

Messenger and Visitor.

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Directions to Subscribers in Reim- ting 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 even money, two might remit together.

All our Pastors are Agents.

LABELS.—We send out some more labelled papers this week. Owing to the type of some of the numbers being exhausted, some papers will have nothing but the name of the subscriber on the label. All of these that have the name only on the label are credited with payment to January '87. In other cases, 5 or 6 or 8, after the name with no month mentioned, indicates that the subscriber is credited with payment to January '86, '86 or '88. When the month is printed with the numbers 5, 6 or 8, it means that the subscriber is credited with payment to the first of the month named. Examine the labels carefully, and if there is any error, please let us know at once.

SCOTT ACT PETITION.—The Union Baptist Ministerial Conference of St. John, passed a resolution on Monday, petitioning the Legislature to adopt the enforcing machinery for the Scott Act, which is now in force in Ontario.

DR. ROSS, late principle of Dalhousie College, died at his residence, Dartmouth, on Tuesday, Mar. 16th, in the 76th year of his age. He has been one of the leading Presbyterians, and has done much to advance the educational interests of the denomination.

OBSERVER'S COMMUNICATION.—We published an editorial note last week on this communication, and supposed it was in the printer's hands and would appear. It will be found in another column of this issue.

SCOTT ACT.—The Scott Act is to be submitted to the vote of the people of the City and County of St. John, on April 19th and 20th. The temperance party are organizing for a thorough canvass. The Act was submitted once before and lost only by one vote. It is hoped this fact may make each one sensible of the importance of voting, and of doing his best to get others to vote for the Act. The vote may be very close this time also, and all will need to be on the alert. May the cause of the wretched and the weak be maintained! We shall have more to say in due time.

CHINESE.—There are six flourishing Chinese Sunday schools in Chicago. This work was begun several years ago in Farrell Hall. There are now in all these schools 1,442 scholars. This is a much better way to treat the Chinese than to subject them to mob violence as people on the Pacific coast are doing. It would be little wonder if the Chinese should have a low idea in view of the way a recognized Christian government permits them to be treated.

WISS PILOT.—An old pilot, so the *Watchman* tells us, was called upon to testify in Court as to the position of some of the sunken rocks in New York harbor. He declared his total ignorance of their location. On surprise being expressed at his want of knowledge, he replied that he knew one safe passage, and it required all his energies to guide the cargoes of valuable merchandise and the freightage of precious lives through it, and that he had no time to spare to go hunting round for sunken ledges.

There is in this a valuable suggestion for Christians. Let us be sure we are in the straight and narrow path of safety; let us not seek so much to know what is wrong or false as what is right and true. If we absorb ourselves in doing good, still it may be doubted whether it is not better to seek to get the sincere soul to bend all his energies upon the attainment of the good than to divide his attention by requiring him to avoid evil. Can there be any better way to avoid evil than to absorb the attention in the pursuit of the good? It is often a dangerous business, this investigation of what is bad and erroneous. It is not every one who can with safety get the bearings of a sunken rock. He must have all his means of escape ready for instant use and must be very wary. So the man who would get the lay of all the questionable theories and wild speculations of the times must be no novice. He should have a strong firm hold on what is tried and true, and he must feel his way carefully, otherwise he will be made shipwrecked. The less any

know of evil the better, and there are not very many who are able to go out of the assured way of truth to put its label on each dangerous rock of error. If we but know what is true and right, we shall know that all else is wrong and erroneous.

GOOD!—Brethren Stewart of Portland, and Swaffield of Fairville, have been holding weekly services for the children. In the one case they are held on an afternoon immediately after school, in the other, early on Monday evening. They consist of a short sermon and a practice in singing. The children attend in large numbers, and listen eagerly to what is said, and are able, at the next meeting, to answer questions on what was spoken to them. Will not others follow this good example? In most churches, also, few children attend the regular services. Shall we not recognize the fact that the preaching of the gospel is for children as well as older people, and adopt some means to reach them, besides the Sabbath school. Can there be any better way than this?

STATE CHURCHISM.—What a strange overturning of the very a. b. c. of New Testament teaching is contained in the very term! The assumption is that the Church and State are to be co-extensive and co-terminous. There is to be no longer any distinction between the church and the nation. Therefore the rule of both is to be vested in the same body. Yet this is the very essential idea of infant baptism. Pedobaptism seeks to have all infants baptized and grow up as members of the church and in the church. This idea, again, of infant baptism, is due to the attempt to support it on the ground that it is a substitute for circumcision, which served the purpose of giving right to a place in the Jewish nation. How the evils of to-day root themselves in the errors of the past! Let us not be deterred, then, by any temporary success of errorists to allow false doctrine to take root. Let us sternly lay the axe to the root of all trees of error, convinced that it only requires time to make them upstart trees.

