

# Messenger and Visitor.

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## Directions to Subscribers in Remitting their Subscriptions.

Many subscribers live where there is no agent, and are in doubt as to the way to remit their subscriptions. It is very easy. Go to the nearest Post Office, if it is a money order office, it will be found most convenient to send an order. If not, enclose the amount and register the letter, and it will come without fail. To make extra money, two might remit together.

### All our Pastors are Agents.

Some questions and articles have to be held over this week.

Bro. J. B. LEARD is agent for the MESSENGER and VISITOR in Tryon, Bedouque, and P. E. Island.

NEW SUBSCRIBERS.—All new subscribers are to have the MESSENGER and VISITOR for \$1.50 if they pay within thirty days from the time the paper is sent them, it matters not when they begin to take it. Old subscribers at the same rate, if paid within thirty days of the time when their old subscription expires. Otherwise, in each case, the MESSENGER and VISITOR is \$2.00 per annum. We publish this again, because there has been some misunderstanding.

DISCONTINUE.—We wish to be on the best of terms with the very few who wish to discontinue the MESSENGER and VISITOR. We cannot comply with their desire, however, unless arrears due on the paper to date be paid. To date means to date, not up to Jan. 1886, or before that time. The subscribers seem to appreciate the attempt of our company to give them a cheap paper, and very few are discontinuing, although the times are hard. A large proportion of those who have dropped, are from those to whose church we donated their subscription, to induce them to subscribe. We hope they have appreciated the free paper during the time they have taken it, as we have enjoyed helping them a little in their church building.

THE FOLLOWING is the number of students in the various institutions of learning in the United States.

Institutions.	Young Men.
300 Colleges.....	45,000
275 Normal Schools.....	25,000
150 Preparatory Schools.....	10,000
90 Schools of Science.....	12,000
150 Medical Colleges.....	15,000
200 Commercial Colleges.....	45,000
50 Law Colleges.....	3,000
1,215	155,000

It is said that less than half of the young men in the three hundred colleges are professing Christians. Of these 2,370 have the ministry in view. There were 1700 converted in these institutions last year. Among those converted while at college, 116 have decided to enter the ministry. The number of students for the ministry is small compared with the great need to be supplied. It would be interesting to know the proportion of conversions and of those who have determined to give themselves to the work of preaching the gospel in the denominational colleges compared with the number in the secular, since beginning their course at each. There is not much doubt that the overwhelming proportion would be found in the former institutions. There is need of prayer that God will send forth laborers, and bless and give a prevailing spirit of consecration to our places of learning as well as a higher type of devotion in our churches.

MORIS CARLE.—This infamous gambling hall is in the dominions of that most petty of European princes, Prince Charles III, of Monaco, who gains a revenue from it. This pigmy despot can only be influenced by the European powers. A statement has been made to the different monarchs with a view to induce them to lend their influence to the suppression of this place of high gambling. There is reason enough for the facts brought out in this document, show that in the last eight years, eighteen hundred and twenty persons have rushed forth from the ruin of the gambling table to commit suicide. Just think of it, between four and five a week. The facts are so carefully compiled that there can be no questioning them, the names of the victims being given.

CREDIT.—We omitted to credit the Central Baptist with the pithy article on the "Two Ways," in last week's issue.

WE.—It is well that church members speak of the work of their church as our work. There are cases, however, in which it may be doubted whether this is permissible, witness the following. How is it with you reader?

A dignified layman congratulated his pastor on the "fine revival we have had." But said the minister: "I have heard of you at lectures, concerts, business meetings, and social entertainments, but not at the meetings we have held. Are you sure that we have had a revival?"

REVIVAL.—The Presbyterians and the Episcopalians of New York have been en-

gaged in systematic revival effort. Church after church has had special services and the aid of neighboring ministers or of evangelists. The Evangelist reports that these efforts in the Presbyterian churches have accomplished good results in deepening the tone of spiritual life in the churches themselves, although the number professing conversion is not large. If, however, the piety of the church is deepened, the best preparation is had for future gatherings. The preaching of Mr. Aitkin in the Episcopal churches, especially in Trinity, has made quite a sensation. He has spoken with all faithfulness, and there cannot but good results follow. Our own churches are using the ordinary means of grace with the usual success.

