should appear so incredible, and as it was finally explained, should be taken as a matter of course, is suggestive.

**—MISUNDERSTOOD.**—Hillside, in the *Examiner*, refers to an experiment which will be of interest to our readers:

The Boston Herald has paid a generous tribute to Baptist churches and preaching. It sent numerous reporters around to different churches to express their own opinion of the preachers, and to gather up also the opinions of intelligent hearers. They give the highest praise to the Baptist pulpit for evident earnestness in the preacher, and for direct grappling with the consciences of the people. They innocently express surprise that special Baptist views were not prominent, and that sermons were so broad, in range, catholic in spirit, and so prodigiously in earnest. The sermons of Phillips Brooks were commended for broad humanitarian sympathies, but were pronounced deficient in grip upon conscience; while those of Gripe Herford were declared to be wholly destitute of spiritual and practical power, their charm lying in their elegant literary culture. They made a frank confession that they were greatly surprised at the large congregations uniformly found, and declare it to be a singular error that the masses have fallen away from the churches. These are curious reports to be found in a paper belonging to the extreme left wing of liberalism. They may help, possibly, to correct the popular prejudice against the Baptists, which Sam Jones is not ashamed to repeat frequently, that they generally preach about water. Every child man ought to know that Baptists lay less stress on baptism than other denominations, for the sufficient reason that it is administered only to those who give evidence of a new birth.

**—EVEN RESULTS OF A BAD PRINCIPLE.**—One of the strongest of the Baptist churches in Boston is being much weakened by an internal struggle. A large Bible class has been held in connection with the church. This has declared its independence of the church. When the church attempted to bring it under its rules the class removed to another place, started an opposition meeting at the same hour that the church held its services, and attempted to drive away the pastor, who stood by the church. Unfortunately some of the members of the church sided with the Bible class, and the result is a grievous rending of her

forces. The only way to preserve the unity of the work of the church is for the church to have all its agencies under its direct supervision and control.

**—BAPTISTS OF NEW YORK.**—The statistics of the work and growth of the Baptists of the State of New York for the last year are very encouraging:

There are reported 644 pastors and supplies, an increase of 34 over last year; 6,500 baptisms, an increase of 1,348 over last year; a total membership of 121,390, an increase of 3,612 over last year; a total of 13,602 officers and teachers in the Sunday schools, an increase of over 181 over last year; 3,447 from the schools have united with the church, an increase 186 over last year; and 826 schools, a decrease of 13, owing, doubtless to the change in Associational relationship of the churches. There is an increase in value of church property of \$1,620,426; a decrease of debts on the churches \$67,717.12; a decrease of amount paid for improvement of property \$4,006.35; an increase of benevolence of \$22,669.71.

**—GRAND.**—At an entertainment at the White House, given by the President of the United States to the foreign diplomats, we were served to all but one, and she was no less a lady than the mistress of the White House, Mrs. Cleveland. Thousands of anxious wives and mothers will bless her for her fidelity to her principles in a position so high and yet so trying. Strange to say, there was not a gentleman from the President down, who had the chivalry to relieve her from the embarrassment of singularity, by following her example. But she doubtless has the highest approval of her own best self, and she has won the respect and admiration of thousands on thousands. Although she is not the highest lady in our own land, our readers will join us in saying God bless her.

**—OFFERED TO PROHIBITION.**—Dr. Behrends, who left our denomination a few years ago, because unable to endure strict communion, argues against prohibition in the *February Forum*. He holds that "personal morality cannot be secured by statute regulation," and that for the state to prohibit is to go out of her just sphere, and trench upon personal liberty. It might be said that the state should protect the wives and families of those who drink, even though the personal liberty of those who indulge is curtailed. Besides, if the office of a government is to promote the highest general good of all subjects, there is abundant ground for prohibitory legislation. It is significant that the grounds taken by Dr. B. are almost identical with those of the great Chicago Liquor Dealers' Association. He would go a little further than that body in abolishing the saloon, that is all. A contemporary hints that he may find the Niagara current of a fashionable and wine drinking community too powerful for even his sturdy strength to resist. A man does require great strength of principle, when pastor of a fashionable church, to stand firm against fashionable sins. But there is also a greater than a Niagara current setting toward prohibition, and it will require many Drs. Behrends and Crosby to stem its course.