CHURCH REFORMATION.—The late elections in Great Britain have been a revelation to the supporters of Church and State. The issue was fairly drawn on the question of disestablishment. All the power of the State church was rallied to the support of the Conservative party; and yet they were badly beaten. It is seen that the recently enfranchised voters are against Church and State, and all the progress of public sentiment is in that direction. This has opened the eyes of the friends of the establishment. They see that something must be done, and they are bestirring themselves to introduce church reforms, hoping thus to put off the inevitable day. A bill for the reform of the Church of Scotland has been introduced into the Commons, and a similar measure for the reformation of the Church of England is to receive the attention of the House of Lords. It is to be feared that reformation which is forced from fear of losing State support is not very sincere, and will amount to but little. It can be but a formal outward thing, and cannot touch the deeper springs of church life. No greater boon than disestablishment could come to the Church of England. There would be, then, enforced dependence upon real life, which would be stimulating to her as it was to the Free Church of Scotland and to the disestablished church of Ireland. Religious quality in the eyes of the law is what is needed. This alone will satisfy the enlightened public sentiment of the time.

THE FUND OF OUR ENGLISH BAPTIST BROTHERS TO SUPPLEMENT PASTORS' SALARIES.—This fund, which yielded an income of over \$16,000 last year. This is a grand help to village pastors in this time of distress.

THE LONDON METHODIST TIMES says: "There is no subject on which the Methodist pulpit is so incoherent and helpless as baptism." Is there any pulpit any less so? It is very hard to put an error down in the midst of truth and adjust it all around to its various relations. It is like putting a crooked piece of timber in place of a straight one in a building, and then attempting to adjust the building to it.

THERE IS A GOOD DEAL OF THIS SORT OF REASONING IN THE UNITED PRESBYTERIAN: "I can have a good long sleep Sabbath morning, therefore I need not be in a hurry to retire Saturday night." It should run the other way: "I must be up early, at least as early as usual, Sabbath morning, therefore I must retire in good time the night before." The Sabbath was made for man, not his highest development, and not simply to be a means of paying off the mortgages placed upon our vitality by a week's indulgence or overwork.—*Advocate.*

—You can only be puzzled by a miracle says Dr. Parker, "when you are puzzled by a God."

Regulative Piety.

BY REV. C. H. WETHERS.

I have known some very excellent Christians to exhibit their piety in such a way, that those whom they were glad to lead to Christ, were repelled, rather than attracted, to the Saviour. There was nothing, which might be justly called sanctimonious, about their religious life. No pharisaical whining characterized their conduct. But they wore such a sombre look, that those who were, naturally, possessed with a brisk jocoseness, and innocent light-heartedness, were instinctively driven away from them. Such Christians conscientiously believe that it is wrong, for any Christian, to engage in any form of amusement, which has, for its object, the mere satisfaction of one's emotional nature. They condemn, in unsparring terms, the employment of any of those games, which are regarded, by truly devoted and conservative Christians, as innocent games—such as are not associated with odious reputations. If these Christians have young children, they will not allow them to have a set of dominoes, in the house. Possibly they permit them to play "fox and geese," and yet under more or less protest. And as for the "plays," which are commonly indulged in, at young people's parties, of a homed character, our sedate brethren, and sisters rebuke them, with disgusted vigor. Now, while I am as strenuously opposed, as any one need be, against any pastime, the tendency of which is plainly injurious to either the body or the mind, if carried to excess, and also those games which have unsavory associations, yet I maintain that those Christians who set themselves in stubborn array against every kind of decent amusement, which both Christians, and those who are not, sometimes indulge in, do not present the highest ideal of Christian character, for, the reason that they regulate themselves from them, when, by a different course, they might attract them to them, and lead them to admire those virtues which are truly admirable, but which, on account of the severity of their manner of expressing their principles, are practically lost sight of, or, at least, are neutralized. Christians should be strict, in maintaining a godly life, but they can be so, without passing a gloom upon every body, with whom they come in contact, by a two rigid notion of propriety. We should not give the impression, by our conduct, nor by our words, that Christ's religion is a constant funeral.

Quarterly Meeting.

The Carleton and Victoria Counties Baptist Quarterly Meeting convened with the East Florenville Baptist church, on Friday, Mar. 12th, at 7 o'clock, p. m. President Todd in the chair, and continued the meetings of this session until the close of the following Lord's day. A fair delegation was present from the various churches. Rev. W. E. MacIntyre and Inspector I. B. Oakes were among our visiting brethren. They gave us reason to wish that they might come again. The beautiful site which East Florenville occupies—the healthy hospitality of its residents—the comfortable and commodious structure which the enterprising Baptist church there has erected for divine worship—and, best of all, the excellent spirit of concord that was with us at the first meeting, led us to expect a pleasant and profitable session, and in this we were not disappointed. The different pastors that had been previously appointed to preach, and those called upon during this session, responded promptly, and gave us vigorous and meaty Bible sermons, which cannot fail to do much good.

The manner in which those who followed them took part, made it manifest that the Holy Spirit was in our midst blessing the efforts of His servants. Generous contributions were made to our Convention Fund, of which you will doubtless be apprised by its custodian, W. F. PARKER, Sec'y.

