

Messenger and Visitor.

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VOL. III.

SAINT JOHN, N. B., WEDNESDAY, APRIL 20, 1887.

NO. 16.

—STILL THEY COME.—Wm. Bucknell, Esq., of Philadelphia, has just given another \$50,000 to the university that bears his name. This makes \$143,000 contributed by him to this institution. The total endowment is now \$372,000. Who will give \$20,000 to Acadia?

—GERMAN BAPTIST.—The statistics of the work and progress of the Baptists of Germany make the following showing:

During the year there have been 2,530 baptisms; 1,617 were received by letter, and 444 reinstated. The losses are: deaths, 496; dismissed to other churches, 1,417; emigrated, 811; withdrawn, 147; excommunications, 683. The actual gain, 1,807, is not as large as in some previous years. The contributions to the different objects amounted to \$95,525, or an average of nearly three dollars to each member. The total membership is 34,457.

—CONGREGATIONALISTS OF THE UNITED STATES.—The Year Book of the Congregationalists of the United States for 1887 does not reveal great prosperity. There has been a total gain in membership of but 17,416, making their present numbers 436,379. Their benevolent contributions have decreased nearly \$700,000. We wonder how much the New Theology has had to do with this? Those who believe sinners will have another probation hereafter, naturally do not feel the same pressure of motive to strive for their salvation in this life, as do those who believe that this life fixes the state forever.

—ONE STEP IN THE RIGHT DIRECTION.—It is said the Episcopalians of the United States are considering the question whether they shall not return to the primitive practice of immersion. Some of their churches in New York are about to have baptisteries constructed. Unfortunately, however, they propose this change on the authority of the Prayer Book, which enjoins immersion, except in cases where the subject is too weak to bear baptism, when sprinkling or pouring is permitted. This is an illustration of the fact that a correct practice may be based upon a wrong foundation. If they will but go back to the Bible instead of the Prayer Book they will give up sprinkling or pouring in any case.

—RETURNING HOME.—Mr. and Mrs. McLaurie, and Mr. and Mrs. Hutchins, with their families, started home from Telaga land on the fifth. They hope to reach this country in time for our anniversary meeting. May they be granted a safe passage.

—LOSING GROUNDS.—Many suppose that Roman Catholicism is advancing in England. There are many converts to that false faith. Still, according to Dr. Headly, Roman bishop of Newport, there is more than a counterbalancing loss in other directions. In a recent pastoral, he says: "The Catholic Church in England has lived, and she lives. But there is still much to do—our comparative few conversions are more than balanced by the daily and hourly loss of our boys and girls; the solid English millions are as much untouched by the spirit of Roman faith as ever they have been at any period of history, and numbers of our own people are terribly indifferent to mass and sacraments."

—LOVE'S SUFFER.—Dr. Van Dyke, in an article in the last *Presbyterian Review* affirms that:

"It is plainly the doctrine of our Standards that the believing communicant receives not only the sacrificial virtue of Christ's death, but Christ himself in all fullness of His divine and human nature."

And yet, some of our Presbyterian friends would be shocked were they accused of sacramentalism. It matters little practically, whether this virtue be said to be communicated because the bread and wine are thought to be changed into the body and blood of Christ or not, so long as this wonderful efficacy is associated with the elements.

—TRIBUTE.—It is not often a Unitarian paper bears as generous a tribute to the work of evangelical denominations, as the following from the *Christian Register*, of Boston, one of their ablest:

"By a grand effort, our Methodist brethren, this last year, have raised a million dollars for missions. But the Baptists have gone further, and, without counting their city missions and some departments of their educational work, have raised \$1,200,000. Both these denominations are large, and it is not easy to tell just what per capita contributions these sums represent. But they show the vast resources in men and money of the largest religious bodies of the country. These bodies have a great mission of their own to fulfill, and for whatever they may stand theologically that seems discordant with our view of Christianity, their influence is toward purity of life and character. They are two of the great pillars which uphold the social and moral order of our country."

