

Messenger and Visitor.

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Remember! the "Messenger and Visitor" for 1886 year of all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.

—SHELA MERRILL, U.S. Consul at Jerusalem, writes: "It is no exaggeration to say that, taking Jews and nominal Christians together, two-thirds of the inhabitants of the city are beggars, either actual beggars or polite beggars. The Jews are supported, for the most part, by the 'Halukah,' a fund contributed by the Jews all over the world, while the Latin and Greek Christians receive aid from the Latin and Greek convents, which have immense properties. Dr. M. estimates the population of the city at 42,000 or 45,000. Of this number one-half are Jews, one-fourth Christians, and one-fourth Moslems. His picture of Jerusalem is a very wretched one."

—THE OREGON BAPTISTS have raised over \$7 per member for church and mission purposes last year. This is good as things go; but the people of the U.S. average \$20 per head, per annum, for liquor, and more than half that sum for tobacco. Brethren, sisters, are we giving what we ought to save the last?

—THE MR. MORAN Baptist church, New York, wishing to build a new house of worship, a few Sabbath's since handed in their offerings and subscriptions to the amount of \$30,000. Did they desecrate the Sabbath? Not a bit of it. They consecrated it. It might be a grand thing if our churches that have not already attended to this matter in another way, should appoint a Sabbath at once by which to make their quarterly contribution to our Convention fund.

—WE WERE VERY INTERESTED in looking over the list of undergraduates at Dalhousie, as published in the Halifax Herald of Nov. 4th. The names of sixty-five full course students are mentioned. Of these only four were west of Wolfville, and only three from New Brunswick. Of the fifty-seven students from Nova Scotia and P. E. Island, sixteen are from Pictou County, thirteen from P. E. Island, and eleven from Halifax and Dartmouth, leaving only seventeen from the rest of Nova Scotia. Outside of the local patronage from Halifax and the students from N. B., twenty-nine out of the forty-six or nearly two-thirds are from Pictou County and P. E. Island. This analysis is very significant. Pictou Co. and P. E. Island are the strongholds of Presbyterianism in the Maritime Provinces, and on these Dalhousie chiefly depends for patronage. This is as it should be; but it demonstrates that Dalhousie is not a provincial institution, and has to depend upon its own denomination for its support in the way of students. While Acadia stands squarely upon the denominational platform, we much doubt whether she cannot show a more cosmopolitan list than Dalhousie, with all its pretensions to be an un denominational college.

The small number of students from New Brunswick is also significant. If Dalhousie were the recognized Presbyterian college of the Maritime Provinces, would there not be a larger number from that Province? As it is Presbyterian students from N. B. go to the University at Fredericton.

—A CHURCH MEMBERS has the gift of song in an eminent degree. It is an instrument of praise, and is of service in worship and in attracting people to the house of God. Now we may be an old singer, but we do not like to see any one hinder the use of this gift on the Sabbath for money. If singing on Sunday interferes with the ordinary occupation of the week, it may be justifiable; but where this is not the case, surely the blessed praise and worship of song on Sunday should be given up as a free-will offering to the Lord. If the singing of a Christian is a form of worship, there seems but little difference between accepting pay for this and accepting it for the service of prayer. But this is not the worst. The preacher who is hindered by his gift of song, is hindered by his gift of song. The preacher who is hindered by his gift of song, is hindered by his gift of song. The preacher who is hindered by his gift of song, is hindered by his gift of song.

—HOW MANY will help us put the MESSENGER AND VISITOR into every Baptist family?

worship. Besides, the habitual neglect of our own church services is not consistent. It is any better when the absence is to make another church's service more attractive than their own? We believe some most excellent people are guilty of this inconsistency from thoughtlessness. We hope these plain words may help open some of their eyes.

—A MESSIAH about leaving his church for the winter without to do the best thing he could to help his brethren. He concluded that to get them to take the Messenger and Visitor would profit them as much as anything. Accordingly he writes, "I went out, and it did not take very long either. I got three subscribers, who had never taken the paper before." This was where there is but a handful of Baptists. People are ready to take the Messenger and Visitor. Who will follow the example of this brother?

—A COLORED BAPTIST minister in North Carolina has baptised a whole Episcopal church, pastor and all. This is doing it by wholesale. We hope they are all real believers.

—THE REPORT of Home Missions in N. Carolina shows grand work and results. A large proportion of the labor was performed by student missionaries.

