

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
-VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 31, 1888.

NO. 44.

—IS THE THEATRE HARMLESS?—There are those who are ready to defend the theatre as an innocent form of recreation. A Mr. Clement Smith, for the past twenty-five years the leading theatrical critic of London and editor of a leading theatrical journal, has recently given his testimony. From the nature of his profession he is in a position to know just what the modern theatre is and would also be inclined to make the best of it; yet he says in answer to the question "whether he considered the stage a place where women could remain moral and respectable?" "One out of a hundred may be safe, but even then she must hear things that she had better not listen to, and witness things that she had better not see. In every class of life, women are exposed to danger and temptation, but far more in the theatre than elsewhere." This institution which is of such a character within that one naturally inclined to be favorable will give such testimony, cannot but be evil in its outer influence.

—MORMONS.—There is a very interesting article in the last number of the *Missionary Review* on missions among the Mormons. All the principal denominations are laboring in Utah. They now have 33 churches and 69 ministers in the territory. There are also 2,360 children in their Sabbath-schools. The Mormons are being slowly but surely crowded out of their own chosen ground. In Salt Lake alone, as much as \$2,000,000 worth of real estate has passed into Gentile hands within the last two years. In five of the electoral districts of this stronghold of Mormonism the Latter Day Saints have been ousted and the control of the schools has passed from their hands. One fact in reference to their income is suggestive: From their tithes the Mormons collect \$750,000 annually. If all Christians should but give one-tenth of their income, what grand things might be done for the work of the Lord! And yet, who among us might not do this, and be all the better off?

—AN OTHER SAINT.—Bro. Hanna, who was at the Convention at Wolfville, and presided in the church on Sabbath morning, writes of his trip to Nova Scotia in the *Christian Inquirer*. Of the beauty of the site of Acadia College, he says: "I have had the opportunity of surveying the landscape from the sites of various colleges, but I cannot now remember anything so beautiful as the scene that extends, northward and eastward, before the eyes of one who looks out of the Acadia college. It is a combination of mountains and prairie and sea and garden that might do for the island and valley of Avilion." The first morning proved to be the most favorable for this view. The promontories that project from the "North Mountain" into the Basin of Minas, were partly robed in half-lifted fog, and the water was splendidly illumined by the full-beaming sun; the waters in the rest bay were spread out, bright as "a molten looking-glass," or, rather, as "the most ancient heavens" above them, "fresh and strong." The sun bright prospect of that glorious landscape is now a treasured picture of memory, and now I shall never think of Nova Scotia but that scene will be projected again upon the canvas of imagination.

—GOOD SHEEP.—We commend the following sensible suggestion from the *National Baptist* to the right men or women in each of our churches just now: "Wanted in every church, somebody who will just make it a business to raise the money to send the pastor and his tolling, heaven-deserving, weary-in-heart-and-brain-and-nerve-and-arms wife, to the anniversary meetings. And don't just give them the railroad fare; they can't stay out in the street when they are in the capital on they? Do the handsome thing by them. It will do them no end of good, and will come back to you in every sermon. It is just; the pastor goes, not on his own business, but on your business; he goes to see how your work of evangelizing the world is getting on. Don't let him go at his own charge."

—HARVARD AND YALE.—There is an interesting article in a recent *Christian Advocate* on the men from whom Harvard and Yale colleges derived their names. The only known lineal descendant of Mr. Harvard has just died. He was an esteemed Methodist minister of England. The Mr. Harvard who gave his name to the great New England college was for a long time almost a mythical personage. It has only been within a short time that a diligent search of the church registers, etc., of England has given the date of his christening—Nov. 29, 1607, in London—the name of his parents, etc. He died at Charlestown, Mass., 1638, aged 31. He was a minister, and gave half the small savings of his life—\$2,750—and his modest library of 300 volumes, to assist to found a college and provide for it a library. From this small beginning grew America's greatest university. It may be mentioned, however, that the first large donation to Harvard was from an English Baptist. Mr. Yale, from whom Yale college is named, was born in New Haven, Conn., in 1648. His thirty years of age he went to the East Indies, and was for some time governor of Madras. He accumulated a large fortune. He gave only \$2,500 to Yale; but it was at an opportune time. His tomb is in the church at Wrexham, North Wales. His

epitaph is in the quaint style of the time. It mentions that he did "some ill" as well as "much good." He was not altogether a saint, as can be seen from the fact that he hanged his groom, without judge or jury, because he had ridden one of Mr. Y's horses a two or three days' journey without leave, and came pretty near hanging, with judge and jury, himself.