—TOTAL ABSTINENCE VERSUS MODERATE DRINKING.—The bishop of Exeter, England, declares that if he had to make his choice between a world of total abstinence and a world of moderate drinkers, he should prefer the latter. Every man to his taste. Perhaps if there could be one exception to the rule of total abstinence, and that exception be himself, he might abate the wretched world in which no other man could be

blessed with his wine and beer. The bishop does not tell us, however, how he could keep his moderate drinking world, could he get it, from becoming a drunken world, just as ours is. A world of moderate drinkers would be but a great nursery for drunkards.

—INFORMATION WANTED.—The Disciples are, we understand, open communists. They believe in receiving the members of Pedobaptist denominations to the Lord's Supper. At the same time, they do not believe them baptized, and will not allow that they can be saved without baptism. This means that they are willing to receive to this ordinance those they esteem unsaved. Is not this a case where extremes meet?

—SYSTEMATIC CHURCH WORK.—The orders for the plan of church work prepared by the committee of Convention, are coming in from churches here and there. In order to introduce the system in church work so much to be desired, it will be necessary to put a copy of the plan into the hands of each member of the church. Will not many more of our pastors send for copies of plans, and make an effort to get the churches organized for aggressive work? There is very much depending upon it.

—GOOD THINGS.—Many will be glad to hear that Dr. Hopper is rapidly improving in health. He has placed himself under the treatment of a specialist in Philadelphia, and has given up his intention of going to Florida.

—DESTROYED BY FIRE.—We are sorry to have to record the destruction by fire of the elegant residence of Mr. C. B. Eaton, St. Stephen. The building was pretty well covered by insurance; but nearly all the household goods, and many things that money could not purchase, were also consumed. Bro. R. M. Hunt, who has had a very pleasant home with Mr. and Mrs. Eaton during his pastorate of the St. Stephen Baptist church, had everything consumed. Fortunately, he had an insurance of \$500 on his library. We tender to Mr. and Mrs. Eaton and to Bro. Hunt our sincere sympathy.

—ARBOR DAY.—With a view of encouraging the improvement and ornamentation of school grounds, and thereby of cultivating on the part of pupils habits of neatness and order, and a taste for the beautiful, in nature, the Board of Education of New Brunswick has been pleased to make the following regulation:

"That teachers be authorized with the sanction of the trustees to set apart any Friday that may be deemed most suitable during the month of May or June for the purpose of improving the school grounds and planting thereon trees, shrubs, and flowers, such day to be known as 'Arbor Day,' and when duly observed credit to be given for it as a lawful teaching day."

Arbor Day, originated in Nebraska about 15 years ago. It has become an institution in the United States. It has been found to cultivate a taste for the beautiful in the school children, which soon exercises itself in beautifying their homes. In the U.S. it has led to more attention to forestry, generally. Thousands of acres of barren waste lands have been planted with trees, and are now covered with their luxuriant growth. It is to be hoped the school children may be encouraged to take up this matter with enthusiasm, and that the work may widen from the school to the home, and result as elsewhere.

—MISFORMED.—Rev. Robt. Haddow, pastor of the Presbyterian church at Riverview, Albert county, N. B., writes to correct a statement made in the *Messenger and Visitor* of April 13. In his letter he says:

"It is not true that the Presbyterian church at Riverview is an instance of a house of worship towards the building of which the Baptists contributed the larger part of the outlay. Nor is it true that 'Baptists have contributed all the way up to \$50 apiece towards its construction.' The cost of the Riverside church was \$2100. Of this, \$425 was contributed by Baptist friends in the country—a very handsome and generous contribution, but a long way from being the larger part of the outlay. The largest subscription from an individual Baptist was \$40 from a gentleman residing at Riverview. Two members of our own church together gave a larger amount than the total Baptist subscription. It is fair to remember, too, that the Presbyterians of this district have always been ready to assist the sister churches in similar undertakings. In our case, the friends in the other denominations contributed the more readily towards our building, because all its seats are free."