THE OLD OLD STORY.—The little incident under this heading, on another page, is most touching. How wonderful would the death of Christ for us appear, did we hear of it new for the first time. The son who hears for the first time how his mother gave up her life for him, when he was a boy, must have his heart filled with strange emotions. Could we but take in the thought that our Lord, the son of God, "tasted death for every man," and therefore died for each of us, how our souls would be moved! Well, HE DID, we know he did, and shall not our hearts burn with a love untold? Paul's wonderful devotion was the out-gush of love stirred by the thought: "who gave himself for me." Reader, do you care for him who gave himself for you? yes for you.

PERSECUTION.—It is said, that notwithstanding the declarations of the Turkish government of religious tolerance, there is much oppression of Christians in the Ottoman empire. We called attention some time since to the case of fifteen converts from Mohammedism, who mysteriously disappeared, and it was finally found that they had been seized by a press gang and forced into the army. It now appears, according to the testimony of a committee of the Evangelical Alliance, before the ambassadors in Paris, that the Turkish officials are interfering in some places with the right of Christians to hold public worship, while many hindrances are thrown in the way of their building churches. It seems strange that while the Turks are prevented from being expelled from Europe by Christian powers, they should require their support in this way.

HIGH LICENSE.—This is not a bad showing up of the principle of licensing the liquor traffic. It is reasoning from a parallel case:

We have struck a new idea. It is to tax our peckish chicken thieves to death. Put a three hundred dollar tax on them, and punish with fines and imprisonment every one that does not pay the tax. This will make the business more respectable to those that follow it, and will drive all the disreputable chicken thieves out of the business. Those who pay the tax and those who receive the tax will then take a special interest in enforcing the law against those who do not pay tax. This will drive a large number of low chicken thieves out of the business, and thereby abate a great nuisance. Let us be practical. Prohibition does not prohibit. We must interest a large number of people in the enforcement of the law. A good income tax will interest them. P. S. At least—perhaps the best—local-optional business. Let the cities and towns and villages enjoy the option of licensing chicken thieves if they want them, then they will have all the responsibility and all the chickens and all the profits; and the innocent country will have nothing to do with the wicked business—only to furnish the chickens (?)

A LIBERAL PUBLISHER.—It is said in Boston that Mr. Ford of the Youth's Companion spends some thirty-five thousand dollars annually on the three Baptist churches, Ruggles-street, Dearborn-street, and Harvard-street. With that expenditure under the superintendence of Dr. A. G. Lawson, great things will surely be done for the non-church-going masses in Boston.

The Youth's Companion is almost as excellent as a youth's paper as is Mr. Ford as a man.

DO SOMETHING.—Read the following from a correspondent in the Evangelist, and resolve to do something:

What shall we do? The floods are lifting up their voices. Thousands of abused women, their sacred forms clad in rags, beggared, crushed, dying, worse than dying, lift up their voices to us with an appealing pathos, that ought to break a heart of stone, and rend the very heavens. A great army of innocent children, ragged, freezing, starving by the neglect of drunken fathers, rise before our vision and make our blood boil with indignation at the unutterable atrocities of the liquor traffic. I seem to hear the wails of myriads damned by strong drink coming up from the abyss of lost souls, telling us to do something. And with God's help we will.

The St. John Union Baptist Ministers' Conference met on Monday. The theme for discussion was, "How to make our churches more effective in their work." Rev. G. A. Hartley read an excellent paper, and there was an animated discussion. Rev. C. Goodspeed is to introduce the topic, "Church Organization," at the next meeting.

## McMaster Hall Notes.

WHAT WE WISH TO DO.

