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SPECIAL NOTICE—CHEAP PAPER.

The directors of the Maritime Baptist Publishing Company, desiring to make the Messenger and Visitor as widely useful as possible, have decided to make the following offer:

So soon as there are 6,000 paying subscribers to the Messenger and Visitor, the price will be reduced to \$1.50 per annum.

Providing that 6,000 subscriptions are paid in before the end of 1885, all old subscribers who shall have sent in their full subscription of \$2.00 for 1885 before the end of May, and all new subscribers from this time onward who pay in advance, shall be credited with payment for fifteen months from the time their subscriptions begin, instead of for twelve.

Also, in order to raise our list to the number required to secure our paper at all for \$1.50, we make the following offer:

All new subscribers from this date, shall have the Messenger and Visitor from May 1st until the end of 1885 for one dollar.

Send in the names and money at once, and we will keep a list and send the paper the first issue in May.

A halo ever surrounds the memory of those who have passed away. In the increasing dimness of the past, all their faults disappear, and their excellencies only remain in view. This is not to be regretted, for it is the best of human nature. How much better it would be, however, if we cast the mantle of charity which covers the multitude of sins over the living as well as the dead. Did we make the most of the good and the least of the evil in people before the grave closes over them, how much of sorrow and pain of heart would be prevented, and how many lives would be changed from gloom to gladness.

—OCTAGO.—The last hours of the late Republican government at Washington, witnessed a fresh outrage upon the Indians. The Sioux Indians have a large reservation in Dakota, upon which they are living peacefully, and following agriculture. The whites have been looking upon this land with covetous eyes, and have attempted to overreach the Indians by negotiations. Falling in this, Secretary Teller, so about the last act before leaving his office to his successor, signed an executive order which opens about half the Indian lands to white settlement. On the day after this order was published, 2000 settlers burst in upon the Indians, and began to take up all unimproved land. The treatment of the Indians is the darkest stain upon the garments of the United States. For a nation which contains so many Christian men to be guilty of such robbery is a disgrace. It is only because the Christian sentiment of the land does not make itself felt, that such things can occur.

—LATE PRAYER.—Those who pray most in their closets generally make short prayers in public. How short the publican's prayer was! And the Syrophenician woman's was shorter still—'Lord, help me!' She went right to the mark, and she got what she wanted. If you go through the Scriptures, you will find that the prayers that brought instantaneous answers were generally brief. Let our prayers be to the point—just telling God what we want.—D. L. Moody.

Yet, this is true, many men make long prayers, because they have first to pray themselves into a devotional spirit, before they are prepared to tell their heavenly Father what they want.

—DR. JOHNSON is filling the immense audience room of Emmanuel church, Chicago, capable of seating 2000, month after month, although this church is located in a portion of the most popular churches of the city.

—THE POPE sends up this piteous wail: 'Our power is taken from us, and the supreme power of the world is needed! Here and all manner of false doctrine are rushing in like a deluge, and we have no power to close the gates, even of our own beloved city of Rome.' How much longer are we to endure this? For a time we may have to endure, but we will never submit.

Poor old man, what does he wish?—the grand old times when inquisitions and auto de Fe kept heresy out. It is bad for a belief when it can only be maintained by force.

—CONTRADICTION.—There is said to be a man in one of our villages, who prays in the church on Sunday, and sells rum all the week. He had better give up his Sunday praying in public, or his week day sin. In those days they cannot go together. If his prayers were worth much, they would float him up out of such a bad business.

Originality of the Character of Christ.

(CONTINUED.)