During the past year 107 missionaries have raised on their respective fields of labor \$9,338.43 expended for building meeting-houses \$17,660; collected for State Missions and paid into the treasurer's hands by the churches, \$6,015.49; expended in Associational work and reported to the treasurer, \$9,000.93; making a grand total of \$41,999.90 raised and expended during the year just passed. Thirty-two new meeting-houses have been built, 1,680 weeks of labor performed, 105 churches supplied with preaching, 75 outstations manned, 4,036 sermons and addresses made, 171 protracted meetings held, 1,811 professions of faith, 1,211 baptisms, 1,140 prayer-meetings held, 4,864 religious visits made, 14 churches organized, etc.

—WE SEE IT STATED that the church meeting in the West London Tabernacle, Nottingham, has decided that it will no longer bear the Baptist name. Its pastor, Rev. W. T. Moore, M. A., was connected in America with the "Christian Disciples." This is the church of which Mr. Henry Varley was pastor until Mr. Moore took his place—Baptist.

When Mr. Varley was in Toronto a few years since, at the conclusion of a series of meetings, when giving advice to the converts, he said, if he could, by stepping across the threshold, make them all Baptists or Methodists or Presbyterians, or Episcopalians, etc., he would not do so longer bear the Baptist name. His pastor, Rev. W. T. Moore, M. A., was connected in America with the "Christian Disciples." This is the church of which Mr. Henry Varley was pastor until Mr. Moore took his place—Baptist.

—THE WILL of the late Maria Brooks, widow of John Brooks, Esq., of Bridgeport, provides that her entire estate, which is estimated to be worth between \$125,000 and \$150,000, shall be held in trust for the First Presbyterian church of that city; the income to be applied for the support of the ministry and the Sabbath school in that church.

Unless this church is given special grace, it has been cursed rather than blessed by this ill-considered gift. The perpetual struggle churches have to make to maintain themselves in their best safeguard against spiritual sloth. How much better if this magnificent sum had been given to missions!

—HOW WE FOLLOWERS from the Central Baptist of St. Louis, Missouri, must gladden all Christian hearts.

"Our heart overflows with gratitude to almost every mail brings us the glad tidings that in various portions of the State the rich showers of divine blessing are descending. The Lord hath not forgotten his people. The bowed heads of toiling and discouraged pastors are lifted, up-churches that had grown cold and almost lifeless have been roused to unaccustomed activity—chronic difficulties have been remedied, old sores have been healed, while scores of sinners have sought and found the way of life. And the good work seems just begun."

—WE ARE HAVING some of this joy, also, as good tidings come in. Pastors and churches, may you not all have the joy of harvest soon? May all be filled with such a hunger for souls that there can be no rest unless they are being saved. How glorious the work! How boundless the result! Let us all work and watch and pray.

—WE CALL your special attention to the Circular issued by the Board of Directors of the Union Baptist Seminary, St. John's. Very much depends upon the response which is given to the call therein contained. There is no time to be lost. Let action be taken at once by every pastor and church.

—WE PROPOSE to print the date to which each subscriber has paid for the Messenger and Visitor upon a label with the address, early in the new year. Will those who send us in their subscriptions examine our sending receipts, by the meantime?

—HOW MANY will help us put the MESSENGER AND VISITOR into every Baptist family?

—I HAVE DEMONSTRATED the fact that multitudes of one people who are not taking the Messenger and Visitor are ready to subscribe if approached. Will not a large number of our pastors give up one day this week to increasing the circulation of our paper? Now is the time! During this month the people generally supply themselves with papers for next year. Soon other papers will have been taken, and the Messenger and Visitor will be ruled out. Send in lists as soon as possible of such as wish to begin in January. We have no doubt but that once earnest day's work by each of our pastors, would swell our list to thousands. Who will give a day of this week to this work?

—THE ATLANTA ELECTION. Last July the State of Georgia passed a local option temperance act, after a fierce struggle. A few days ago the city of Atlanta voted upon the adoption of this act. The following is from the account of the contest, in the Independent.