**—SUGGESTIVE.**—A correspondent of the *National Baptist* refers to the work of Dr. Talmage at the Brooklyn Tabernacle:

On Sunday, Jan. 23, Dr. Talmage received 342 members into his church. If there were only hope that some would be workers and givers, there would be more cause for rejoicing; but with its hundreds, yes, thousands, of members, the Tabernacle does not do as much for missions as many village Presbyterian churches. On Monday, Jan. 24, the pews were sold at auction. I went. It was a strange scene. One man gave \$75 as premium for first choice. The one who bid \$50, seeing he could not be first, took second choice for \$50. It was some charity to believe there is no "goodly strife" in these contests, and a good deal more to suppose there is no "vain glory" in the notoriety of buying the first choice. But, with rights and premiums, the trustees expect an income of \$30,000.

Where a church is so large that little effort is needed to meet current expenses—especially if these are all met by premiums given to secure the personal right to a prominent seat—liberality is not developed. The less people are called upon to do, the less they are inclined to do; the more they are induced to give on the selfish principle, the less they will give on any other.

**—TOLERATION IN CHINA.**—It will be remembered that mobs wrecked many mission premises in various parts of China, last year, and many native Christians were killed. The Chinese government made frank apologies, and paid over about \$750,000 indemnity for the losses sustained. Indeed, the losses were overpaid, according to the reward of a commission of the United States own choosing, and there has been a great deal of haggling, on the part of the American government, to avoid returning the balance. The Chinese government, however, has made a proclamation, declaring:

"That the Christian religion is entitled to respect since it teaches men to do right. Missionary chapels are to be protected, and anything in the shape of disturbance toward them is to be put down and punished with the utmost vigor of the law. In one of the

proclamations they are reminded that those who embrace Christianity do not cease to be Chinese. They have, therefore, an undiminished claim for the protection of the law of their country, and they owe in return a corresponding obedience to it."

The United States government may well profit by the example of that of China. The harrying of Chinese by mobs in Christian America, arouses a deep prejudice against Christianity in China.

**—EXPLANATION.**—A short time since we published as item of news from a church, and an intimation that another church was looking with covetous eyes toward its pastor. The brother sending the news added a postscript intended for the editor alone. Unfortunately, he put the communication among the correspondence intended for the compositors, and it was published without our seeing it. We are sorry it happened; for it places two esteemed brethren in an unenviable position.

**—SUBSCRIBERS.**—The subscriptions have been coming in very freely for the last few weeks. Many, however, remain unrecruited. Will not the subscribers who have not paid for 1887 kindly renew at once? There are some who have not renewed since January 1886. We should like to hear from them especially.

## Halifax Notes

Even while we are in the last agonies of a frantic campaign, our people are still mindful of the wonderful weather we are having. The winter which this part of Nova Scotia is now enjoying, or enduring, just as one may look at the matter, is certainly the most remarkable in its history. Neither the "oldest inhabitant" who has a clear remembrance of what took place eighty years ago, or the cool man of records who does not trust to his memory, can give us an account of another winter like this. The most peculiar thing about it is not the fact of unusual warmth, but rather the rapid succession of hot and cold waves. Since the first of December snow storms have been plenty enough; but, as nearly all have ended in copious rain, very little remains upon the ground. On the side of Citadel Hill where the sunlight has a fair chance, the grass still retains an unmistakable tinge of emerald, while about three days of every week display the characteristics of Indian summer.

I should be very happy to report that the affairs of our denomination were displaying a healthy activity; but such, I am sorry to say, is not generally the case. With the one exception which you have already heard about, the spiritual life of our churches continues quiet and uneventful. What the near future has in store for us we cannot say. It may be that a season of glorious refreshing is close at hand, and that the present faith trying darkness is about to break away before the morning for which we are praying. The work which has been done at the Cornwallis St. church, and which is still going on, shows the willingness of God to give a special blessing whenever our hearts are open to receive it. A good deacon of this church, who has not missed a meeting since the present interest began, recently suggested to the writer that if every Christian would try as hard to be the means of saving one soul as many Christians have labored in the interest of political parties, our city would be revolutionized with the greatest revival in all its history. Undoubtedly what is needed at this time is more energy and keener realization of individual responsibility.