—FUNERALS OF THE SABBATH.—At the recent F. C. Baptist Conference, in a resolution on the observance of the Sabbath, their people are dissuaded from buying their dead on the Lord's day. This was done on two grounds: first, as entailing manual labor on that day; secondly, because it interfered with the regular services and overtaxed the strength of the pastors. There is a natural feeling, on the part of the relatives of the deceased, that as large an attendance as possible should be had at the obsequies of their dead ones; still there are the most valid reasons why the regular Sabbath services should not be disturbed. Many of our pastors are already overworked on the Lord's day. Many of them have so much to do that other regular religious appointments have to be neglected, if any new work is to be done. It is to be hoped that our people will set in the spirit of this resolution, and arrange for the interment of friends on another day that may not disturb and overburden.

—HINDUISM.—Hinduism is awakening to its danger from the work of Christian missionaries. A Hindu tract society has been established at Madras, and is pouring out a flood of tracts assailing Christianity. A Hindu theological seminary has been suggested as a means of counteracting the progress of the Christian religion. This all shows that Hinduism is becoming alarmed, and is a testimony to the success of Christian missions which cannot be easily set aside. These measures, also, will but arouse a more general and deeper spirit of enquiry among the people, which will, in the end, help mission work forward.

—THE NEW THEOLOGY AND MISSIONS.—It was our fortune to be present at the examination of Mr. Noyes in the Berkeley street Congregational church, Boston. It will be remembered that he applied to the American Board to be sent out as a missionary, and was not accepted by this great missionary organization because of holding to the idea of probation after death. He has been taken up by this church, which proposes to send him out on its own responsibility. The statement he gave of his ideas about a second probation were of a very wild type. He held that there was nothing in scripture to forbid the hope that those who had not had a chance to hear the gospel in this life would have it in the next world. He would not assert that there would be such a second probation for this class; he only refused to abandon the hope that there might be. It seemed to be the impression that his statement made before the advisory committee of the American Board was toned down a good deal in the present one. After a discussion of four hours, the council came to the conclusion to ordain Mr. Noyes, with the understanding that he was first to apply again to the Board to be sent, and only go as the missionary of the church if refused appointment by the Board.

—CONTRADICTION.—In the statement of Mr. Noyes before the council of ordination, referred to in another note, we were interested to hear his deliverance on the question of baptism. He first declared baptism to be the symbol of repentance and faith and purification. In the next sentence he avowed his adherence to infant baptism, which, as he must have known, could be the symbol of neither. The fact is, if Pedobaptists are to hold to infant baptism and adult baptism as well, they must admit that the symbolism and purpose of the ordinance in the two cases are distinct and separate—in other words, that there are two baptisms instead of one. No single definition can be framed which will include them both. The definition which would cover one will always fail to cover the facts of the other case, or will contradict them. Why do not our Pedobaptist brethren admit this and take the consequences?

—CATHOLIC EMANCIPATION.—Dr. Gordon, of Clarendon Street Baptist Church, gave a sermon on this subject on Sabbath evening, Oct. 21. In showing the need of emancipation from what he happily termed church-lordism as compared with laic-lordism, he referred to a fact brought out by the assessment lists in Montreal. While Protestants comprise but one-quarter of the inhabitants, the remaining three-quarters being Catholic, they own half the real estate of the city, and control three-quarters of its trade. He spoke very calmly but very strongly about the change of school books made at the behest of Rome. In the new history which takes the place of Swinton's, the reformation of the sixteenth century is spoken of as the so-called reformation, and other references to what is unfavorable to Rome in a similar

way. Dr. Duryea, Congregationalist, champions the new book. Dr. Gordon made a good point on him by asking if Dr. D. would feel himself complimented should someone speak of him as the so-called Protestant minister. Dr. Duryea. The progress made in Italy in emancipation from the Papacy was illustrated by the fact that here, where the Pope a few years ago had the seat of his power, common schools have been introduced and that a law has just been carried, 245 to 67, virtually proclaiming religious liberty and making it criminal for priests to speak to school children against the government. The change in France is indicated by the fact that in Paris, where the streets ran with Protestant blood at St. Bartholomew, a martyr to Admiral Coligny, one of the martyrs of the massacre, is about to be erected.