Toronto Baptist College is essentially a missionary institution. The missionary work done by its students during the summer is considered an indispensable part of the course; and during the school session, every possible means is taken to endow each student with the true missionary spirit. I am glad of this: for too often we find that our young men, upon leaving our theological seminaries, feel that they "taste and habits of mind" are such that they can no longer think of such fields as our Home Missions Boards would have open to them. Moreover, they have become unable to endure exposure such as must result from long drives in a district which includes three or four preaching stations. So they leave all true missionary work to their older and less favored (?) brethren, who have not had the opportunity of coming under the enervating influence of a theological education. I have heard that this is the fault of our churches themselves—that if they will not offer large salaries, they cannot expect educated ministers. Now, Mr. Editor, how Christianlike such words sound! How they breathe the spirit of Him, who though he was rich yet for our sakes became poor! How they breathe the spirit of the "Fathers!" And so, because our churches do not offer large salaries, our young men who have received the greater part of their education in the land of their birth—probably at Acadia—only need a year or two of theological education to induce them to seek more comfortable quarters in a more congenial climate. Oh, shades of the departed, what a progressive age this is! When Christ was on earth, truth did not go only where it received an urgent call promising a paragonage with an easy chair already in the study. Truth was an aggressive thing that marched in amid coldness and indifference and opposition, and earned its welcome. The apostles didn't "look for" prosperous fields. "They made them." Now, McMaster Hall is endeavoring to bring about a revival of this phase of Apostolic Christianity. Its students are being taught that they are called not to a life of ease, but to a life of heroism. They will not "look for" prosperous fields; "they will make them." Acadia's motto, "In the dust thou shalt conquer," is an inspiring one. If McMaster Hall should choose a motto in full accordance with the spirit that pervades the institution, it would be this—*one* scarcely less inspiring—"Enduring hardness as a good soldier of Jesus Christ."

HOW WE DO IT.

The Fyfe Missionary Society was instituted to assist in the development of the missionary spirit spoken of above. But, though it has always had an object, it is now for the first time so organized that it can satisfactorily accomplish its object. As the society exists to-day, it includes the whole college—in fact the College in its missionary capacity. The President of the College is *ex officio* President of the Society. The majority of the other officers are students. In addition to doing some work on the foreign field, the society will have the supervision of all missionary work done by the students. It will, however, seek to do this missionary work (both home and foreign) through existing denominational agencies. The Secretaries of the various Mission Boards throughout the Dominion are *ex officio* members of its executive. Through it the college is thus brought into organic relation with the missionary work of the whole Dominion.

The amended constitution also provides that one day in each month shall be devoted to united prayer for missionaries and missions; the discussion of missionary information, Home and Foreign; and the reception and discussion of reports of missionary work done by members of the Society. Accordingly, Friday, Jan. 22nd, was set apart as our first.

## Missionary Day.

The morning session began at half-past nine. After devotional exercises, President Castle delivered an inspiring Inaugural. Upon closing, he read the summary of work done on mission fields during the summer of 1885. It appeared that 40 students had reported, (of course the ten who graduated last May are not included in this number); 87 preaching stations had been occupied; 1,888 sermons had been preached; 1,062 prayer-meetings had been attended; and 4,556 pastoral visits had been made. The results, so far as they can be ascertained, show that 193 have been added to the churches by baptism, and 99 by letter and experience. Dr. Castle called attention to the fact that the number received by baptism was equivalent to ten new churches of 19 members each.

Three students then addressed the meeting.—T. C. Sower, concerning his work in Kinmount; W. C. Weir, B. A., concerning his work in Yarmouth, and W. M. Walker, B. A., concerning his work in Delta and Phillipsville.

## The greater part of the afternoon session was occupied by an earnest prayer-meeting, after which a short business-meeting was held.

