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NO. 7.

MORMONISM.—A new Anti-Mormon bill has passed the House of Representatives, and only needs the sanction of the Senate to become law. Its provisions are so stringent, it is scarcely possible to see how polygamy can long survive, after it is put in force. It abolishes female suffrage in Utah, by which Mormons were almost sure of election to office. It makes the first wife a lawful witness against her husband, should he marry again, and compels the husband to witness against himself. It makes polygamy a felony. There must be a registration of all marriages; but the books of the Registrar will afford proof against the lawbreaker. Polygamists are deprived of all political rights—to hold office, vote, etc. All must take an oath to render allegiance to the laws of the United States. Besides all this, the charter of incorporation of the "Church of the Latter Day Saints" is to be cancelled, and the fund to assist poor Mormons to Utah is to be dissolved. While all attempts of the state to interfere with the religious beliefs of the people are to be deprecated, when men originate a system of licentiousness under the name of religion, we see no reason why they should not be dealt with by law as other offenders who do not cloak their license under her sacred name.

—QUERY.—An exchange remarks: "In all our prayers for 'more grace,' how seldom do you ever hear a brother pray for more of the grace of giving. And yet Paul desired that his disciples might abound in this grace also."

How true this is! It requires some grace to desire to be made more self-sacrificing. It is an easy thing to pray to have more of the peace and joy of religion. It is easy to pray for more love to the Saviour; for to have more love is to have more joy. But to pray for grace to give money, is a very different thing. If brethren knew the joy of giving, it would not be so difficult; but where this is unknown, the prayer seems to be one involving present loss, and is not so easy. The truth is a man cannot pray heartily for a grace he does not have; he can only pray for an increase of a grace he already possesses. A wealthy man was praying in one of Moody's meetings that some good object might be supported by the liberality of the Lord's people. He was very earnest. When he was done, Mr. Moody said, "The brother need not have made that prayer at all. He could give, himself, all that is needed, ten times over."

—SHAFESBURY.—The life of the Earl of Shaftesbury has been published in three volumes. In his conversion we have an illustration of what may be accomplished by piety in one of low station. Shaftesbury's parents were among the most godless of the nobility of England at the beginning of this century, and this is saying much. But he had a pious nurse, who led him to the Saviour, and helped arouse in him those nobler impulses and purposes which have made the old dishonored name of Shaftesbury synonymous with all that is philanthropic and ennobling. Who can all the growing influence for good of a well directed life, even in the less pretentious spheres, as it flows on from life to life! Let us all seek to act our part well.

—PROHIBITION IN U. S.—The temperance party in the United States are pressing for the submission of amendments to the constitution in various states. This is with the view to make prohibition a part of the constitution. The difficulty is to get the various States to submit the question to the people. It requires a two-thirds vote. The old political parties fear to lose the run vote. But the temperance party is fast becoming a factor in politics that cannot be ignored. The Senates of Michigan and of Texas have voted for submission, and it is hoped it may be carried in other states soon.

—PROHIBITION IN KANSAS.—Gov. J. A. Martin of Kansas opposed prohibition by voice and pen, when the attempt was made to put prohibition into the constitution of the state. The results of the operation of prohibition have convinced him he was wrong, and, in his message to the legislature Jan. 12, he says:

"The public sentiment of Kansas is overwhelmingly against the liquor traffic. Thousands of men who, a few years ago, opposed prohibition, or doubted whether it was the best method of dealing with the liquor traffic, have seen and frankly acknowledged its beneficial results and its practical success. The temptations with which the open saloon allured the youth of the land to disgrace and destruction; the appetite for liquor, bred and nurtured within its walls by the trading custom, the vice, crime, poverty, suffering and sorrow of which it is always the fruitful source—all these evil results of the open saloon have been abolished in nearly every town and city of Kansas. There is not an observing man in the State who does not know that a great reform has been accomplished in Kansas by prohibition. There is not a truthful man in the State who will not frankly acknowledge this fact, so matter what his opinions touching the policy of prohibition may have been. And I firmly believe that if the amendments to the law I have suggested are made, and if authority is provided for compelling local officers to discharge the duties required of them by law, within three months they will not be

an open saloon in Kansas, and the sale of intoxicating liquors as a beverage will be practically abolished."

In addition to this, it may be mentioned that, since prohibition was inaugurated, over five years ago, the population has increased from 980,000 to 1,500,000. Thousands of these have come to the State to be free from the curse of the rum traffic.