The True Salvation Army.

BY REV. J. CLARK, WOLFVILLE.

Not with gaily flaunting banners,
Not with sound of battle-drum,
Not with shouts and clanging cymbals
Does Immanuel's kingdom come.

Martial names and martial honors,
Such as cling to this poor earth,
Do not prove that those who bear them
Ever knew a heavenly birth.

Outward show and demonstration
May not spring from grace within;
Noisy speech and wild emotion
Gain no mastery over sin.

One omnipotent Commander,
Full of grace, enthroned above,
Has alone the right to govern
Hearts that glow with christian love.

Faith in God and love to Jesus,
Joy and peace through sin forgiven,
These are true salvation tokens,
Clear as day and sure as heaven.

Every holy feeling cherished,
Every penitential sigh,
Every act of true obedience
Plainly shows that God is nigh.

Men may boast of rank and standing
Yet act not the heavenly strife;
Soldier's dress and soldier's language
Make no change in heart or life.

Rules that emanate from mortals,
Lacking signature divine,
Have no power to bind the conscience,
Truth must govern vows and mine.

Empty forms and eager cleaner
Care no evils, alas! no foes;
Vain display can yield no comfort
When this mortal life shall close.

Hallowed words and sacred phrases
Do not always count for prayer;
Heaven is true, and human records
Do not read the same up there.

Patience, gentleness and meekness
Crave not loud publicity;
Valor's word; often tested
Where no human eye can see.

Not amid undue excitement
Undeveloped religion thrives;
Saving faith and true repentance
Show their fruit in holy lives.

Lowly souls that have no merit
Yet adorn the spheres they fill,
While with reverent thought and feeling
They obey their Maker's will.

Souls that breathe the Saviour's spirit
Keeping daily near his side,
These belong to God's great army,
These are victors true and tried.

Would you win the crown immortal,
Bright with glory ought can dim?
Let your heart be right with Jesus,
All are saved who side with him.

Sable Island.

The county of Halifax has the honor of being the first territory in all North America touched by the earliest expedition sent from the old country with a view to a settlement, for it is Sable Island in the mid ocean (it is), and did not the Frenchman, Baron de Lery, in 1518 land at said island (he did), and left thereon a number of live cattle and went on his way? That was very soon after 1492, when Columbus touched America. In or about 1678, another Frenchman, the Marquis de la Roche, landed and left 50 French convicts there, intending to call for them, but never fulfilling that intention. Henry IV. of France, after seven years, sent for them, and found twelve surviving. They were taken home, and received each 50 crowns and a free pardon. These are among the first traces of a colonization in America.

This island lies about 100 miles south of Cape Breton. It is under the exclusive jurisdiction, in fact, is the property, of the Dominion. It is a low, sandy island, whence its name, Sable (*sandy*)—not Sable, *dark*, though it might well be named the dark island, for it is without doubt one of the chief graveyards of the Atlantic. Its history from shortly after the discovery of America till the present time is one of the very saddest. It has been the scene of constant shipwrecks. "Unameliorated disaster" seems to have ever since "followed fast and followed faster," till not a year, I believe, passes without one or more of such calamities. Wheel Rider Haggard exhausts every other fountain of the dreadful, let him turn to Sable Island. Here even he may surfeit with horror.

