

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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—OTHERS LIKE HIM—A deacon of Plymouth church opposed the call of Dr. Abbott as Beecher's successor on the following grounds:

—We want a magnetic preacher. If an angel came down from above and filled our pulpit for six months, and the congregation diminished I would say "Shoo! fly away. I would vote for a man I hate if he was in the pulpit and could fill the church. There are persons who have power here who will go away if Dr. Abbott is elected.

There are many in all the churches who feel like this deacon. They want a popular man whom all the pews. If this is done, they will rest very easy even though few are saved and the spirituality of the membership runs low. Other things being equal, a man who fills the house is to be desired; but where it is only that and nothing more, he is to be shunned like a curse.

—ROMANISM—A correspondent of the *Journal and Messenger* refers to the power of the Papacy in the United States. At Washington, recently, where the Baptist anniversary were held, scant notice did they get from the political papers; but when the foundation stone of the Romanist University was laid, they were full of the most glowing accounts. Within a few years, over one million dollars have been voted by Congress to Romanist institutions, while no other denomination has received a dollar except the Episcopalians, and they but a pittance. A man of some means was carried to one of their hospitals. He died. The sisters appropriated all his money and threw it into the sea, and his body was dumped into the potter's field, whence it was taken to a dissecting room; but no redress could be obtained. No solicitors for alms are allowed to enter the departments at Washington; but the nuns are granted a special permit on pay days, and all are expected to give to them, or be reported and perhaps lose their places because of priestly pressure. A converted nun was to lecture: priests went around and compelled shopkeepers to tear down her handbills. Well may the writer call on Americans to awake.

—THE ANNIVERSARIES AT WOLFVILLE—The reader will see a notice of arrangements for our Convention and Jubilee gatherings at Wolfville. The expectations are that these will be memorable for the numbers present and the interest and importance of the subjects considered. We are sure the readers will see the fitness of the proposed plan to accommodate those who come, and there will be enough who will gladly give the small amount required to pay expenses. If we mistake not, there will be many who will prefer to have rooms and board at the nominal rate charged, that the accommodation of this kind will be all too small. No one would wish the College to suffer a large loss by the entertainment of the Convention, while it would be no little for each one to give who cannot be accommodated in the village.

—HOLINESS CONVENTIONS—A writer in the *Wentleyan* was not favorably impressed with the recent Holiness Convention in Fredericton. After giving his impressions of this series of meetings, he concludes:

And what about this great blessing. Is it to be said that the men and women in our churches who for a generation or more have been engaged in religious work and religious enterprises know nothing of these high spiritual attainments because they are not continually flaunting them before the public, or because they do not choose to specially fraternize with the reviving brethren of the particular Holiness faith? Am I to understand that Mr. Fowler, Mr. Gill and a few others of like mind are endowed with more spiritual power more godly and consecrated lives than the hosts of honored men and women of the past, and those who have followed them and are continuing their work? Am I to understand that newly fledged converts said to be justified one night, and by the same act of faith, entirely sanctified the next night and who commenced to publicly parade their sanctified condition better and holier men and women than the hundreds and thousands who are living humble unobtrusive christian lives and doing God's will every day and making the world better for their living? And still this is just what is taught in these Holiness conventions, as conducted by these imported evangelists. They have all the light and about all the religion, in their estimation. From my observation these conventions do little good but in some cases a great deal of harm, and I feel satisfied our communities can well afford to dispense with them for the future. There is enough of gospel teaching in the several evangelistic churches to give light to the most benighted, where the word is faithfully expounded and where christian life and duty are strongly emphasized. Let the members of the churches give themselves more fully to the work of their churches and let those who profess to be on a higher spiritual plane work hard in hand with them, leaving the world to speak of and judge of their sanctified state, and let us witness a deeper religious life and a stronger growing up into Christ. The development and ripening of real genuine christian character is the great need of the church to-day, a living religion rather than a talking religion, a religion that is seen and felt and carries a power and influence with it. In a word, every day christian living and walking practical godliness without undue demonstration. I think we are perfectly safe, and will come out all

right in the end, and will fulfil the great purpose and end of our being, and to of good to those around us, if, as professed christians, we conduct our lives on this principle.