"I make these remarks not from any lack of appreciation of the kindness of the Baptist brethren who so generously assisted us in securing a place of worship, but as a simple act of justice to ourselves."

—BLIND.—The Scott Act prosecutions at Moncton are making it warm for respectable vendors of the "ardent," and while increasing the quantity consumed, is driving into low dens that are springing up in all directions. In addition to excessive drinking of the vilest compounds, other, and a thousand times more demoralizing evils are sapping the foundations of our meekness and society and making of Moncton a veritable "Sodom," and yet, our good clergymen are only the evil of "rum."—*Sacred Isle Post.*

How blind to the higher interests of their neighbors ministers and religious people always are! How strange they cannot see that the more strong drink is driven into hiding, the more the young and the unwary will be demoralized by it, and the more it will be drunk! They ought to understand that to have free rum is the true way to promote sobriety; for if prohibition increases the quantity of liquors imbibed, any restrictive laws upon the traffic must increase drunkenness in proportion to their severity. Of course it is to be expected that the people who never could see any evils growing out of the liquor business should be the most keen sighted to observe the terrible effects of prohibitory legislation. Poor Moncton, that will listen to the voice of the ministers and religious people, and will not longer be guided by rummellers and the papers run in their interest, there is not much hope for you, so long as you continue in your infatuation.

Our Hands and Hearts Grow Weary.

Our hands and hearts grow weary,
Our brightest hopes grow dim,
When'er we leave the Saviour,
Or cease to gaze on Him.

But walking close beside Him
Our hearts within us burn;
And many a wondrous lesson
From His sweet lips we learn.

Though cars and toils await us,
And bitter tears-drops fall
His presence casts a brightness
And glory over all.

And He is really nearer
Than we fully often know;
He will not, cannot leave us,
Because He loves us so.

And in the dark cloud o'er us,
We see a golden rift,
When, in our utter weakness,
Our hearts to God we lift.

We know the voice of Jesus—
What joy can equal this?
To be forever near Him
Must be the sum of bliss.

All weariness and weakness
Will very shortly end;
And He who reigns in glory,
Is both our King and Friend.

J. CLARK.

Halifax Notes.

The steamer "Alaska," whose eventful and perilous voyage recently terminated by her being towed into Halifax harbor by the steamer "Circassian," is now laying at Pickford and Black's wharf, and in her outward appearance gives the most conclusive evidence of the rough usage she has received at the hands of wind and wave. From stem to stern she is covered with rust, and various portions of her hull reveal marks of heavy blows. Yet this steamer is built in such a staunch manner that she might have weathered all storms and disasters, and even in her crippled condition reached an American port, had it not been for her getting into the neighborhood of Sable Island, where so many a sea vessel has ended its last voyage. Scientists, who have studied the phases of this island, declare that it is being rapidly washed away, and that it will not be many years before it disappears altogether. Such an event would call forth the thanksgiving of all mariners who have occasion to sail in this part of the North Atlantic.

Baptist churches in Halifax are all able to report something of special interest. The Cornwalls street church is still enjoying the special presence of the Spirit. Although some of the members and a large number of the congregation have left Halifax, either to find permanent homes elsewhere, or for the summer's work, enough remain to crowd the vestry on prayer meeting nights, and furnish a Sunday evening congregation of from three to four hundred. It is expected that the baptismal waters will again be troubled to-morrow evening. Last Sunday morning three converts were immersed at the North church. These new members are daughters of substantial Christian parents, and in age, range between twelve and fourteen. The precious promise represented, is a part of the steady, quiet work, now going on in the North Church Sunday school. May it continue until many more have thus become members of the visible body. In relation to the dedication of the new First church, one of the oldest Christian workers in Halifax remarked to the writer: "The sermons—morning, afternoon and evening—by Dr. Sawyer, pastor Manning, and Rev. Bro. Goodspeed, were all that we could ask, and we are all happy that the collections amounted to something like five hundred dollars; but I cannot consider our new work a success until we are blessed with an outpouring of God's spirit." The feeling manifested in the after-noon speeches on last Monday evening, which followed a very successful tea-meeting, seemed to indicate that the good brother's desire would be

realized. The clergymen present represented four denominations, and their remarks were illuminated by the true spirit of fraternal congratulation.