The island is subject to terrible and sudden shifting and wearing away. The West End lighthouse, built about sixteen years ago and moved inland about five years ago about one-quarter of a mile, has this summer been again taken down and moved back a mile and a half further, so rapidly is that end of the island wearing away; so that the West light is now 1 1/2 miles eastward of its location on charts new in use. Mariners should out this out and act accordingly. There is a lighthouse also at the east end, and Governor Boutilier's residence and station is between them on the north side of the island. There are four or five families residing on the island. The lighthouses on East and West Ends are connected by telephone with the governor's residence, so that earliest intelligence of arrivals or wrecks may be communicated to headquarters. But there is no cable connecting with the mainland. This is much needed. Noise but employees of the government are permitted to reside on the island. It used to be quite an inhospitable home. Not a tree to be found in the place. They have tried willows, but even they do not flourish. There is some tolerably good soil, and hay sown is out for the forty or fifty head of cattle kept. The winters are short, snow soon melts, and the summers are long. There is no church, no chaplain, no preacher, no missionary in all that section of Halifax county. "Go ye into all the world"—Sable Island is a part of the world. Home Missionary Boards are bound to take notice of this. The place is not 24 hours away from the city of Halifax. The storms that sometimes rage around this desolate spot are said to be most terrific. The air is thick with sand. You cannot face the wind. Great sand bars run far out under the sea of the north-west and north-east shores, into which, once it has driven, no ship can long survive, every wave plunging it deeper and deeper into the hungry sand. Should the island lose its visibility and no place be left for a light, it will be regarded as the resting place of all ships coasting along these shores and never reporting their arrival. Probably it is impossible to prevent it wearing away. It is very much smaller every way than when it was first surveyed. Having had an interview with the builder who has just completed the removal and recreation of the west end lighthouse, I am at second hand an

Halifax, Oct. 26. OSASAVA.

Necessity for More Ministers.

While attending one of the morning prayer meetings during our late Convention at Wolfville, I made request that special prayer be offered in accordance with Luke 10: 2, that the Lord of the harvest would, in his abundant mercy, raise up more faithful ministers among us. So deeply is the necessity for more laborers impressed upon my mind, that I now resolve to make my request through the widely circulated columns of the *Messenger and Visitor*. Presently our churches will be requested to offer special prayer for our institutions of learning. Shall we not on the day of prayer for colleges, and continuously, offer believing supplication to our beautiful Father and Saviour that he may raise up, from the ranks of our young men, more faithful laborers? Surely now, as in the days of our Lord, the harvest is great and the laborers few. As illustrative of this, I need only state the fact that there are now twenty-five or more important fields, with fine prospects for "cultivating and enlargement, vacant in the Maritime Provinces alone. These vacant churches and fields are calling loudly for ministers, but available men are not to be found. It is true we have a fine class of promising young brethren, who have the ministry in view, and some of them have already proved themselves to be successful laborers in the Lord's vineyard. But many more must enter the list of ministerial students before we may reasonably hope to see the supply equal to the demand. Shall I not then entreat my brethren to offer earnest prayer in harmony with the Saviour's directions? He will honor our faith. Some, it may be, have been looking to our institutions of learning for the needed supply. This may be well to a certain extent, but we must look higher. If we look to academies, colleges, or theological seminaries only, we may have, as the result, a feeble supply who can be of little service. If, however, we look to the great Lord of the harvest he will honor our faith by giving us strong men who will prove an unspeakable blessing to us. Having sent up our earnest cry to the Lord of the harvest, we should then give all the encouragement in our power to help those who may give evidence of a divine call, in procuring a suitable training for their life work. And while we look to the Lord in our great necessity, let us, at the same time, encourage our gifted and pious young brethren to think seriously of the claims of the Christian ministry, in deciding as to their future course. The gospel ministry gives scope for, and demands, the power

of the most talented of our young men. Having humbly made this earnest request, I beg to suggest to my brethren in the ministry, and to our churches, the importance of giving ourselves afresh to the vast work before us. The harvest is great. The fields are white. Souls are perishing. Time is passing. The judgment hastens. Faithful, unselfish, consecrated effort to rescue the perishing and advance in every possible way the Redeemer's Kingdom, will not fail of gracious results. Our blessed Lord assures us that his Word shall not return void. Let us then go forth weeping bearing precious seed. May this be a year of the right hand of the Most High in all our churches and mission fields!

ISA. WALLACE,
Apple River, N. S., Oct. 24.

Ripeness in Character.

Rev. Charles H. Spurgeon beautifully illustrates the marks of ripeness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of unselfish sanctification, which the Word of God know by the name of "beauty of holiness."

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be found which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of him "whom having not seen, we love;" we shall have greater delight in the precious things of his gospel, the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it, and if it comes off with difficulty you feel you had better leave it alone for a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it is in good condition.

When loved wisdom drink out of the same cup in this everyday world, it is the exception.—*Mrs. Necker.*

Divine Comfort.