—THE TRUTH—We fear the practice is becoming all too common among us, of christians attending but one service on the Lord's day. Many pastors have a keen sympathy with the one mentioned below:

A pastor whose evening congregation is small and who is himself extremely sensitive, said recently, in a group of ministers, that on entering his pulpit Sunday night and looking over the rows of empty seats, whose morning occupants he knew were longing at home, many of whom professed to be his warmest friends, he often wished that instead of standing up to preach he could lie down to die in his pulpit. Other pastors have hardened themselves into comparative indifference, a thing in itself most unfortunate. It is not possible to estimate the evil influence of the example which these persons are setting to younger christians, and to their own families, who quote their conduct as a guide for their own lives. The practice is becoming common in the pastors in this city of all denominations, who have full houses on Sunday evenings, can be counted on the fingers of one hand.—*Pres. Observer.*

—MANITOBA AND THE NORTHWEST—Bro. J. H. Best, superintendent of missions in Manitoba, and the Northwest, in a brief note reports a great gathering in all the Baptist churches in this new country. He is baptizing for students every Sunday. Two new churches have already been organized and he expects that at least five more will be organized before winter. These are cheering tidings, and should encourage our people to give to aid the work in this wide mission field.

—UP AND AT IT—The generous subscriptions to the Jubilee Fund reported by Dr. Saunders last week did this will gladden the hearts of all the friends of Acadia. Let there be general prayer that God will open the hearts of those who are able to give largely to come to the rescue of our college in her sore need. Let those who have less means also send in their contributions and we shall yet have a glad Jubilee. Let all do what they can and there will be no trouble to raise \$100,000.

—STATISTICAL—The Methodist Conference of New Brunswick, Prince Edward Island and Nova Scotia has just been held. The statistics of church membership in New Brunswick and Prince Edward Island are, total 11,290, an increase during the year of 521. The largest accessions have been in St. John and Sackville districts. We have not been able to secure the statistics of church growth of the N. S. Conference. It seems to have been a year of considerable prosperity.

—MR. SPURGEON'S CONTINUED PROTEST.—In the July *Sword and Trowel* Mr. Spurgeon returns to the subject of the "Down Grade." He gives some facts which are well fitted to arouse attention and alarm. The deliverance of the Union, instead of restraining the new theology men, has made them more bold. They evidently regard it as a victory for them.

—FEDERATION—The probabilities are that Kings College, Windsor, will be united with Dalhousie; the Synod of N. S. has voted favorably, Bishop Courtney advocating this move. The truth is, the Episcopalians of the Provinces refuse to contribute effectively to sustain it, and the appeal to friends in the United States did not meet with any encouraging response. It is, therefore, this far slow but sure extinction. It does not speak well for the zeal or intelligence of the Episcopalian constituency, that their college should have come to this point. Of course the governing body of the college has yet to act, and it may refuse to adopt the suggestion of the Synod, although this is not likely. We hope our Baptist brotherhood will never allow Acadia to be subjected to such a hard pressure of necessity. We thank God for the opening of some hearts to give liberally. May many others be affected by the worth of the object and the great need.

—CHRISTIANS IDOL—A prominent citizen in Bombay has among his curiosities a Chinese gold marked "Christian idol," and next to it a gold dollar marked "Christian idol."—*Exchange.*

The dollar seems often to be the god of some Christians, for many of them will hold on to the dollar when God demands it, thus proving they think more of it than of him.

—MARTIN B. ANDERSON, LL. D., for thirty five years President of the University of Rochester, N. Y. has placed his resignation in the hands of the Board of Trustees, to be acted upon at the coming commencement.