The measure intended to secure a better observance of the Sabbath is slowly dragging its way through the house of assembly. There is some doubt about the bill passing a third reading. It is now in the hands of a committee, and when it next appears in public it will probably be so loaded down with amendments that little will remain to serve the original purpose. Had it been possible to pass this measure as it was first drawn up most important changes would have resulted in the management of affairs on the Lord's Day. No horse cars or hired carriages of any description would have been allowed to run on the public streets, and no work would have been permitted beyond the kinds which might be designed as absolutely necessary. At the beginning the bill was largely favored by the country members, and on its second reading obtained a fair majority. But the efforts of Halifax journalists and lawyers have apparently turned the tide, and this measure which was intended for the good of all is likely to suffer defeat, or become law in such a mutilated form that it can accomplish very little toward interfering with the plans of those who willfully desecrate the one day in seven.

Halifax, April 16. NEW SCOTLAND.

Correspondence.

I am cheered from time to time by the communications of my brethren, through the *Messenger and Visitor*. What I have to report this morning, after long nights and days of weary watching and waiting, will perhaps cheer the heart of some weary toiler in the great world-field.

"The Master has come," and weeping Marys pour out their complaint. The stones are being rolled away, and Jesus is saying, "Come forth." Dead fathers, brothers, and sisters are rising to newness of life.

This, we thank God, is no "modern revival," but a bible revival. The church is being restored. Soon we hope to be able to say of the church, "Where this blessed work is going on, all bitterness, strife, and evil-speaking has been, by God's grace, put away from among us."

If persons are disposed to judge of the blessed work going on in the church by the number baptized (as is generally the case), they will have no adequate idea of the work.

We have just baptized three rejoicing souls. Many others are seeking, but we are not "helping them out of the shell." We are not running ahead of the Spirit, but are content to be led by the Spirit. We are not appealing to them in our own name, but in the name of Jesus. "We preach not ourselves, but Jesus Christ."

Pardon us for saying to my brethren, be not afraid to use the "Sword of the Spirit" upon dead churches, but let it be the "Sword of the Spirit, which is the word of God." Do not blunt it before using, but just take it as God gives it to you.

We have lately had the God-given courage to try it, and, so far, blessed have been the results.

M. F. K.

Mill Cove, April 12.

P. S.—Before closing I want to say that the *Messenger and Visitor* is a means, in the hand of God, I believe, in helping to bring about this much-to-be-desired condition of things in the church. I labored during the months past to get it coming weekly to the home of every Baptist family in Mill Cove. I have failed in some cases, but am still encouraged to press on in the matter. No better educator of the kind can be introduced. Brethren, try it. K.

The Precious Truth.

BY THEODORE L. CUYLER.

There is a legend that a traveller over the desert who was nearly perishing with hunger, came upon the spot where a company had lately encamped. Searching about for some article of food, he found a small bag which he hoped might be a bag of dates. Opening it he discovered that it contained shells and silver coins. Throwing it down in bitter disappointment he exclaimed, "Alas! it is nothing but money." A single date or a fig would have been worth more to him than a chest full of gold. There is a time coming to all of us, when we would gladly surrender the wealth of the whole world for what an Apostle once called "a like precious truth."

Peter was partial to this word precious; it is one of the ear-marks to establish the identity of authorship in the two Epistles which bear his name. He speaks of the precious blood of Christ, of a precious corner-stone, of the precious trial of our faith, and of precious and exceeding great promises. Among this jewel-cluster, there is none more full of meaning than when he speaks of "them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." (New Revision).