We pass now to consider the witness of this portrait to itself, and this will be best seen by considering its relation to the contemporary world around it. At the time when Christianity came upon the scene the world was mentally divided into two sections—the Jew and the Gentile. In the mouth of an Israelite the name denoted no more than a difference of nationality, but we saw that they involved a difference of intellectual standpoint. Let us first briefly observe the relation which the character of Christ presents to the nature of Judaism. The mental characteristic of Judaism was its one-sidedness. Of all systems that ever existed it was perhaps the least capable of eclecticism. As long as it remained an independent existence it was unable to contemplate more than one side of an idea. Its earnestness was the earnestness of fanaticism, its reverence for truth was the reverence for a possession which it believed to be exclusively its own. Yet it was from this intellectually narrow soil that there emerged the most many-sided conception which has ever proceeded from any age of history. From the heart of a people whose notion of absolute truth was the idea of a truth absolutely committed to one nation, there came forth a life, or the conception of a life, whose distinguishing feature was its cosmopolitanism, and whose leading characteristic was its capacity for assimilation. If we open the New Testament narrative without any dogmatic bias, if we approach it merely as spectators and in the absence of all individual interests, we shall find that on such a purely human view they are brought at once into contact with what may be called a human anomaly. We are confronted by a portrait whose distinction it is to combine in highest form all other distinctions, whose separation from the rest of humanity is its ability to unite those elements whose division has been the ground of separation. The life of Christ, as recorded in the Evangelists, is a life which reaches its unity by assimilation of contrary elements. We have the statement of a supernatural birth and of a continued supernatural sustenance side by side with the natural growth and development of a human soul. We have the practical workshop of Nazareth in almost immediate conjunction with the mystical solitude of the wilderness. We have the logical acuteness which can detect the subtleties of Pharisaic sophistry in strict combination with that intuitional child-life which sees the kingdom of God. We have that rare capacity of moral sympathy which can at once turn aside from rejoicing with the joyful to find an equal power in sorrowing with the sad. We have the vast outlook which can contemplate the end of all things, immediately succeeded by that minute particularity which can dictate the precepts for the hour. We have the life which at one moment seems at home amid the crowd, and which the next appears to have reached its ideal in solitude. His all absorbing desire, is the spiritual elevation of humanity, yet he surpasses all philanthropists in his provision for the daily temporal wants of men. He is boundlessly tolerant; he forbids not the good work of those who are working from an inferior motive to that of his personal service. Yet he displays something which in such events is rarely to be found—a tolerance even for intolerance; he will not suffer the fire from heaven to descend upon the village of Samaria which, through the force of religious bigotry, has closed its gates against him. He is pervaded with the love of parity, yet he claims a special power of extending forgiveness to the impure, and exemplifies that power in a series of instances whose consistency is never broken. The conception, in short, which the delineation of Christ's character introduced into the world is that idea which Paul has felicitously expressed in the words "He that is spiritual judgeth all things." It is the conception, of a spirituality which, just because it is the highest type of life, comprehends within itself all the lower forms of existence, which, because it is sacred includes also the secular, and because it is high stretches down to the minute and lowly. This, we say, is the thought which the delineation of Christ's portrait has presented to the world, and which has long since become the world's possession. Yet we must not forget that this thought was not always commonplace; least of all must we forget that it was foreign to the nation which produced it. It was of all other thoughts that most remote from the Jewish mind; and when the Jewish mind beheld it, it beheld it with aversion and loathing. Even the records of the evangelical narrative give indications that they are depicting a portrait the full beauty of whose expression they do not as yet see. No one will suspect Mr. Matthew Arnold and Mr. Stuart Mill of an undue predilection for dogmatic Christianity, yet both Mr. Matthew Arnold and Mr. Stuart Mill have recorded in the

strongest terms their conviction that the portrait of the master was above the Jewish delineator. Strauss himself seems latterly to have had this truth forced upon him. In his later "Life of Jesus," intended for the German people, he appears to have found that the character of the founder himself was precisely that element which could not be resolved into the legendary expectations of the Jewish nation, and therefore he is forced to seek for that character a source outside of Judaism. He says that the nature of Christ contains two elements, the one Jewish and the other Gentile, the former derived from birth and education, the latter the product of natural disposition. The former holding him to the institutions of the past, the latter impelling him onward into sympathy with the claims of the future. In this statement there is already concealed one-half of the argument against the mythical theory. If the natural instincts of Judaism are unable to explain the existence of Christ's portrait, the natural instincts of Judaism must have been unable to create that portrait. In admitting the originality of Christ's character with reference to the Jewish nation, Strauss has virtually admitted that the Jewish nation of itself could neither have imagined nor constructed the central figure of the Christian history. He has virtually arrived at the conclusion that if these fishermen of Galilee were the originators of this sublime conception, they must have originated it, not by reason of their Judaism, but in spite of their Judaism; not because they were fishermen of Galilee, but because they had transcended the limits of all Palestine; not because they were imbued with the legendary spirit of their nation, but because they had caught a breath of that Gentile atmosphere which was everywhere diffused around them.