—MR. HENRY TENANT, general manager of the North-Eastern Railway, says that if the money annually spent on drink in Great Britain were laid in sovereigns on a railway side by side there would be sufficient to cover four lines of rails between London and Edinburgh and back. So the Scotch express would be able to run from Edinburgh to London and back over golden lines.

Circular Letter of Western Association of N. B.
PAYING AND PRAYING OR RECEIVING AND GIVING—CARDINAL FACTORS IN OUR CHURCH LIFE.

The Letter of the Nova Scotia Western Association to the churches of which it is composed.

Dear Brethren:
The subject of our last letter was "A Plea for Scriptural Methods in Christian Work." Permit us on this occasion to urge upon your consideration the important place *Praying and Giving* occupies in church life.

1st. We notice they are both demanded of all who call themselves after Christ's name. "Pray without ceasing." "Ask and it shall be given unto you." "Give and it shall be given unto you." "Freely ye have received, freely give." "It is more blessed to give than to receive," are sufficient quotations from the word of the Lord to establish this proposition.

2nd. As praying and giving are both rooted in a regenerate heart, they are harmonious and co-existent. Prayer is the earnest breathing of the soul under the divine Spirit's influence, and not, as is sometimes supposed, the forced and despairing cry of a lost soul. Giving forth is the only proof of grace received in answer to prayer that can be furnished to ourselves or others. As we know of God by what he gives, so by our giving it is known that we are christians. As the end sought by prayer is godliness, so only by giving in a godlike way can we voice divine attainments. Then the ratio of our enjoyments in prayer will be that of our joys in giving.

3rd. Prayer and Giving stand related to each other as antecedent and consequent. Only by prayer is the soul qualified to receive the richer gifts of God's grace; in the absence of which we are in helplessness, hopeless poverty. With [the fitness to receive comes the will and the wisdom to rightly use all attainments. So until the soul is fitted to receive, it is powerless to bestow; and when it has wherewith to give, it most earnestly prays for the opportunity, and is pained if it be denied this privilege. In the christian heart the good things stored are as "a burning fire shut up in the bones." The divine nature in the human heart brings forth after its kind. Here we have some of the bottom facts and principles of christianity. Receiving and giving are large and related factors in our church fellowship. So large and important are they, that the absence of either of them, scriptural fellowship cannot exist in the church; nor can a profession of love for Christ be of more than doubtful character without them.

4th. Praying and Giving are co-ordinate. They are of the same rank, value, dignity. One is not subordinate or inferior to the other. One cannot, in any sense, be said to rule or displace, or be a substitute for the other. No massing of prayers and pious benedictions can, in our religious make up, fill the place of beneficence. Nor is the paying of our last farthing for the most holy purposes in itself a religious act. Our praying does not mean to govern our giving; but does our giving control our praying. Their co-ordination must be preserved intact in order to their fullest development in our church life. Only as they are allowed equal honors and privileges of divine will our lives be conformed to the divine pattern.

And now, dear brethren, you will allow us to call your attention to the rich fruitage of these christian practices. How they gladden and bless in the domestic circle. Do we pray for the religious and social elevation of our dear ones? Then how readily and joyously do we labor and expend for this end; nor do we dream of success by any other methods. And it will not be overlooked that parents of this type are noble models of fatherhood and motherhood.

In our church life this principle of love must have dominion. It will embrace and control all our efforts, and bind us in support of all our denominational enterprises. As we pray for a competent ministry, so will we pay for their education and culture. As we pray for the increase of religious knowledge, so will we give for the support of our own educational institutions. Honest, earnest prayer for the increase of gospel privileges, to the dark and destitute ones of earth, will always bring an abundant answer as we endorse these generous impulses of the soul by corresponding gifts and sacrifices. If we give nothing the proof is furnished either that our prayers are not answered, or that we have not prayed at all for these worthy objects; and further, the evidence of our fellowship with Christ is lacking. We are not under these circumstances disciples of Jesus after the true apostolic model. We repeat it—the divine nature in the human will bring forth after its kind—so it is that the spirit of good will to men and missions is reigning gloriously in the church of Christ to-day. We are pained to know that this spirit has not universal control in our membership.