The Tabernacle Baptist Church, of Halifax, has now completed about twelve years of a struggling, but still constantly growing, existence. Dark discouragements have often obstructed the pathway of this society, and the work as it now stands represents a vast amount of earnest and self-sacrificing labor. The high degree of spiritual success which has resulted from these efforts, affords the most substantial encouragement to this church, and any other church that may be placed in a similar position. During its comparatively short history the Tabernacle has enjoyed the blessing of numerous revival seasons, and there has seldom been a time when sinners were not seeking the Saviour. At this time Pastor Avery, and the brethren and sisters who are holding up his hands, find many reasons for encouragement, and in common with all our workers in this city, they are looking forward to weeks of special interest, which they expect to see in the immediate future. At last, after long waiting and many disappointments, the church now sees its way clear to go on with the building of their sanctuary. The vestry, in which they now worship, is entirely inadequate for their needs, and the people have resolved to complete the superstructure without delay. The location, on Brunswick Street, is just the place for a wide-awake Baptist church. It is a region of families, and when Halifax begins to realize what she ought to be, the unoccupied spaces near by will afford room for

the houses of a large population. May the God of Israel sustain and advance this interest.

Halifax, Feb. 12.

## Correspondence

Sometimes wish that I was a millionaire, how I would support all the objects of benevolence embraced in our Convention scheme. I think I could do ever so much good with money if I had it. One thing I know I would do. I would pay all the debt that is resting like a burden on the Home Mission Board. I think sometimes that our worthy Bro. Cohoon must be an extraordinary good and strong man, or he would back down on the denomination and say let them alone, they are joined to their idols—their worldly goods. The Messenger and Visitor, from week to week, brings earnest appeals to all the churches from the corresponding secretary of the Convention Board for money to carry on the work of Home Missions in these provinces; but they are just read and that is all on the part of hundreds of Baptists in the Maritime Convention. What is the cause? I am lead to ask. Certainly it cannot be for the want of knowing their duty on the subject.

They have learned it, both from our paper and their pastors. And if they read the Word of God they are taught that the greater part of godliness is giving, as God prospers them to carry on the blessed work beyond the narrow circle in which they move. Then what is the trouble? Can it be for the want of means? I think not. No one can possibly make me believe that for God says, "Give as I prosper," that is all the Lord wants, and that is all he asks from any of his children. This done, and all the benevolent schemes of the denomination are supported.

It is just as evident to me that we are robbing God of what is his when we withhold from these objects of Christian giving in the scheme of the Convention as it was for the nation of Hebrews to rob God in those "tithe and offerings which he justly claimed at their hands"—Mal. 3: 8. And yet it is a painful fact that these robbers of the Lord Jesus Christ will get down on their knees in their prayer meetings and elsewhere, perhaps, and say "Let thy kingdom come." "Give us this day our daily bread." They want their daily loaf from God's pantry, but they are not willing to give a slice off of it to spread the "kingdom" beyond their own door. They say "Charity begins at home," and puts all the money, the Lord's money too, in the bank and keeps it there. Such charity—poor little thing—never staggers out of its own door.

When an appeal has been made for money for Foreign Missions, I have heard professing Christians say, "We have heathen at home to look after without sending money away out there to Burma," but I have noticed that those persons who say this are the least willing to do anything to convert and save these home heathen. Are they Christians at all? How can he be a Christian and not be Christ-like? Christ gave himself for us and to us. He could give no more, and his love for us could give no less. Now I ask, How can one be a true Christian and not give himself and all he has to Christ if his cause demands it? "If any man love me he will keep my commandments," And his great commandment is, "Go ye into all the world and preach the gospel to every creature."

The world you see is the field in which the Christian is to labor—the whole world—all the world. "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." No, that man who will not give to the spread of the gospel of the dear Son of God, can scarcely be a Christian; for Christianity is living for Christ—giving to Christ. "The love of Christ constraineth us." This is the great motive power.