Turn we, then, to this other side of the question. Judaism, in the judgment of the mythical theory itself, has been pronounced inadequate to account for the creation of the Christian portrait, and the mythical theory has fallen back on the support of the Gentile element. But is the Gentile element more adequate than the Jewish? Does the portrait of Christ, as we now behold it, present any real analogy to the aspirations of heathendom? The heroes of all nations, as embodied in their works of fiction, will be found to be simply the expression of the national ideal. Is the portrait of Christ the expression of the heathen ideal? That is the question to which the subject narrows itself. The first point of inquiry is, What are the ideals of heathendom? As they appear chronologically on the page of history, they may, we think, be reduced to four—physical strength, intellectual power, aesthetic culture, and regal majesty. Let us glance at each of these.

The earliest historical ideal of heathendom is the worship of physical strength; it finds its peculiar sphere in the Asiatic continent. Mr. Buckle, in his "History of European Civilization," has mentally divided the human race into two great sections: in one, man has power over nature; in the other nature has power over man; the former is the characteristic of Europe, the latter of Asia. We believe the distinction to be at once historical and philosophical. As we survey the great systems of Asiatic worship we are impressed beyond all other things with the conviction that we are in the presence of a life where the aspect of nature is more reverence than the movement of mind, where the individual sinks into insignificance in the contemplation of an outward universe, whose vast extent and changed duration contrast so painfully with the frailty of his human years. We believe it was this conviction which originated the Brahminical trinity. Men looked upon the process of vegetation as a continuous circle of birth, growth and decay, in order to be born again, and they gave to each step of the process the name of Brahma, Vishnu, and Shiva. To the philosophic minds of India, these names came, doubtless to have a more spiritual significance, but to the mass of the people their original application remained. Nor, if we consult the sacred books of the Hindus, are we less impressed with the Asiatic reverence for the elements of physical strength. Perhaps in nothing does this ideal more prominently appear than in the tendency to indulge in numerical calculations. As we read the "Vedas" we are absolutely appalled by the vastness of the dimensions and the enormous length of duration assigned to natural objects. We hear in one place the earth described as a plain, whose diameter is one hundred and seventy million miles; we read in another of mountains sixty miles high; we are told in a third of a period of duration extending to four thousand millions of billions of years. Such calculations defy the power of fancy itself, and the imagination grows giddy in the very act of contemplating them. Yet the straining after those vast numerical proportions has its root, not in poetic imagination, but in a very prominent conviction

of the nothingness of human life. Man beheld nature in its most powerful and gigantic aspects, and therefore to him the physically powerful and the permanently changeless became the ideal of perfection. The outward universe appeared invaluable by time, and it was therefore an object of reverence. The individual life was transitory and fading, and it was therefore an object of contempt. Hence, in the Asiatic view, it became the religious duty of the individual to yield up his petty being to the abiding life of nature, to desire no life but its life, no immortality but that which it enjoyed. It was this belief, implicitly contained in Brahminism, which ultimately broke forth with such startling power in the creed of Gautama Buddha. That creed, apparently the incalculable of a spiritual sacrifice, was in reality a homage paid to the power of nature. The individual was enjoined to offer up his individuality; but why? Not because selfishness in itself was noble, but because individuality in itself was worthless. Man's highest life was the loss of his personality, for in the loss of that personality he became a part of the great universe from which he had emerged, and from which it had been his misery ever to have separated. He was unhappy because he had striven to live in independent personality, he must continue to be unhappy as long as he continued to desire such personality; if he would find rest, if he would attain to freedom from care and sorrow, he must obtain freedom from the sense of individual existence, and give back the elements of his being into union with the elements of nature. Such is the religious ideal of Buddhism, such for the most part, is the religious ideal of the Asiatic mind. If in the worship of the Parsees its full force was broken,—if then, for the first time, men began to discover that nature was not altogether beautiful, and that she enclosed a night amid the sunshine; if she still from nature alone that they expected deliverance from the night, and their highest hope of unclouded happiness rested in the contemplation of the strength of material power.

To be continued.

—Turning Out Ballast.