A proper appreciation of the irrefragable power of praying and giving, as well as of

their heaven-appointed relationship, will solve the very difficult question of pastoral supply and demand now vexing our churches.

The extending of a call to a pastor is by no means the most important duty of the church in connection with the ministry of the word. The fact that so many of our young men are accepting pastorates in other lands is indicative of something wrong in our churches at home. But that our pastors and students are getting more satisfactory situations in other churches they would not leave us. And it is not a sufficient explanation of these circumstances for us to say that these better terms are simply an appeal to mercenary motives, and that our ministry is being demoralized thereby. The ministry we are raising is not of this sort, as their work at home and abroad is proving. Infallible none of them are; for our Lord never calls such to labor in his vineyard; nor will the poverty of our churches or our country fully account for this migration. Our churches are now demanding ministers of superior ability for teaching. They are rightly coveting the best gifts. Our Theological schools have arisen to supply this demand, and they are sending to us young men with ideals of church character, and life, and work, formed from a careful study of the best models. They come to the churches fresh from the moulding of these masters in Israel with a holy ambition to succeed in their pastoral work. To be the pastor of a model church is the summit of their purpose. Like all finely wrought articles they are very sensitive. Adverse influences perplex and pain them. A church that has in all its history been divorcing, praying and paying, and neglecting or refusing hearty and systematic co-operation with its pastor in his work, will, in every instance, prove to be a most unhappy and discouraging alliance to a faithful pastor. And unless evils in the church can be cured, the pastorate can scarcely be too brief. For it is far better that a church refusing to do her Lord's work in her Lord's way should be left pastorless, than that a pastor be ruined for usefulness by submissively fraternizing with her bad habits. It is in the power of our churches to put speedily an end to the exodus of which we now complain.

Fellowship with the Lord Jesus Christ will also qualify for, and satisfy, the pastor in his work. What a minister receives of salary, or even by the co-operation of his church, is not the measure of his real worth; but what he gives to the world is. The Apostle Paul, if measured by his salary, would be a small preacher compared with many of our pastors. All useful endeavor involves the consumption of power. The church worker must tire. Jesus, the Master, from fatigue slept in the temple on the lake. The gospel is a grand benediction. God in his mercy gives us all far more than he calls for. The exhortation of Augustine is appropriate here: "Fill thou the empty out of thyfulness, that out of the fullness of God thy emptiness may be filled."

The Song of a City.

BY REV. C. H. SPURGEON.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." (Isaiah xxxvi. 3.) This is no dry, didactic statement, but a verse from a song. We are among the poets of revelation, who did not compose ballads for the passing hour, but made sonnets for the people of God to sing in after days. I quote to you a stanza from "the song of a city." Judah has not forgotten this chant before her God; but she has much to learn, and one day she shall learn this psalm also: "We have a strong city; salvation will God appoint for walls and bulwarks." Into the open country the adversary easily advances; but walled cities are a check upon the attacking force. The people who had been carried to and fro as captives, and had frequently been robbed of their property by invaders, were glad when they saw builded among them a city, a well-defended city, which should be the centre of their race and the shield of their nation.

This song of a city may, however, belong to us as much as the name of Judah, and we may throw into it a deeper sense of which they were aware. We were once safeguarded from spiritual evil, and we spent our days in constant fear; but the Lord has found for us a city of defence, a castle of refuge. We have a burgess-ship in the new Jerusalem which is the mother of us all; and within the strong city we dwell securely. Let us sing, "We have a strong city." The man that hath come into a fellowship with God through the atoning sacrifice has hitherto been a place of perfect safety, where he may dwell in safety, well as without fear of assault. We are no longer hunted by hosts of fears and troubles down by dark devils; but "We have a strong city" which overawes the foe and quieteth the soul. Observe how the word goes on to dilate