—THE UNION BAPTIST MINISTERS' MEETING.—Bro. Swaffield reported encouragement in special meetings at Grand Bay. Two were baptized at Fairville on Sunday evening. Bro. Hartley had been assisting in services at Oak Point, and five were baptized. Bro. Stewart reported one baptized at Portland Sabbath week, and one candidate for baptism. The prospects are excellent for a larger work. Bro. Gordon—One baptized and one restored Sabbath week. There are some under deep conviction, but the political excitement, &c., is an obstacle to the work. Bro. Capp—Some special interest. Bro. Gates reports a deepening interest. Two rose for prayers and remained for conversation Sabbath evening. Bro. Cahill—Most encouraging part of the work is in the Sabbath school. Bro. Parsons—Quite a number almost persuaded. Bro. Spencer found some enquirers among the sailors. Two or three have professed conversion at Marsh Bridge. Bro. Stewart gave a very interesting paper on the restoration of the Jews. The discussion of the subject is to be continued next meeting, to be opened with a paper by Bro. Gates.

—PROBATION AFTER DEATH.—This, which was at first advanced as an hypothesis, by the New Theology, is now almost an accepted dogma, among its adherents. The American Board, having refused to send back to India a returned missionary who had avowed this as his belief, has raised quite an outcry against its action. A letter, however, has been received from the former associates of this missionary on the foreign field, and they say plainly they do not wish him to return and proclaim this new doctrine to the natives of India. Jos. Cook, who has begun his Monday lectures at Tremont Temple, takes strong sides with the Board, and holds that, were a new manuscript found, with a verse containing authority for the doctrine of probation after death, it would revolutionize the whole New Testament. It is said the New Theology has but little hold on the rank and file of the Congregationalists. A few fashionable and wealthy churches have upheld their pastors who favor this view. The Baptists stand firm by the old, tried truths.

—PAMPHLET ON BAPTISM.—We are receiving calls almost every week for the pamphlet, "Baptism: an Argument and a Reply." The edition is exhausted, with the exception of a few remaining in the hands of brethren who had them for distribution on their fields. Would any brother having any not disposed of, kindly send them to us at once, at our expense. We need them immediately.

—FRANCE.—France is said to be retrograding. From 1881 to 1886, there has been an increase of only 546,000 in the population, which is now 38,218,000. In the five years prior to '81, the increase was 766,000. At this rate of decline in increase it will be only about 23 years before there will begin a positive decrease in population. This decline is not due to emigration; for very few Frenchmen leave the country. It is because of indifference to the marriage relation, brought about by irreligion and atheism.

—DR. MCGLYN.—During the contest of Mr. George for Mayor of New York, he was supported by Dr. McGlynn, the parish priest of St. Stephen's. This was in opposition to the anti-socialistic mandates of the Propaganda at Rome. His ecclesiastical superior rebuked him continuing this course, but he paid no heed. Then he was summoned to answer for his conduct in Rome, before the Pope. He refused to respond, and was deposed from his pulpit, and threatened with expulsion from the priesthood. His flock have espoused his cause. The police have had to be called in to protect his successor from insult. It remains to be seen what the final issue will be.

—STATISTICAL.—Dr. Sawyer presented some very interesting statistics at the ministers' meeting at Wolfville. The relation of Baptist church members to the population is, in Ontario, about one to eighty; in our Convention it is one to every twenty-three; in Kings Co., N. S., it is one to every six. Taking out the non-resident church members in Kings, there would be one to every ten. Allowing five Baptist adherents to each church member, this would make about half the population of Kings Co. Baptist. In the Maritime Provinces, the ratio of Baptist church members to population was in 1861 one in every 30; in 1871 it was one to 27, in 1881 it was one to 23. It will be seen by this that our Baptist churches are growing more rapidly than is the population

of the country. It is also noticeable that the rate of growth beyond that of population is greater in the decade from '71 to '81 than in that preceding. It is also a fact that in the last six years, our growth has been more rapid than before '81. This is reason for encouragement, and should stimulate us to greater activity, knowing that our labors are not in vain.

—AGENT IN MONCTON.—Dea. E. B. Hicks is the authorized agent for the MESSENGER AND VISITOR IN MONCTON.

Translation.
BY W. S. MCKENZIE.

(The following is a translation of Francis Xavier's exquisite Latin Hymn, *Saxiptrum Amoris*. We are sure it will touch a responsive chord in all Christian hearts.)

My God, my Saviour, thee I love!
I love thee, not for saving me;
Or, if among thy foes I'm found,
To quenchless flames I doomed shall be.

Thou, thou, my Jesu, thou didst me
In love while on the cross embrace;
Didst bear for me the spikes, the spear,
The scorb, the scorn, the deep disgrace.