A young lady, deeply interested in a scheme for the reformation and elevation of those in her town who were in danger of becoming the slaves of drink, a scheme which involved not only personal labor, but a considerable expenditure of money, as it anticipated a reading room, home entertainments and public lectures, had already enlisted the money and influence of her indulgent father, and was explaining the plans for work and the need of money to carry them out, in the presence of an old friend of her father's, a retired sea captain, who with hearty generosity said, "You may call upon me to the half of my possessions. I want a share in this work." The conversation turned upon the new building, the furnishing and the time and money required for its completion. "If you feel like drawing back, Captain," said the young lady, "it is too much," said the young lady, "doubtful of the extent of the captain's offer. 'Bless you no, child, I'm getting in right of port. Soon I shall be at anchor, and a mercy 'twill be to find something else to my account on the other side.' Subsequently he offered to educate one of the young men, who came under his notice. 'You see,' he said, 'I'm throwing out ballast. I don't want to be encumbered when I reach the shore.' Did he not act as wise part? Is it well for a Christian man or woman to be 'encumbered with riches,' as God's stewards, they should have used for the advancement of his kingdom, and the ministrations of benevolence? 'Why to many hearts and hold on to their possessions until the very last moment of life? Legacies and bequests of large sums to be paid after the death of the testator are the rule rather than the exception, yet we honestly believe that 'throwing out ballast,' giving while living, would lighten many a man's conscience, as well as his responsibility and care. Especially is it a marvel that old men and women, possessing great and even immense wealth, are content even when in 'right of port' to dole out a comparative pittance to the great enterprises which have for their object the conquering of the world to Christ. In a recent religious paper is an item stating that a certain Charlotte, after leaving \$395,000 to her relatives, bequeathed \$10,000 to one society, \$15,000 to another, \$40,000 to another, and a number of smaller sums, ranging from \$1,000 to \$10,000 to different benevolent organizations. We would not judge the motives or the circumstances which induced the Christian woman to deprive herself of the pleasure of throwing out ballast as she neared port, and scattering her surplus of accumulated treasure according to her own judgment and under her own discretion, but we do wonder why, and why she should be not an exception, so, but a representative of a large class,

who only let go their grasp of their treasure on earth when they can no longer hold it. They make a will, and persuade themselves that their duty is done; they leave to the Lord's cause what is no longer any value to themselves, and what they cannot carry into another world.

And how often it happens that the spirit of the will fails to be carried out by the executors; the will is contested and litigation delays the benefits intended, if indeed it does not use up a considerable portion of the bequest. "Give while you live," is certainly the better and more scriptural way, and if this were done conscientiously and according to the prosperity of individual Christians, how smooth would be the way of our denominational societies to larger evangelization and how overflowing would be the treasuries of all benevolent organizations. No pleading for a special fund to meet deficiencies, no appalling debt each year to dishearten workers and hamper the work. Who that reads of the present pressing obligations of our Home and Foreign Mission Boards, can help wishing that many of our over-rich Baptists would follow the old captain's example and "throw out ballast," just now.—E. K. P. in *Bap. Weekly*.

We Shall See Him.

There are thousands on thousands of men who walk the earth, and many thousands more who sleep within its bosom, in whose hearts has burned a desire to see their Saviour's face. For centuries Christians have loved an unseen Saviour, followed an unseen Leader, trusted in an unseen Deliverer, worshipped an unseen Lord. "Whom having not seen ye love, and in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." They have not believed because they have seen, but they have that blessing which is pronounced on those who have not seen and yet have believed.

They have scanned with strange curiosity the records of their Saviour's life and death, but among all the particulars there laid down they have not been able to find one that would inform them concerning the personal appearance of him who is dearest to their hearts. Thus they know him not after the flesh, but he hangs to them the glory of the invisible God.

It is not a vain curiosity that leads Christians to desire to see their Lord. Their loving gratitude causes them to long to behold the face that was marred and spit upon, the brow that was wreathed with thorns, the form that was pierced and torn and mangled for their sins. And they have a strange assurance that at last their desire shall be granted. "They shall see his face, and his name shall be in their foreheads." They shall be like him, for they shall see him as he is. Their eyes shall see the King in his beauty; they shall behold him whose their souls have loved with unuttered and unutterable desire.

And when that beatific vision shall salute our eyes we shall have looked our last look on sorrow, and afflictions, and foes; we shall have witnessed the last parting, and we shall have beheld the last deathbed scene; we shall have gazed on the last grave, and have read the last monumental inscription. Henceforth our eyes shall be turned to brighter scenes; in gazing on him in his glory we shall be like him, for we shall see him as he is, and shall be satisfied when we awake in his likeness.