upon the city's strength. "Salvation will God appoint for walls and bulwarks." Our refuge will repay a close examination. We are doubly defended. Its lofty walls are the mainstay of a city's security; when they are strong and high they keep out the foe, whether he assail by scaling-ladder or battering-engine. Outside the wall is on the other side of the moat, lies what is called the bulwark—the earthwork, where in times of peace, the citizens delight to take their walks. The bulwark of their confidence is the boulevard of their communion. The Lord our God has set ring upon ring, defence upon defence, around his people. All the powers of providence and of grace protect the saints. Material and spiritual forces alike surround her. The Lord keeps his people doubly fenced by walls and bulwarks, and hence he speaks of a double peace. "Thou wilt keep him in peace," saith the Hebrew. God does nothing by halves, but everything by doubles. His salvation is decreed and appointed, and this is made the basis for the unbroken serenity of all his chosen.

The song, however, does not end with verses concerning the city, but it concludes within its walls. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Entrance into this grace, wherein we stand, is a choice privilege. The greatest joy of true godliness lies in our being able to enter into it. If the City of God were shut against us, it were sad, indeed, for us. If, to-day, you and I were outside of her, of what value would her walls and her bulwarks be to us? Whatever God has done to his people, it is just so much additional sorrow rather than increased joy to ourselves if we are not partakers therein.

Literary Notes.

The Missionary Review of the World for July is on our table in advance of all the other July monthlies. Its contents show no falling off in industry or interest. The cause of missions certainly has reason to rejoice in the establishment and marked success of such a monthly. Among the noteworthy articles in "Literature" section (eleven in all) we specially cite "The Romance of Modern Missions," "The Great Commission," "Mission Problems and Work in Abyssinia," and "Miracles of Missions." We have also reports from nine societies, intensely interesting correspondence from nine important fields, the "International" pages, the Monthly Bulletin, giving the latest news and facts from the whole world-field, and the Statistics of the World's Missions. The number is quite the equal of any that have gone before.

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St. Nicholas has one or two useful and instructive contributions, such as H. A. Johnson's *Recollections of the Naval Academy at Annapolis*; several amusing ones founded on fact, such as *Dogs of Noted Americans* and *How a P. G. Caused the War of 1812*; some spirited poems, such as *Rodney's Ride*; and the usual assortment of sensible nonsense. The illustrations, as always, are superior, and the excellence of the publication in its own way seldom has been more noticeable. (Century Co. \$3.00 a year.)

Harper's presents a somewhat light number, suitable for warm weather, and decidedly entertaining. Lieut. J. D. J. Kelley, U. S. N., has a paper on the United States Naval Academy. H. R. Haggard supplies the first half of a story called *Malwa's Revenge*. Lafcadio Hearn furnishes a first article on A Midsummer Trip to the West Indies. The old English song illustrated for this issue is *With Jockey to the Fair*. F. H. Spearman furnishes an account of The Great American Desert. W. M. F. Petrie describes The Grand Tour—Three Thousand Years Ago. The series of *Messrs. Black, Howells and Warner* are continued agreeably. Two or three of the papers here presented are of special value, and as usual the pictorial work throughout is of a high order. (Harper & Bros. \$4.00 a year.)

Scribner's is noteworthy for its article, *Feats of Railway Engineering*, by John Bogart. It describes some of the greatest accomplishments in this line from the point of view of a trained expert. It is also illustrated freely and well, and is one of the articles which alone are worth the cost of the publication. Another able paper, also of special importance, is *Prof. T. D. Seymour's Life and Travel in Modern Greece*, illustrated in part by F. D. Millet. Prof. C. A. Young also presents *An Astronomer's Summer Trip*, with illustrations from photographs of the American Eclipse Expedition of 1887. Other contributors are T. R. Sullivan, Arlo Bates, Henry James, G. P. Lathrop, F. J. Stimson, R. L. Stevens, etc. (Charles Scribner's Sons.)