What untold woes didst thou endure!
What sweat of blood! What agony!
What pangs of death! All this for me!
All this for me, thine enemy!

Why then should I not love thee, Lord,
Since thou, O Lord, hast loved me so?
Not for the gifts thou givest me;
Not for escape from endless woe!

Not in the hope of a reward—
But with a love akin to thine
Should I love thee, and ever love,
Because thou art my King divine.

Prohibition in Minnesota.
The cause of Prohibition is making rapid progress in Minnesota. By that I do not mean legislative progress; but rather progress in public sentiment. Like all new communities the people have been paying more attention to material than to moral development, and the temperance question has not received the consideration its importance deserves, but, through the indefatigable energies of a few indomitable spirits, the agitation has been kept up until it has become a question of considerable importance in State politics. Last fall the prohibition party had its men ready to throw into the field. The Republicans looked grave and were alarmed. The Democrats rejoiced because the prohibitionists would draw their strength almost to a man from the Republicans, such is the state of the moral worth of these two great parties here. The prohibitionists held the balance of power. For them to throw their men into the field meant the election of the Democrats, and the Republicans knew it, and so they effected a compromise on this wise: They agreed to introduce a plank in their platform pledging them to the adoption of "high license and the enforcement of existing law."

The prohibitionists, knowing full well that this was a useless struggle for they of themselves to enter the contest, pretty generally accepted the Republican proposition, and the campaign went on, the elections came off, and the Republicans were victorious; but by so small a majority that it was a moral certainty that had the prohibitionists been out in their full strength they would have been beaten.

Time passed, and in due course the legislature convened. Twenty days passed and the people began to think it time to hear something of the high license bill. It was introduced by a staunch temperance man, Senator Daniels, but was not so enthusiastically supported as the red-hot speeches of the campaign had led the people of the country to suppose. The Law and Order League, which is composed of some of the most stalwart temperance men of the State, had had an eye upon the legislators, and to all it looked somewhat as if the high license bill of 1887 was destined to follow the similar bills of 1885 and 1883, and so, under the auspices of this League, a mass meeting was called the other Sunday evening, at which Governor McGill presided. In stating the object of the meeting, the Governor took occasion to say that the Republican party were pledged to the passage of a high license bill, and that he himself had been elected on that issue, and that he did not propose to let anything, so far as he had power, prevent the carrying out by legislative enactment the well understood wishes of the people at the polls. Other speakers followed, and the meeting throughout was one of intense enthusiasm. For the part the Governor took in this meeting he was somewhat severely handled by some of the good representatives and Senators next day. They even carried the farce so far as to talk of impeaching him. But, fortunately for himself (and the State), Governor McGill is not a man to be easily scared or willing to be bulldozed out of his rights, and he stood square by his position, which was certainly not beneath the dignity of a Governor. The result of the meeting, as I

believe, decided the fate of the high license bill before the legislature of Minnesota. On the following Thursday it passed virtually, although there is to be another vote on it next Wednesday, and of course it is possible, but not at all probable that it will be defeated. The liquor men are working with might and main. It is said that ten thousand dollars has been raised in Minneapolis, another ten thousand in St. Paul, and that the other smaller cities round have been assessed proportionately, and that even cigar manufacturers have been compelled to "come down with the cash," under penalty that they would be boycotted—that no saloon would handle their goods—all this to defeat the high license. If the bill should be defeated, there will be a searching investigation as to what all this money was raised for, and where it was spent.

There are a good many strong temperance men in Minnesota who look upon this measure as of little worth. They argue that if it be an evil it should not be licensed at all, and there is some good argument right there; but if we cannot have it entirely prohibited, is it not a good thing to have it restricted as far as possible? In St. Paul there are pretty nearly seven hundred saloons. A good number of these are attachments of the grocery store. Now if these people have to pay a round thousand dollars for their license, a good many of them will have to close, and will not that be a step in the right direction? It seems to me to be emphatically so. It seems to me, further, that public sentiment must be in advance of the laws, if these laws are to be at all effectual. What is the use of putting laws on the statute book, if public sentiment is not sufficiently strong to see that they are properly observed? A law constantly violated is worse than no law at all. Public sentiment in Minnesota, though happily moving in the line of prohibition with no uncertain tread, is not up to the point where it is ready for prohibition yet. It goes without saying that prohibition could not be carried out in St. Paul or Minneapolis, although it might in most other countries perhaps, and it is proposed at this session of the legislature to pass a constitutional amendment making it possible for any country to vote itself prohibition if it wants to. We do not hope for anything from high license, but we hope for much, and we hope we shall not be disappointed, and when we get high license inaugurated we shall be ready for that other and grander step which shall wipe out of existence in our State that which has ruined and is ruining so many of her sons. C. S. S.