Faith is confiding trust. "Ab, but my faith was everything but precious to me," says some one, "for I trusted a man who wronged me out of thousands of dollars." Your faith, my friend, was not a wrong principle, but you bestowed it on the wrong person. His worthlessness made the trust worthless. Without mutual confidence, all the sweetest intercourse of domestic life, and all the operations of trade, would come to an instant halt. If faith in one another is so indispensable to the ordinary transactions of life, faith in the Divine Redeemer is indispensable to our salvation. It is the very core of Bible religion.

But this saving faith is vastly more than a good opinion about Christ, or a belief in Christ. Multitudes of intelligent sinners have this. Saving faith is not only a confidence in the atoning Saviour; it is a strong grasp of this Saviour, and a union of heart and life to Him. It is the act of trust by which I, a person, unite myself to another Person, even to the Son of God. It is unspeakably precious, because it is the source of all my spiritual life. No grace until that grace comes. Faith drives the nail which fastens me to Jesus, and then love clenches it; faith ties the knot, and true love makes it tighter and stronger every hour.

(1) Precious is faith, because it is the channel of connection through which Jesus pours the life stream into my soul. The value of the channel is in what it brings to me. The lead-pipe which passes from the street in under my house, may be worth only a few cents a pound, but the water it conducts is the life of my family. Christ dwell in our hearts only through faith. The cause of drought in a Christian or in a church, is that sin has obstructed the faith-pipe, and Christ is shut off. A revival, or a re-living, means a clearing out of the spiritual channel.

(2) The preciousness of faith lies also in its protection from deadly adversaries. We read of the "shield of faith," but it has been well said that Christ is the actual shield, and faith is only the grasping arm which holds it up before us. A false faith inspires a false security. Right there lies the awful danger of many in our congregations. They are trusting in their own morality, or in their good associations, or perhaps in the popular delusion of a second probation after death. Christ is the actual Protector. His presence sanctifies my heart from the assaults of the Tempter. His strength is made perfect in and for our weakness.

(3) Precious is this Christ faith also, because it imparts power. As a principle of action throughout all human history, faith has been the inspiration of progress. The human mind is at its best and strongest when under this inspiration, whether it be elevating Galileo's telescope, or steering Columbus's pinnace, or trailing Morse's and Field's telegraph cable through stormy seas. The moment that the man with the withered arm exercised faith in Christ, the divine power shot into that paralyzed limb and he lifted it. Faith calculates on this reserved strength, and he is not afraid to essay difficult tasks. "I can do all things through Christ that strengtheneth." Here is the encouragement for young converts who propose to make a public confession of Christ; they can calculate just as confidently on their Master's perpetual aid, as they can on the rising of to-morrow's sun.

(4) What consolation too doth this precious faith afford! How it restores the balance between all the qualities of life! Are you poor? Yes, but richer than Croesus with the unaccountable riches of Christ. Have you met with a heavy loss? Yes, but you open the blessed book, and read that to you "are given precious and exceeding great promises." Suppose that you had received a letter announcing the loss of money you were depending upon for support. While you are reading it, a generous friend happens in, who observes the sadness on your face, and asks to read the letter. When he has finished it, he quietly remarks "Don't worry! I'll take care of this." Your countenance lights up in an instant. So the blessed Jesus draws up closely to the bereaved mother, and whispers "I have that precious child in My eternal keeping"; so he says to the disheartened minister "Go on, and sow My Gospel-seed, and I will take care of the harvest"; yes, in all the dark trying hours, faith trims her lamp with the oil of the promises which Jesus furnishes. Heaven is as yet only a promise; but to the believer it would not be one whit more a certainty if his feet were already in the golden street.

(5) This Christ faith is so precious a'ho, because it is so costly. On Christ's part it cost Gethsemane's agony and Calvary's sacrifice. On our part it costs repentance of sin, self-surrender, the denial of greedy lusts and hard battles with temptation. A very hot furnace is often required to make the pure gold shine; and roaring tempests are often let loose in order to lighten the hold of its anchor. "How shall I get this faith?" Our answer to this question is, Exercise it!