There we shall see his face, and never, never again. These from the ranks of his grace. Drink endless pleasures in.—H. L. Hastings, in *Working and Waiting*.

Hidden and Safe.

One morning a teacher went to the school-room and found many vacant seats. Two little children lay at their homes cold in death, and others very sick. A fatal disease had entered the village, and the few children present that morning at school, gathered round the teacher and said, "Oh, what shall we do? Do you think we shall be sick and die too?" She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease and mourn the death of your dear little friends, and you fear you may be taken also. I know of only one way to escape, and that is to hide."

The children were bewildered, and the teacher went on; "I will read to you about the hiding place," and read Psalm xxi, 1-10: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. All were hushed and composed by the sweet words of the Psalmist, and morning lessons went on as usual.

At noon a dear little girl gilded up to

the desk, and said, "Teacher, are you not afraid of diphtheria?"

"No my child," she answered.

"Well, wouldn't you if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at that teacher a moment with wondering eyes, her face lighted up as she said, "Oh, I know, you are hidden under God's wings. What a nice hiding place!"

Yes, this is the only true hiding place for old, for young, for rich, for poor—All. Do any of you know of a safer or better? *Old and Young*.

—WELL PUT.—To a Pedagogist brother: Suppose you were to become deeply and thoroughly convinced that you could not be saved unless you were baptized, would you not end all doubt by being immersed? Be thoroughly candid and honest in considering this; and thoughtfully inquire whether it is right for you to be more eager to escape hell than to obey the Saviour.—*Christ Baptist*.

The proper inquiry for a Christian to make is not, "What must I do to escape punishment?" but rather this, "What can I do to please God?" or this, "What has God commanded?"

We happen to know of a case where a Baptist minister said to a Pedagogist lady, "Madam, if your salvation depended on your baptism, would you be satisfied with 'sprinkling'?" The lady became a Baptist.

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—Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself. So from day to day from strength to strength, you shall build up indeed, by act, by thought, and by just will, an edifice of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin*.

—BURYING SIN.—There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding seed in its concealment, and finally, pushing up through the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smouldering flame. It is like a poisonous seed; it will work min in its concealment, and finally break into ungodliness, and destroy you every hand. A sin needs to be dragged out of its hiding place, and extirpated. Hiding it only gives it a fresh hold; "Whose coverture his sins shall not prosper, but who that confesseth and forsaketh them shall have mercy."

—God never accepts a good inclination instead of a good action, where that action may be done. Nay, so much the contrary that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and unexcusable.—*South*.

—In *The Reporter*, Dr. MacLaren says: "The word means, first, love in exercise to those who are below the lover, or who deserve something else, stopping love that commends and patient love that forgives; then, it means the gifts which such love bestows; and then, it means the effects of these gifts, the beauties of character and conduct developed in the receivers."

—"Shall we have a dinner on Sabbath and, inviting our friends, enjoy the social comforts of the day of rest? Certainly not. If it comes in the way to entertain a Christian friend, let us do so, and getting a blessing from him, give him one in return; but let us save the day from the secular social commerce that will rob it of its religious impressiveness. Six days shall thou labor in giving dinners, but the seventh is the Sabbath of the Lord thy God."

—THE SABBATH IS A SAVINGS BANK into which we gather up our resources of physical and mental strength to draw on all the week. That man gives a mortgage to disease and death who works on the Sabbath, and at the most unexpected moment the mortgage will be fore-closed and the soul ejected from the premises. Every gland, every cell, every globe, every germinal cry out: "Remember the Sabbath day to keep it holy!"

—THE SABBATH IS BUSINESS.—A London Banker says: "I came to London thirty years ago, and I have had a great deal of observation and I have noticed that the bankers who went to their places of business on the Sabbath, and attended to affairs and settled up their accounts, failed, and without an exception." A Boston merchant says: "I have observed a long while, and have noticed when out on the Long Wharf, merchants kept their men busy loading vessels on Sunday and at work from morning until night on the sacred day—I noticed also these merchants came to nothing." "Gentlemen," said a merchant although he is a man of the world—"gentlemen, if don't pay to work on Sunday."—*Ex*.