I have come to believe more than ever that I cannot be a true minister of the Lord Jesus Christ, without the missionary spirit; for the Spirit of Christ is the Spirit of mission. "He came to seek and to save the lost." "Now if any man have not the Spirit of Christ, he is none of his"—Rom. 8: 9. If I do not pray and labor for the conversion of the world with a true heart—if I do not give of my money to send the gospel and establish the gospel in the regions beyond, how, I ask, can I be in sympathy with our Saviour? How can I be a true servant of the great Master? If we give lip service, let us give heart service and pocket service also. Jesus gave all. Let us prove our faith by our good works. Let us "come up to the help of the Lord against the mighty." There is no loss in sacrificing for Jesus, but great gain. The end of godliness is infinite glory. I mean a godliness that goes down into the pocket, and this reminds me of a dialogue, *Rowden*, between "Two pious sisters," Desire and Prayer, who one day visited a certain paragon by the name of Pocket. The same was a member of a large and influential family of Pocketes; some of whom

were of a most generous disposition, free in giving, and liberal in every good cause that sought support; whilst some others were remarkable for their narrowness of mind, and therefore in disposition, toward any charity, however worthy, that asked for aid. After a little conversation on general subjects, Prayer remarked on the interest she took in the state of the poor heathen, "perishing for lack of knowledge."

"Oh, that they might be saved!" breathed Desire. "Amen," said Pocket.

"I am longing for the day when 'the knowledge of our Lord shall cover the earth, as the waters cover the sea' (Isa. 2: 2; Hab. 2: 14), remarked Desire, with much fervency.

"Amen," said Pocket.

"And seeing such glorious time will come, I felt encouraged to ask the King so to order events as to open the way in such direction," remarked Prayer.

"Amen," said Pocket.

"I have begged of the King to hear our daily petition, 'Thy kingdom come,'" said Prayer.

"Amen," said Pocket.

"It is promised that through the gospel, the Lord Jesus Christ 'shall have dominion also from sea to sea, and from the river unto the ends of the earth' (Ps. 72: 8), observed Desire.

"Amen," said Pocket.

"How is it to be brought to pass?" asked Prayer, to which Desire replied,

"By the blessing of God on the united efforts of the church, and the outpouring of the Holy Spirit. 'Oh, that the day were come!'"

"Amen," said Pocket.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," (Ps. 2: 8), said Desire, in the words of promise, unto Prayer.

"Amen," said Pocket.

"God alone can effect this mercy," said Desire; "and that he may bless this Word preached to the perishing, in order that they may be saved, we must send them men after God's own heart."

"Amen," said Pocket.

"Which good servants of the Lord must be sustained in their great work," observed Desire.

"Amen," said Pocket.

"They are men subject to human infirmities; who require habitations; who hunger and thirst, and need food and raiment; and, I trust, warm hearts and liberal friends will be found to administer according to their wants. Knowing the laborer is worthy of his hire."

"Amen," said Pocket.

"We have, therefore, come to ask your contribution for the spread of the gospel, the salvation of the heathen, and the glory of the Redeemer," said Desire.

"Amen," said Pocket.

"The work cannot be carried on without money," observed Desire.

No reply from Pocket.

"What amount shall we say for you, sir?" asked Desire, very sweetly.

No answer from Pocket.

"You said 'Amen' just now to all our matters of petition," remarked Desire and Prayer, together.

"The best proof of your love to the cause is in cheerfully assisting its support, and, therefore, giving as the Lord in his mercy has prospered yourself."

"Cannot afford it, really," at last Pocket answered, very anxious to get rid of his visitors.

"Then after all, you wish us to understand you leave the Lord's cause to the support of others, and to excuse yourself?"

"Amen," said Pocket.

T. M. M.

**What Can I Do?**

1. You can be a Christian. As the sun transfigures a drop of dew by the reflections of his own glorious image, so, if you but hold still in faith, Jesus will shine in and through you, making the weak, worthless, perishing man you are now, a medium of his own matchless grace. A steady life for Christ is a means of usefulness, incalculably effective.

2. You can pray for others. There may be little apparent connection between fervent prayer for another and his spiritual improvement, but there is such a connection, and it is vital. Daily prayer for others is daily service which the Master will ultimately reward.