The evening meeting was public, and was much enjoyed by all who attended. After the usual devotional exercises, Mr. N. G. Fraser gave his experiences during the past summer in Oshawa, and the writer concerning his work in St. Andrews. Dr. Clarke then delivered an enthusiastic address upon, "The Claims of the Foreign Field upon the College." He spoke particularly of his desire that God would hasten the time when McMaster Hall shall have its own representatives upon the foreign field. The concluding address was by Dr. Read—subject, "The Place assigned to Missions in McMaster Hall." Dr. Read was in earnest, and as usual his words were inspiring. He said that when McMaster Hall ceased to be a missionary institution it would forfeit its right to exist. This closed our first Missionary Day, and it was a memorable one. The Spirit of God was present, and our zeal for the Master was greatly quickened. We only wish that every Baptist in the Dominion could have been present, for then all would have been led to realize what a power our Theological Seminary must soon become.

## IN GENERAL.

The day of prayer for Colleges was appropriately observed at the Hall. Acadia, Horton Academy, and St. John Seminary were earnestly remembered.

R. J. Burdette lectured to 2,000 people in Shaftsbury Hall, Tuesday evening, 19th inst.—subject, "Advice to Young Men." At the request of President Castle, Mr. Burdette addressed the students of McMaster Hall on Wednesday afternoon. None who heard will ever forget. Bright flashes of wit were frequent—the pathos was wonderfully tender and rich; but—more to be prized than either—there ran through the entire discourse such evidences of the lofty purpose which abides in the speaker's heart and which he seeks to impart to others, that we were all strengthened.

C. W. W.  
McMaster Hall, Jan. 28, 1886.

## Unseasonable Prayer.

BY REV. G. H. STURGEON.

There may come a time when the question, "Wherefore criest thou unto me?" need to be asked even of Moses. There is a period when crying should give place to action; when prayer is heard and the Red Sea is divided, it would be shameful disobedience to remain trembling and praying. Therefore Moses must lift his rod and speak to the children of Israel that they go forward. Every fruit of the spirit comes in its season, and is then most precious; out of season even prayer comes not to perfection. Ask, by all means, but prepare yourself to receive. Seek earnestly, but do not hold back when the hour arrives for you to find. Knock, and knock again; but hasten to enter as soon as the door is open.

When we ought to believe that we have the mercy; why do we continue to cry for it as though we had not obtained it? When increased faith is all that is wanted, why are we seeking the blessing which God places within the reach of our faith? When duty is quite clear, why hesitate to perform it, and make prayer an excuse for our delay? The question should be asked of all who pray, "Wherefore criest thou unto me?"

In a great hall on one of the American rivers, there was a man on one of the cakes of ice, which was not actually separated from the unbroken ice. In his terror, however, he did not see this, but knelt down and began to pray aloud for God to deliver him. The spectators on the shore cried loudly to him, "Man, stop praying, and run for the shore." So I would say to some of you, "Rest not in praying but believe in Jesus."

On one occasion, when Bunyan was endeavoring to pray, the tempter suggested, "that neither the mercy of God, nor yet the blood of Christ, at all concerned him, nor could they help him by reason of his sin; therefore it was vain to pray." Yet he thought with himself, "I will pray." "But," said the tempter, "your sin is unpardonable." "Well," said he, "I will pray." "It is to no boot," said the adversary. And still he answered, "I will pray." And so he began his prayer, "Lord, Satan tells me that neither thy mercy nor Christ's blood is sufficient to save my soul. Lord, shall I honor thee most by believing thou wilt and canst? or him by believing thou wilt not? or canst? Lord, I would fain honor thee by believing thou canst and wilt." And while he was thus speaking, "as if someone had clapped him on the back," the Scripture fastened on his mind, "O man, great is thy faith."

"Seek thou thy God alone by prayer, and thou shalt doubt—perchance despair. But seek him also by endeavor. And thou shalt find him gracious ever."