March 18th, 1886.

Resolutions passed at the recent session of the Carleton and Victoria Counties Baptist Quarterly Meeting, and requested to be published in the *Messenger and Visitor*:

1. Whereas, Certain reports concerning the work and conduct of Mr. A. H. Williams, whose retraction was lately published in the *Messenger and Visitor*, have reached the ears of many of our brethren; Therefore Resolved, That this Quarterly Meeting hereby expresses its disapproval of Mr. Williams, who holds to be a Baptist Licensee, and recommends our Baptist churches elsewhere not to invite or encourage his services in their midst.

2. Whereas, Brethren G. N. Ballentine and Alex. Estabrooks, ordained Baptist ministers, have by their action allied themselves with a doctrine not in harmony with our views; Therefore Resolved, That we express our disapproval of their course and conduct, and advise sister churches to be careful in receiving them in their midst.

By Order of Quarterly Meeting.

God's Tenth.

REV. A. J. GORDON, D. D.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial,—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew to be set apart, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. xvi. 2). Here is consecrated giving,—laying by in store,—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving,—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that he, though his poverty, might be rich;" and that we have the precept of this exemplar, which no ingenuity can explain away. "Whoever he be of you that forsakes not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, as being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Was to the Christian who gets so gold-leafed over with his wealth, that the pores of his sympathy are shut, and the outgoings of his charity restrained! He is then cut off dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. iii. 9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke vi. 38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

Let us now throw light upon this subject from a few inserted leaves from a pastor's note-book. One says,— "I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her by an unexpected legacy, which made her wealthy, and then her contributions

began to fall below the amount of her strained finances. Once she volunteered, now she only gives when importuned, and then it is as meagre as if the fountains of gratitude had dried up. Once when asked by her pastor to help a cause dear to her heart in her comparative poverty, and to which she gave five dollars then, now she proffers twenty-five cents. Her pastor called her attention to the surprising and ominous change. 'Ah!' she said, 'when day by day I looked to God for my bread, I had enough to spare: now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side,—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily, it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

But let us introduce another illustration (furnished from a pastor's observation):— "A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he learned that one tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one-tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before,—that it is easier to give one-tenth of \$12 than of \$10,000. A man is true to God, who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$333.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill unto his death."

Here is an instance of negative proof; viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of three or four have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:— "Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat; and the following conversation took place, which changed the whole current of the boy's life:— "Well, William, where are you going?" "I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

"William told his friend that the only trade he knew any thing about was soap and candle making, at which he had helped his father while at home. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They both knelt down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice! "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man,

give your heart to Christ; give the Lord all that belongs to him of every dollar you earn, make an honest soap; give a full pound; and I am certain you will yet be a prosperous and rich man."

"When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then, led to 'seek first the kingdom of God and his righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made a honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold; and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. "This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances you will find the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples,—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this training Christians to set apart one-tenth of their income for the treasury of the Lord?

This, That, and The Other.

—The colored Baptists in Virginia raised last year \$7,000 for their African mission. —CARLETON, being asked the difference between a natural fool and an educated fool replied,—"Just about the difference between you and me, I suspect." The questioner was never able to determine which kind of a fool he was.

—In the Broadway Tabernacle, Rev. Dr. William M. Taylor's the annual pew-rental amounts to \$17,000; the premiums bid for choice of pews to \$5,000; and the collections from the immense number of transient visitors to \$8,000, making an income of \$30,000 a year.

—A lot on lower Broadway, New York, sold for \$101 per square foot two weeks ago.

—Paris has 100,000 less inhabitants than it had four years ago.—The average duration of life in Russia is twenty-six years, the lowest of any European nation.

—When the American Board commenced its mission work among the Dakota Indians they only numbered 25,000, now there are over 40,000. Then they were degraded heathens, without a written language, which the missionaries gave them. Last year 117,000 new members were received into their churches.

—The King and Queen of Sreeden. it is reported, have signed the pledge; not that their majesties have hitherto shown inclination to inebriety, but as an encouragement to the temperance cause.

—Rabbi Samuel Gries, who has in the past officiated at the Rivington street synagogue in New York city, has renounced Judaism and was baptized into the Christian faith.

—Of the 6,342 students now in attendance at the Berlin University, no fewer than 1,128 belong to European countries other than Russia, while 334 came from extra-European lands. America sends 123, and Asia ten.

—The other day we heard a man speaking of some improper conduct of which another had been guilty, and he said, "I don't think any gentleman ought to have done such a thing as that." "Ought!" said the person addressed. "No gentleman would have done it; and mark you! no gentleman did do it."—*Index.*

—The New York Baptist Annual has just been issued. From its statistics may be taken the following positions: 610 churches, 871, church members, 117,788; baptisms last year, 5,252; Sunday schools 838; scholars in same, 105,995; officers and teachers, 13,421.