St. Paul, Minn., Feb. 7, 1887.

Faith.
BY E.

The train is drawn up at the depot. Everything seems to be ready for the start. The signal is given to start. The passengers take their seats. The conductor and men of the train are at their places. The engine snorts and puffs, and off it dashes at a mighty rate. But the passenger cars have not moved. What is the matter? Why did not the mighty power of the engine draw the train along with it? There was a little link connecting the cars and engine that was not in place, and hence no effort of the engine could touch the cars. The connecting link must be in its proper place before the power of the engine could pass from car to car, and all be in motion, and real progress made toward the point of destination. Faith is the connecting link between man and God. Man may have ever so nice a palace car fitted up for his comfortable passage to heaven and his joys, but if faith does not join it to God, even the almighty power will not pass to him to carry him onward. How necessary that man really believes in God. That his faith is deeply and strongly entwined with the very nature of the Eternal. No mere sham belief. No mere supposed connection with God will do. There must be a real union, a real joining to God, that the power of God unto salvation may be communicated to man.

Standing before God.

We find the following in the recently published sermon of the Rev. Dr. Phillips Brooks:

"Just think of it. A man who, all his life on earth since he was a child, has never once asked himself about any action, about any plan of his, Is this right? Suddenly, when he is dead, behold he finds himself in a new world, where that is the only question about everything. His old questions as to whether a thing was comfortable, or was popular, or was profitable, are all gone. The very atmosphere of this new world kills these. And upon the amazed soul from every side, there pours this new, strange, searching question, 'Is it right?' That is what it is for that dead man to stand before God!

But, then, there is another soul which, before it is past through death, while it is in this world, had always been struggling after higher presences. Refusing to ask whether acts were popular and profitable, refusing even to care much whether they were comfortable or beautiful, it had insisted upon asking whether each act was right. It had always struggled to keep its moral vision clear. It had climbed to heights of self-sacrifice that it might get above the mists of low standards which lay upon the earth. In every darkness about what was right, it had been true to the best light it could see. It grew into a greater and greater incapacity to live in any other presence, as it had struggled longer and longer for this highest company. Think what it must be for that soul, when, for it, too, death sweeps every other chamber back and lifts the nature into the pure light of the unclouded righteousness. Now, for it, too, the question, 'Is it right?' rings from every side; and in the question the soul hears the echo of its own beloved standard. Not in mockery, but in invitation; not tauntingly, but temptingly; the everlasting goodness seems to look upon the soul from all that surrounds it. That is what it is for that soul to stand before God. God opens his own heart to that soul, and is both judgment and love. They are not separate. He is love because he is judgment; for to be judged by him, to meet his judgment, is what the soul has been long and ardently desiring. Tell me when two such souls as these stand together before God, are they not judged by their very standing there? Are not the deep content of one and the perplexed distress of the other already their heaven and their hell? Do you need a pit of fire and a city of gold to emphasize their difference? When the dead, small and great, stand before God, is not the book already opened, and are they not already judged?"

But God can bless Tears.

In a meeting which was presided by the Holy Spirit, and while testimony was given, a man afflicted with stammering arose, with eyes suffused and hesitating speech tremulous with emotion, and said, "You know that I can not talk, but God can bless tears," and sat down. It is doubtful whether any utterance of the hour made a deeper impression than those few words from an overflowing heart.

Y. A. "God can bless tears." We recollect a bright and sceptical young man who had defended his belief in argument with his mother, as he thought successfully; but when she ceased, and with a flood of tears, exclaimed, "Oh, my son, you are an infidel!" he turned away to weep also, and soon after was rejoicing in her Saviour.

In the house of God, where his power was felt, a gay and thoughtless youth, who, according to his purpose, had diverted his attention with worldly scenes and plans, during the service looked up to the choir, when signing the last hymn, and saw the tears flowing from the uplifted eyes of a devoted young lady who was a member of it. He was smitten with deep conviction, which only left him with his consecration to Christ. "God can bless tears." The Spirit declared it in the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Congregationalist*.

Confession of a Catholic.

The preachers have been sounding their tocsin of alarm for half a century and still the proportion of Protestant children attending Catholic convents grows apace. There is no denying the fact, patent to all, that the convent is the mausoleum of Protestantism for all the children of that heresy who enter its walls. It is impossible for Protestantism to co-exist with an intimate and accurate knowledge of Catholic belief and practice. Protestantism is a weed that grows in the dark and decays in the sun. In cellars of isolation and under the umbrageous shade of back-woods timber it thrives best. It has died out in all the large cities of the world. The religious movements that characterize Protestantism in all the great centres of population is confined to the ostentatious generosity of a few reformed money-bags, who in want of better and more personal sacrifice, give to God what they have stolen from God's poor.