The night before the election furnished a show such as was never seen in Atlanta before. Both sides spent the larger portion of the night in "mustering" and parading their forces, and then in feasting them. It is reported that the Red Badge cohort established a "Bull Pen," as it was familiarly called, in which hundreds of colored voters were "corralled," and from which they were brought to the polls Wednesday, under "whippers-in," daily nominated and provided. The three barrels of whiskey which were to have been sent with the other creature comforts to the Pen, were, fortunately, seized by the police. And it was a fortunate thing that, among other admirable arrangements and preliminaries, it was ordered that every house in the city, great and small, that dispensed liquor, should be closed on Tuesday, the day before the election, to remain closed all Wednesday night. The result was an argument that should have converted an opponent to the banner of temperance hundreds and thousands who say for themselves what the unwieldy absence of whiskey had secured for the peace and good order of the day. The writer looked in vain over and through the acres of seating, tumultuous human beings for a disorderly and intoxicated man. Such a sight was surely never witnessed before in this state on a great election, and, for all that, probably never in any other state. For weeks before the election the most strenuous efforts were put forth by both sides. The personnel of these sides were vividly and painfully contrasted. For days the most active and conspicuous speaker of the Anti-Prohibitionists was a colored man, who had distinguished himself only a short while ago by a burning seal in behalf of temperance and Prohibition in a neighboring county. But this man had other—and very different—conductors before—the day of election. On the side of Prohibition it will ever be remembered in Georgia that no occasion, no cause or interest of ours, ever evoked such splendid series of oratorical displays as were witnessed here in behalf of the cause of Prohibition. The pulpit furnished a magnificent contingent; and let us ever remember and honor the service rendered by the colored ministry.

Wednesday, the morning of the election, was ushered in by onsets of sleet. A cutting north wind and flecks of snow dropping from a sky of inky blackness, indicated a trial of faith that some feared would chill the ardor of that side that was not working for material interests, and only for the good and elevation of mankind. But a fortunate improvement in the weather as the day wore on, and an unmistakable display of the true grit by the Prohibitionists, reassured the doubting. By ten o'clock it was pretty well ascertained that at the Broad-street precinct the Blue-Flag ticket was ahead, while at the Court House the Red or Wet ticket was largely in the majority. Then it was plain that the country precincts would at last decide. As some of these were miles off—some of them at least fifteen miles—all sorts of rumors kept the minds of the great crowd in constant excitement and doubt. Large bets—some of them as heavy as \$1,000—were offered and taken on the result late in the day. But all things must have an end, and so did this uncertainty. By six o'clock the news was all in, and the result of this great conflict—perhaps the most important that ever occurred by Georgia—showed that out of the eight county precincts, Prohibition carried all but two, the city and county casting 7,442. The majorities for whiskey voted up 682, and for Prohibition 796, leaving majority for Prohibition 218. Now let us remember the facts at play in this contest. One establishment in the city, it is claimed, had received \$100,000 in a brewery. Other houses interested in the sale of liquor in Atlanta, were, it is said, contesting for the preservation of a license for two and three millions of stock. One hundred and fifty petty dealers in liquor cried out against the majority and had faith in taking away their means

of support. The friends of common school education, as they called themselves, denounced the "dry party" for the robbery of \$55,000 per annum, which the tax on liquor selling in the city now yielded the school fund, and pious appeals were made in behalf of General Tompkins—who, though it was said he was on the death-bed—would give his fortune if Prohibition prevailed, and by the suppression of the Kimball House bar, in which he was interested as a stockholder in the house, he would be made a beggar. It is believed by many very good men in our midst that many thousands of dollars have been made to play a part in this election, and that influential outsiders—and some as distant as New York and Chicago, have contributed. It was agreed by both sides in this election that there should be no challenges. This was a concession to peace, and many will say it was a wise concession. But it sounded at the very first moment as advantage all on one side. The party that began and ended its meetings with prayer and sacred songs was not exactly the side to profit by such an arrangement. There is some talk of a contest by the Alcoholics, and probably an appeal to our Supreme Court. But this is a futile rage, and is flying in the face of the inevitable. Some of those most deeply interested in the issue declared their belief in a majority for liquor of one thousand votes, and also their belief that anything less than one thousand votes would be a virtual defeat.

—THE GOLD SHOULDER. BY REV. J. R. HANLEY, D. D.

There is nothing more frigid, more hypocritical, more arctic, than the cold shoulder. If the North Pole is ever discovered, it will probably be found in that member. Not a nothing to it. Tenney says of it, "The petrifying power of a British shawl." But the true Gorgon, after all, does his work in these days, not with a shawl, but with a shoulder.

—IF THIS is any place where the cold shoulder is more out of place than in any other place, it is the house of God; it is the church prayer meeting. And yet, it is as regularly there as the whores come also. There is no meeting of the sons of God, when Satan does not have this joint upon the shoulder.

—YOU HAVE JUST COME into a new neighborhood and want to find congenial church privileges. Your heart is still bleeding because of the ice which have been lately sundered, and you are all too ready to form new ones. How touching to you the old hymns and tunes sung by new voices, hymns and tunes which have brought you comfort in days that are past. You seem to know all these people, if they would only let you speak to them. The doxology is sung, the benediction is pronounced, and each one wraps himself up in his warm mantle of self-content and leaves you to creep away in silence and loneliness, as though you were an outlaw. They all feel at home; why should not you?