Faith is personal connection with Jesus Christ; put yourself into connection with Him. Prayer is one way of doing this; make that connection at once. Ask him to come into your heart and dwell there! Do the very first thing that He bids you, as He speaks through conscience. That tightens the connection. Every step you take in obedience to Him, increases the hold. An honest joining His church, is only a public step of acknowledging this personal connection of the soul with the Saviour. Do your part, and rely implicitly on His part in the blessed partnership. The way to do a thing is to do it. When you have formed this soul-connection with the infinite Saviour you can sing:

"Jesus, my life is Thine!
And evermore shall be
Hidden in Thee;
For nothing can untwine
Thy life from mine."

This, That, and the Other.

It is of great importance that our Sabbath-schools should all be in organic relation to the churches. Those schools which have been independent should always as soon as possible be brought into such relations that it will be impossible for any divergence of teaching or spirit to arise. Only by these means can the highest usefulness of the school and the greatest efficiency of the church be maintained. It is, indeed, an unhappy situation when the church is considered as distinct from the school, or the school from the church. So long as everything goes smoothly no special harm may be done. The present superintendent, officers, and teachers may be all that could be desired, but it is easy to fancy a change, either in the character of individuals or in the substitute of one individual for another, and a decline in the spirit of the school.—*Christian Advocate.*

A dying child, wearied with long sickness, looked into the face of a sympathizing visitor, and exclaimed, "Oh death will be so beautiful! My Saviour loves me!" And death is beautiful to all who, like that child, can say, "My Saviour loves me!" For to such, is not "the king of terrors" only the conquered slave of Jesus, appointed to unbar the gate which stands between the present and the future, and to admit his Master's friends into His gracious presence? Hence a poet duly says—

"The sting of death doth neither fright the worm
That spins itself a silken tomb,
Nor the forgiven child."

How can a man to whom death "is gain," help exclaiming with the dying child, "Oh death will be so beautiful! My Saviour loves me!"—*Zion's Herald.*

The late Sydney Dobell, poet and philosopher, and devout Christian, has this remark: "The more exquisite your sense of beauty becomes, the dearer will the Holy Scriptures become to you, the more natural and indispensable will the wisest and grandest of its sayings become to your heart and mind—as wings to the swift as feet to the ground, as light to the eyes; you will feel certain that the mind was created for the saying, and the saying for the mind. I learned at one period of my life the whole New Testament by rote, and I cannot unlearn the beauty of those sweet old Saxon phrases in which I thought so long. Full of the light that never was on sea or shore, I feel, in using them, to mingle a new element with earthly speech, and to relieve, in some sort, with their glory, the dreary lifelessness of words."

—*RELIGION.*—Oh, cluster of diamonds, set in burnished gold! Oh, nether springs of comfort, bursting through all the valleys of trial and tribulation! It is no stagnant pond, scummed over with malaria, but springs of water leaping from the Rock of Ages! Take up one cup of that spring water, and across the top of the chalice will float the delicate shadows of the heavenly wall, the yellow of jasper, the green of emerald, the blue of sardonyx, the fire of jacinth.—*Tulamee.*

A theological student, whose post office address is not far from Princeton, was asked to preach not long ago for a colored congregation. After the sermon he asked one of the deacons of the church to close the service with prayer. This he did with greatunction, among other things asking that the young preacher might "be associated with the life (oil) of Patmos."

—The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.—*James Hamilton.*

—JUST ARRIVED FROM TORONTO: 1 case Sankey's Songs, comprising in part the following:

600 Hymn books.....	\$0.10
300 books, words.....	0.20
50 " music.....	1.00
60 " " ".....	0.60
35 cloth.....	1.25
25 Gospel Choir.....	0.60
Discount for cash. Send orders at once to Baptist Book and Tract Society, No. 94 Grandville Street, Halifax, N. S. Geo. A. McDonald, Secy-Treas.	
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