This, That and The Other.

"The *Christian Union* having been asked for some work that will refute the Baptist theory of baptism, replies that there used to be such works, but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument."—*Signs of the Times.*

Dr. Chalmers and Dr. Stuart once had a warm discussion in reference to the Atonement. They could not agree. The longer they talked the more they seemed to differ. As Chalmers had an engagement, he at last moved off, but just as he was doing so, he said: "If you want my views read such a tract (mentioning its title) of the London Tract Society; it exactly expresses my sentiments." "What?" exclaimed his friendly opponent, "That tract? Why I wrote it!"

Recognizing the "goodness" of the publication, Sir W. Lawson told, in the House of Commons, the story of the American, who, after being shown the Guinness' Schools, Cathedral, and brewery at Dublin, observed: "He is the most remarkable man I ever knew; he seems to run both education, salvation, and damnation."

Josh Billings said: "When you have nothing to say, say it"; but how few have learned how! A young man was sent to Socrates to learn oratory. On being presented to the great philosopher he talked so incessantly that his tutor asked for a double fee. "Why charge me twice as much as others?" said the volatile young man. "Because," said the teacher, "I have to teach you two sciences—the one how to hold your tongue, and the other how to speak."—*Western Recorder.*

The position of women in relation to Mohammedanism and Buddhism is indicated by the fact that of the 170 millions of Mohammedans, it is estimated that 80 millions are women confined in Moslem harems, and of the 50 millions of heathens, 300 millions are Buddhist women, with no hope of immortality, unless in some future transmigration they may be born as men, and yet there are those like Canon Taylor and others who talk of the virtues of Buddhism and Mohammedanism as preparing the way for Christianity.

You wish a deliverance from me in the year of theatres, etc, I give it freely, fully: The nearest road to the devil that I know of is through the theatre, whether ancient or modern. It gives impressiveness and attraction to every species of villainy; it corrupts the family and the government. This is especially true of the modern drama and the opera.—*Bishop Keener, in Nashville Advocate.*

The Rev. Edward Judson, announces that he has received subscriptions amounting to \$135,000 for a Jefferson memorial church, for the benefit of the masses in this city. The site is the south-west corner of Washington Square and Thompson Street. The amount yet to be raised is \$65,000.

Herman Gottschalk of New York, possesses one of the rare and valuable coins of King Solomon's time, known as a holy obelisk. It is of bronze and gold, about the size of an ordinary copper cent, and derives its name from the fact that it was only used inside the old temple at Jerusalem on certain festival days. Mr. Gottschalk is said to have been offered \$200 for it by the authorities of the antiquarian department of the British Museum.

One hundred years ago was the commencement of modern missions. The human race was then estimated at 731,000,000. They were divided as follows:

Heathen	420,000,000
Mohammedans	120,000,000
Jews	7,000,000
Christians	174,000,000

In 1888 the figures have been changed about the following:

Heathen	860,000,000
Mohammedans	170,000,000
Jews	8,000,000
Christians	450,000,000

Total.....1,490,000,000

The ragged Sunday-school in London have 40,000 scholars and 4,000 teachers. The president was the late and honored Lord Shaftesbury. His son succeeds him in the work. The income of the society, consisting wholly of voluntary contributions, amounts to \$80,000 per annum.

On Easter Sunday Dr. Balfour made an appeal in St. George's Church for the "fresh-air fund" to send children to the country in summer. In response \$16,500 was contributed. Last year 10,000 children had a two-weeks outing. The income of the parish, with tree-pews, is now \$10,000 larger than formerly when the congregation was one of the wealthiest in the city.

Rev. Russell Jennings, of Deep River, a wealthy clergyman and manufacturer, died lately at Middletown, Conn. He was noted for having given many thousands of dollars to Baptist churches. About a dozen churches have each received \$3,000 from him within three years. In all during his life he gave at least \$200,000 in aiding and building Baptist churches.