3. You can win the love of others. Love is a cable between souls through which mighty influences flow. We transfer to some extent the good that is in us, to those who love us. All humility, gentleness, patience, kindness, and helpfulness, beget love in those who witness these graces.

4. You can speak to others. A prudent word spoken in love has often proved a seed of life. A good woman once addressed a word of admonition to a man in her

employ. Another man simply overheard her remarks, and was led by them to Christ. But the lips open for the utterance of Jesus' name, and for a plea in his behalf.

5. You can still others. This attention prepare people to receive our practical counsels. They reason: "If he cares enough to come, he must have some interest in me. If he has interest in me, I owe attention to his words." Thus to the poor, neglected, indifferent, worldly, afflicted, ignorant, may often be remedied their poor, even though the subject of religion is not specifically mentioned.

6. You can put good reading into the hands of people who need it. The Sunday-school book, the religious books in your own library, a little tract or leaflet, may be put in the way of somebody every day. The right book in your spare time, or on a journey, or forwarded by mail, may do wonders. A ticket agent on a railroad depot used to give away fifty dollars' worth of tracts every year. A tract went with every ticket sold. More than twenty persons wrote to him, acknowledging that the tract he had thus given them had been blessed to their conversion.

7. You can reach people with gospel influences, who from sickness or suffering are most susceptible to them. There is a gentleman in Paris who watches the ordinary notices in the morning papers, and adapts to the bereaved little tracts sent to their situation. A visit to the poorhouse and the jail may often be blessed to the good of their inmates. Oh, how many such opportunities for usefulness are neglected by us! There, too, are the sick, who lie for days weary, discouraged, and often friendless. How full of cheer a daily walk, with the reading of God's word, a prayer, and a cordial chat about life and its experiences, doth and the new life!

8. You can invite and persuade people to attend God's house—the preaching service, the Sunday school, and the social meetings.

9. You can enlist others in work for the Master. Here are church members who should be awakened to God's claim upon all men for service. A word, a plea, often repeated, ever urgent, may be the means of awakening them to a sense of duty.

10. You can give. Five cents a day is something in ten years, spent in benevolence. Who can not give five cents a day? But what we all want most of all, is the "ready mind," that our services may be "not by constraint, but willingly." Good Lord, give us, thy servants, willing, loving hearts, to toil with fidelity and delight, for thee.—*Am. Tract Society Tract.*

**THIS, THAT, AND THE OTHER.**

—Chemists tell us that the black bit of coal in your grate and the diamond on your finger are varying forms of the one substance. What about a power that shall take all the black coals in the world and transmute them into flashing diamonds, prismatic with the reflected light that comes from his face and made gems of his strong right hand? The universe shall wonder at such results from such material.

—The bank note without a signature at the bottom is nothing but a worthless piece of paper: the stroke of a pen confers on it all its value. The prayer of a poor child of Adam is a feeble thing in itself, but once endorsed by the hand of the Lord Jesus, it avails much. There was an officer in the city of Rome who was appointed to have his doors always open in order to receive any Roman citizen who applied to him for help. Just so the ear of the Lord Jesus is ever open to the cry of all who want mercy and grace. It is His office to help them.—*Ryle.*

—The hardest master in the world is the devil. He exacts more of his servants, and rewards them more meanly than any other master. He promises great things, which he keeps always far off in the future, and when by bitter experience the truth is discovered by the deceived soul, he finds himself to be, as another has well said, "the fish, that at first tastes only the bait, but afterwards feels the barbed hook."

—The appellation of gentlemen should never be applied to a man's circumstances, but to his behavior.

—The Golden Rule thinks that detending the faith by being a party to a church quarrel, "is usually in the interest of his Satanic Majesty."

—The teachers' salaries in Spain are ludicrously small. Of 13,000 teachers, 1,273 receive less than twenty five dollars a year, 2,827 receive from twenty-five to fifty dollars, and only half of them have a salary that amounts to one hundred dollars.

—That which had swallowed I a (who, by the way, was a Baptist preacher) was very much like some devils in this day, who will show their preacher on Sunday and new him out on Monday.—*E. L. Magoon.*