## To-Day, if Ye Will Hear My Voice.

In every man's life there is something of the desert journey. There is something of the bondage and the sea, of the bitter waters and the manna, of the fords of Jordan and the giants of Canaan. God, by his providence and Spirit, is ever urging on to something better and higher, and we are resisting and turning back. Some remain in Egypt, perpetual slaves; some fall in the desert, and some turn back to Jordan.

But everywhere and all along, the great obstacle to our progress is in ourselves. We fancy it is the way we are led, but the trouble is we do not follow the leading. We fancy it is want of opportunity, when it is really a failure to seize opportunity. We fancy it is in our stars, but the trouble is we do not follow our stars. Every man has at some time looked over into the Canaan of his life, and might have entered if he would. He entered not because he failed to cross over.

Many a man is in bondage all his life because he failed to go out when the cry was made. The sea would have opened if he had only gone forward. He did not hear the voice of to-day, and so did not gain the victory to which it led. When truth spoke he turned his back on her, and his has been a false life ever since. When honor was at stake he sacrificed her, and ever since has been walking in the quagmires. It was a failure to hear the voice of God, of truth, of conscience, at some critical point, where his life turned.

A young man, in great straits, sees the advertisement of a lottery. "Here is the chance of \$5,000 for \$5. It is not much to lose, it is a great deal to gain. May he not risk so little for so much?" Most certainly he may if that is all. But he stakes and loses his sturdy integrity and his honest purpose. After that, a Jordan rolls between him and an honest man's life. He has chosen the desert of dishonest gain.

"The evil of gambling," says one of our newspapers, "is that ninety-nine must lose that one may win." Oh, no! That is not its chief evil. The great evil of gambling is that somebody wins. Somebody draws a prize. A gentleman said to us once, on reading of a large drawing, "I cannot rejoice with him who drew the prize, for thinking of those who lost their money." "My sympathies," was the reply, "are with the man who wins. Those who lose may learn a lesson worth many times what the ticket cost. But he who has won has entered a course of life which may land him in shameful dishonor." A man may recover that nice sense of honor which he sacrificed when he received money without giving an equivalent. To him it may be a day of provocation in the wilderness, when God says he should not enter into rest.

We all come to essentially the same point where it all turns on hearing the voice of to-day. To all of us there is God's Word, to all there are obstacles in the way. We often hear it said: "It is easier for some men to be Christians than others." There is no doubt some truth in this, but less than appears. It is easier for some men to be patient than others; easier even for some men to be honest than others. But every man has his Red Sea to pass through, his desert to cross, and his giants to meet. "It is easy for patient and amiable people to be Christians," one says. It is easy for them to be patient and amiable, but not so easy perhaps for them to meet the positive demands of the Christian life which require decision and force and heroism. The gentle and the violent has each his own victory, but neither need think the victory will come without the contest. The goal must mean the race run to reach it; the crown must signify the conflict which won it.

We have all in some way heard the voice of God. It may have come to us as a conviction of duty, as a perception of truth, or an impulse of emotion. God speaks to us in all the influences about us—in our thoughts, in our consciences, and in all our sympathies. Truth is not always equally vivid, nor conscience always equally clear. There are times when we see duty with peculiar clearness, and feel its claims with peculiar freshness. It matters little how a man's convictions come to him, how intense they are, but how he treats them. It is not how God speaks to him, but whether he listens or not. It is never want of light, but want of listening; never want of truth, but want of listening. "To-day if ye will hear my voice, harden not your heart." If you ever want to hear the voice of God, hear him now when he speaks. If you ever want to follow the best convictions of your heart, follow them now while they are fresh. If you ever hope to follow Christ unto his kingdom, obey his present voice, and follow his present leading. The blind man heard that Jesus was passing, and he cried out at once lest he should be gone beyond his call. Jesus is passing by us whenever our hearts apprehend him as he has passed by us whenever our hearts grow indifferent to him.—The Advance.

## This, that, and The Other.

Trinity Church, Boston, of which Rev. Phillips Brooks is pastor, has joined the list of "free" churches, and has done away with pew rentals.