The process of conversion with Protestants is a process of civilization. Teach Protestants to be polite and to tell the truth and you un-protestantize them. When it ceases to be fashionable to repeat the filthy epithets invented by the wild boar of Wittenberg, then Protestantism begins to lose caste. It has been the complaint for a long time that respectability was a canker worm that was gnawing at the heart of Protestantism. It has passed into a proverb. What is this respectability? It is the decent behavior and the honest habits of thought and action that Protestants acquire from association with Catholics. This and nothing more.—*Western Watchman*, Jan. 29, 1887.

That is what a Roman Catholic editor says. Now if any Protestant parent can in view of the above continue to patronize Catholic schools, then he is a Protestant only in name.—*Can. Baptist*.

—Nothing is so provoking to God as unbelief, and yet there is nothing to which we are more prone. He has spoken to us in His Word; He has spoken plainly; He has repeated His promises again and again; He has confirmed them all by the blood of His own dear Son; and yet we do not believe Him. Is not this provoking? What would provoke a master like a servant refusing to believe him? Or, what would provoke a father like a child refusing to believe him? The man of honor feels himself insulted if his professed friend refuses to believe his solemn protestations; and yet this is the way in which we daily treat our God. He says: "Goness and I will pardon you." But we doubt it. He says: "Call upon me, and I will deliver you." But we doubt it. He says: "I will supply all your needs." But we doubt it. He says: "I will never leave thee nor forsake thee." But who has not questioned it? Let us seriously think of His own words: "He that believeth not God hath made him a liar." And His question, "How long will this people provoke Me?" Let us forgive, and preserve us from it in future. —*Rev. James Smith*.

Revised Christians.—Referring to the revised version of the Scriptures, Dr. John Clifford, the well-known London Baptist pastor, has remarked that "what we most need is revised men and women." After all, the great means to obtain the Bible to the people at large is the exemplification of its teachings in the lives of those who profess to be governed by it. While there may be evil influences generated by the war of sects, and contempt awakened by ritualistic formalities, and while labored assaults on the inspiration of the Bible may cause its teachings to be lightly valued by some, yet there is no community in which a company of Christian people, comporting themselves with a scrupulous regard to the teaching of the gospel, would not prove efficient for the highest good. Character will always be influential. With such a character as a Christian man should have, and with a unalloyed acknowledgment of reverence and love for the Bible as its source and inspiration, there would be a power in the churches that would be as "life from the dead."

This, That, and the Other.

—As a rule, the narrower a man's views on religious questions, the more likely he is to call himself "liberal." Commonly, the man who insists on that designation for himself, is one whose belief is narrowed down to a vagueness of opinion on every point. The only thing that he is sure of, is that everybody who believes more than he does is bigoted.—S. S. Times.

—Father Weninger, a Romanist, in a work called "An Address to American Protestants," says: "Why do you baptize your infants? There is not a word in all the Scriptures about it. You baptize your children because the traditions of the Catholic Church have taught you they cannot be saved without it." We prefer (as a "little" writer in the *Christian Observer* sneeringly says) to build the church of "water-soaked timber."

—A Chicago merchant reveals the secret of the fact that while in cold weather show windows are heavily frosted, his remain clear and transparent. He has his windows rubbed twice each week with a cloth dipped in glycerine.

—The total Indian population of the U. S. exclusive of Indians in Alaska numbers 259,244 of full blood, and 18,412 of mixed blood. Of the full blood Indians 37,123 can read English only; 11,344 can read Indian only; 6,636 can read English and Indian; 27,939 can use English enough for ordinary intercourse; 66,711 wear citizens' dress wholly; 61,928 wear citizens' dress in part; 37,386 labor in civilized pursuits; 17,812 houses are occupied by them. During the past year, 3,198 have learned to read.

The Indian church members exclusive of those in the five civilized tribes in Indian Territory, number 30,544, of whom 14,550 are males and 15,994 are females. There are 185 church buildings. Contributed by religious societies for education, \$16,464; for other purposes, \$6,276.

—A gentleman stops at a friend's house and finds it in confusion. He does not see anything to apologize for, "never think of such matters." Everything is right—cold supper, cold room, crying children. Goes home where his wife has been taking care of the children, or attending the sick, and working her life almost out. Then he does not see why things can't be kept in order. "There never were such cross children before." No apologies accepted at home. Oh, why not look on the sunny side at home as well as abroad?—*Golden Rule*.