—"WHO WAS THAT stranger in the meeting?" the woman asked her husband on the way home. "Well, I wonder! Perhaps he is the stranger who has taken that new house on the hill, or in the valley." "But, might not somebody speak to him? He looked as though he were waiting for us, as we passed him." "It is better to wait and see what kind of a man he is. You know the Scriptures caution us about laying our hands suddenly upon any man. He may not be a suitable person to come into our set. Our church, you know, is made up of peculiar people."

The woman, as is often the case on other subjects, is silenced, but not satisfied. She thinks of another passage of the Scriptures: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." She remembers the beautiful picture of Abraham running out from his tent door to meet the three strangers from the celestial city, and pressing upon them entertainments. She remembers the same of his nephew, Lot. And she says to herself, "Here is one of God's sons; one whom Jesus Christ has redeemed, and in whom is dwelling the Holy Ghost; one to whom every other child of God is related, and with whom eternal destiny his destiny is identified; and yet, he has come to me in the place of prayer, where the Master has put Him in, under the most sacred obligations to be present, and gone away ungraciously, unthankfully, as though he were an alien."

—HOSPITALITY to strangers in the prayer meeting, in the house of God, let us never forget! It costs little. It is not dangerous. It does not communicate contagious disease. It is only a recognition of moral brotherhood in the Lord Jesus Christ; of sacred kinship; God who has made of one blood all men to dwell upon the face of the earth, and who will not set any shoulder against, being our Father in heaven, and we here, his representatives, managing His interests for Him, not as his servants, but as His friends. Even if we get acquainted with as many of God's children as time will allow, there will be a

countless number in heaven who will never have been in our prayer meeting or our sanctuary.—Chrysostomus.

—Would our King tell us again and again "Fear not"? If there were any reason at all to fear? Would he say this kind word again and again, rising changes as of the bells of Heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear, and the all-inclusive circumstances in which he says we are not to fear; see how we are to fear nothing, and no one, and never see how he himself is in every case, the foundation and the grand reason of his command, his presence and his power always behind it; and then shall we hesitate to say, "I will fear no evil; for thou art with me." Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—F. R. Haverput.

—"I DON'T DO DAT WAY."—It was a meeting for prayer and Christian conference. The keynote of the services had been struck by the first one who spoke. He dwelt upon the trials and difficulties of his lot, the temptations that beset him on every hand; the dark valleys into which he descended. Very little, if anything, was said about the consolations by the way, the gracious help given from above.

The next one who spoke took up the same strain, and so the doleful song went on till any person, listening, unacquainted with religion, would have concluded it was a very dreary affair, and wondered that people came together to talk about a subject that gave them so little joy and comfort.

At last it was poor, old, black Lemmy's turn to speak. She rose and said, "Brothers and sisters, I could talk of trials and troubles too. But I don't do dat way. I take 'em all to the Lord and lays 'em at his feet." It began to talk of trials and troubles they rise like a big mountain over me. But I don't do dat way. I just take 'em to de Lord."

Our who was present and related the circumstance said, "It was the best proof I ever heard given. They had all been complaining of their heavy loads, while she in her simple faith had done as her Master commanded—cast her burdens on the Lord and he had sustained her."

"She cast her burdens at his feet, and And bore a song away." The Psalmist says, "The seasons have their fitting time in which to give us their varied lessons which it will well for us all to heed. And these seasons we see them no longer creeping by us as when we were children; but they fly instead on the wings of the wind. Those who climbed the mountain tops last summer shall never meet to climb them again. Those who sauntered by the sea-shore, and watched the huge breakers and rested in the sand shall never meet together again. For during the coming year, extending from the past vacation to the next, some of those who rested in the mountains, or by the sea, will be called home to their eternal rest. For them, now camping in earthly tents, taps will be sounded, and the lights will go out; but a newer, brighter light will strike a bliss upon their day to go no more out forever. It is well at times that the lessons of the seasons should come home to us, and teach us wisdom. And now in the twilight of the year, with the sun setting in the heavens, the darkness closing on the light, and the fallen leaf teaching us mortality, and the burning bushes making every place holy ground, we may well appropriate the lesson of the season as, standing between two eternities, we remember that

"We, too, have autumn," when our leaves drop loosely through the dampened air. When all our good seems bound in sheaves, and we stand reaped and bare."