Sorrow comes, and sorrow is always bitter and hard to endure, but divine comfort comes with it, unless in our blindness we thrust the blessed angel from the door. And heavenly comfort is so rich an experience—being held close to the heart of Christ and consoled by His sweet love—that it more than compensates for the sorrow. It was the Master himself who said: "Blessed are they that mourn: for they shall be comforted." He certainly meant that God's comfort is so great a blessing that it is well worth while to mourn just to enjoy it; that those who do not mourn miss one of the richest, sweetest, and most beautiful of divine gifts. Night draws on with its darkness, and we dread its approach, but when it deepens over us ten thousand stars flash out; the stars are rich compensation for the darkness. So it is when sorrow comes; we shudder at its coming, but we pass under its shadow, and heavenly comfort, which we had not seen before, appeared glowing in silvery splendor above our head. In the bright summer days clouds gather and blot out the blue of the sky and fill the air with ominous gloom and fierce lightning and terrific thunder-peals; but out of the clouds rain pours down to refresh the thirsty

earth, and to give new life to the flowers and the plants. So it is, also, with the clouds of trial whose black folds outline the bright blue of our fair summer days of gladness; there is compensation in the blessing they bring to our lives.—*Presbyterian.*

Be Not Anxious.

God's children need not worry, for God will care for them. Will he? Well, if he will not, then throw away the Bible. But will he give them all they want? That is another question. Will the wise parent give the child all he wants? Will the physician give the patient all he wants? Will the teacher give the pupil all he wants? Never; for that would ruin instead of profiting. Ask again, Will God give his child all he needs? We have his word that, if we seek the kingdom of God and his righteousness, all these things shall be added unto us. God is pledged to supply all the real needs of his people in such a manner as is indicated by wisdom and love combined in power. And the trouble arises just here, that men are not willing calmly to trust this divine guidance. Just imagine a family of children who are never restrained, and whose every wish is gratified. They come and go as they please, they spend according to their own judgment; they study and play to suit themselves. No restraint at all is put upon them. What kind of men and women do you suppose they will grow up to be? Will they make a success of life, or will their lives turn out to be miserable failures? Probably the worst thing that could happen to a family of children would be such treatment as this. Better for them were they all to die of scarlet fever before they are five years old. So, says God to give His children all they really need, it would ruin them for time and eternity.

Now, while Christ tells us what not to worry, He tells us what to seek after. "Seek ye first the kingdom of God." On this we are to build our first energies. It may be well just here to pause and ask ourselves what is the object of our most devoted search. Some are seeking for riches, some for education, some for position, some for power. Every one has something for whose possession he is most anxious, and for the sake of which he will most readily sacrifice all else. What is your most coveted object in life? Find out, and then lay it in the balance on one side, and put "the kingdom of God" in the other scale. Now say, candidly, which outweighs the other? Which is the more valuable? Which will last the longest? Is it any wonder, then, that the Son of God says seek this first? And since He was right in His estimate, will you not follow His command?—*Sunday School Notes.*

This, That, and The Other.

—Did you ever feel the joy of winning a soul for Christ? If so, you will need no further argument for attempting to spread the knowledge of His name to every creature. I tell you there is no joy out of Heaven which excels it—the grasp of the hand of one who says: "By your means I was turned from darkness to light."—*C. H. Spurgeon.*

—In a late sermon Mr. Spurgeon thus spoke: "I cannot," said one to me, "join a church, because I cannot find one that is perfect." "No," I said, "and if you do not join a church till you do find a perfect one, you must wait till you get to heaven; and, besides, my dear friend, if you ever find a perfect church they will not take you in; for I am sure they would not be perfect any longer if they did."

—An item is going the rounds of the press to the effect that whiskey is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags, and from rags to whiskey. What a beautiful business it is!—*New York Observer.*

—The total abstinence society connected with Mr. Spurgeon's Tabernacle obtained 527 pledges last year. Mr. Spurgeon says that he has never thought that a man could not be saved without the pledge, but he now thinks a man might be put in the way of being saved through it. He hopes it will become the rule, and not the exception, that Christian people everywhere, for the sake of doing the largest possible good, will become total abstainers.—*Christian Inquirer.*

—Twenty years ago the Gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents to the Evangelical cause.—*John Methodist.*

—Your speeches often proceed from a sad heart. It is a pity to take such notice of what some softeners say, for they will be sorry for it soon. If we knew the real reason for many a harsh word, our sympathy would prevent even momentary anger.—*Spurgeon.*