A Japanese proverb: "A man takes a drink; then the drink takes a drink; next the drink takes the man; last of all the devil takes the man and the drink."

We never yet knew a fisherman to cast his net that he did not pull it ashore forthwith, hoping to bring in some fish. Many of our ministers who are fishing for men do not act as wisely. They will cast their net two or three times every Sunday, but neglect to pull it ashore to see whether they have caught anything.—West. Recorder.

"All depth goes out of the moral life," said Wm. M. Salter in a recent lecture, "when the belief in the binding 'ought' is gone." And when He—the Divine One—is gone, the 'ought' goes too.

A man may give the small-pox to his wife and sons and daughters, before he knows that he has it himself. It is worse that he may unawares infect them with an incurable wildness and an impotence ending in eternal death.

A recent dispatch says that France is on the verge of financial, political, and moral bankruptcy, and that the country is eaten up with taxation and almost submerged in debt. Two of the principal items of the expense of the government are the enormous standing army, consisting of 550,000 men, 3,000 guns, and 140,000 horses, the whole costing \$180,000,000 of taxes a year to maintain; and the ironclad navy, on which \$50,000,000 a year is spent in the vain expectation of rivaling the fleets of Britain.

General Wolsley, at a recent public dinner in London, stated that the British navy, army, and auxiliary forces numbered in all 1,000,000 fighting men, made up of the best material that the country could afford; a force, he declared, sufficient to hold in check upon land and sea the most powerful nation upon the continent.

Dr. Cuyler's church, in Brooklyn, N. Y., has entered upon its twenty-seventh fiscal year. Its prospects for usefulness never were brighter than at the present time. Its membership is now 2,069, a net gain, during the year 1885, of 140 members, after allowing for 17 deaths and 24 dismissals. The Sabbath school numbers 1,134, with an average attendance of 679. The contributions during the year, in aid of missions and other charitable objects, \$17,951.89.

Mr. Spurgeon is decidedly better; hopes to get away from Mentone now in two or three weeks; denies that he has declared the Church of England to be "the only bulwark of the faith," and thinks a cause must be hard driven which "we all twist the admissions of candor into such a statement."—Congregationalist.

RELIGIOUS PERSUASIONS IN IRELAND.—These may be briefly stated as in 1881:—Roman Catholics, 3,960,891; Episcopalians, 639,574; Presbyterians and Methodists, 519,573; other denominations, 54,206.

Out of 1,200,000 Berliners, nearly 222,000 are altogether free of municipal taxation, as having incomes of less than \$105 a year. The incomes of nearly 270,000 range between \$105 and \$165.

Rev. Mr. DeForest, in Oosaka, Japan, was recently invited to preach in a Buddhist temple. The priest in charge had come to the conclusion that Christianity was better than Buddhism, and is now trying to teach the former.

A BAPTIST WRITER OF YERSE.—The Baptist Weekly says: "Many readers of our religious newspapers have admired the poems of 'Marianne Farningham.' It may interest them to know that, as Miss Hearn, she is a member of the College-street Baptist Church, Northampton, England, and was lately elected, with the highest number of votes, as one of the Public-school Board of that large town."

Rev. George F. Babbitt, pastor of the Universalist church in Malden, Mass., announced on Sunday his renunciation of the peculiar doctrines of Universalism. They are not to be found in the Scriptures, he said.

Some recent statistics touching apostasy from the Roman Catholic church have come to our notice which are significant and full of interest. Since Rev. Mr. Foulkes of England left the Papal church and became a minister in the Establishment, fifty Romanists have tendered their recantations to him. Not long since, one of the pastors of Brost received thirty converted Catholics to the Lord's Supper. At Valparaiso 150 converts have been added to the Presbyterian church. Between January and July of the last year, Father O'Conner of New York reported 22 converts under his preaching. A clergyman of Detroit, Rev. R. B. Desroches, once in a course of training for the Romish priesthood, has established six churches, mostly of converted Catholics. Facts like these are certainly very cheering.