But beyond and here we may well stand as we have but furnished grass for the Master's granary, and if our leaves have fallen only to give birth to a new and ever living branch.—Christian at Work.

Mr. Spurgeon had the following note in the November number of his magazine "concerning the present dangers." He writes: "A woman who delivered with in Paris said a naive thing the other day. One of the cooks, to whom she brought milk, looked into the can, and remarked with surprise, 'Why, there is nothing but water! The woman having satisfied herself of the truth of the statement, said, 'Well, if I didn't forget to put in the milk.'" This story may or may not be true, but as surely certain preachers of late have forgotten to put in the milk; for their talk has less and less gospel in it. Yet even those who never forget to put in the water, we could indicate deliverances at denominational conferences which are so denominated

as to look orthodox when they do not. Those who attack the old faith openly can scarcely be blamed for doing so when the opportunity is temptingly placed before them by the managers of great gatherings; but those who talk of being one with the orthodox, and then sink at the heart of their doctrines, are far more to be despised. A certain diary in the South of London announces that some are kept. This may be supposed to be a reassuring statement; but there are persons yet alive who do not regard it in that light. So when, amid a cloud of words, and much apparent reverence, the spirit of the old faith is despised, we are not half so gratified as it is supposed that we ought to be. It is becoming growingly difficult for those who keep to the Gospel to endure the covert assaults made upon principles which they hold dear as life itself. To balance the claims of love and of truth needs daily more and more wisdom. It is wise to be quiet where a voice might do little good, and create much bitterness; but there comes a moment when silence would be sin, and when the ill of strife must be borne rather than those of unfaithfulness. Patience has almost had her perfect work in some directions, and we trust the tension may not be increased. We will go far for peace; but we will not go an inch beyond the line which is drawn by fidelity to Divine truth. Eversors of the Gospel will do well in this time to trust in God, and keep their powder dry.

—THIS, THAT, AND THE OTHER. At a grand mass-meeting in the noble old First Baptist Church, Richmond, Va., a young man threw into the collection-box a card on which was written, "I give myself. J. Lewis Shuck."

Eternity is crying out to you louder and louder as you near it. Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—F. W. Robertson.

A wealthy Baptist of Germantown, Pa., left his estate to found a home for the support of aged and infirm ministers, the income to go to, his widow during her life. She has just died, and property valued at \$300,000 is available for this worthy purpose.

The Vermont Baptist "Convention Summary," shows 116 churches, 83 pastors, 8,880 members, and 362 baptisms for the current year; 7,673 Sunday school scholars and 1,035 officers and teachers; \$82,815 raised for home church expenses, and \$7,712 for Convention.

There are 153 Hebrew professors in the United States and Canada. The Presbyterians have 21, the Baptists 15, the Methodists and Episcopalians 13 each, the Congregationalists 10, the two divisions of Lutherans each 8. The others are Roman Catholics or identified with institutions not under denominational control.

Charles L. Webster, of the firm which is publishing General Grant's memoirs, it is announced, has just returned from Europe, where arrangements were made for translating and publishing the work in many languages. It is estimated that the sale of the first volume will net to the Grant estate \$500,000.

It will interest the friends of President Garfield to know that the fund raised for his widow has been invested, and now yields a large and permanent interest. The amount contributed was \$362,246.74, which was all invested in United States 4 per cent. bonds. These have so enhanced in value that they could now be sold at an increase of \$23,889 over the original investment. Mrs. Garfield receives \$3,114 regularly and promptly every quarter.

President Hopkins says that it becomes us to inquire what God has done, and presume it to be wise, rather than to inquire what would be wise, and presume that God has done it. The difference between these two methods is the difference between the man who makes the Bible a law to himself and the man who makes himself a law to the Bible.

The restoring into an immortal soul the moral image of its Maker, converting it from the power of Satan unto God, is the greatest work to which any human being can be engaged.—Central Baptist.

The colored people have nearly 1,000,000 children in school; publish over 80 newspapers; furnish nearly 16,000 school teachers; about 13,000 students in the high schools and colleges; also 2,000,000 members in the Methodist and Baptist churches; own 600,000 acres of land in Georgia alone; and over 5,000,000 in the whole South.

A lady owned a fine hotel in Quitman, Georgia, she gave it for a colored school. The school was finally started, but the people of the place soon thought the sight so prominent for such a purpose. After the school had been in operation for a little time, it was fired one night. The flames took an hour to get ready to play on the fire, and then they merely kept the flames from spreading to an adjoining building. The affair has aroused strong feelings.