

Messenger and Visitor.

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ROMANISM IN THE UNITED STATES.—It is true that Romanism is a great and growing power in the politics of the United States. But this does not mean that this body are growing in numbers proportionally to the growth of the population. Romanists are pouring into the country from the Old World; but they are drifting away from the church of their fathers. The Methodists and Baptists are growing more rapidly than the population, although they receive few from immigration. They are made up, largely, of those whose fathers did not belong to their faith. In the case of the Roman Catholics, however, there are scarcely any belonging to them except descendants of Catholic parents. They have attempted to draw in from the Freedmen; but they report only 75,000, not more than the descendants of the slaves of Romanists in Maryland and Louisiana.

JAPAN.—It is marvellous the strides Japan is making. Old ideas which have fettered the people so long are all breaking down, and the nation seems like a child, open to new thoughts and purposes. The latest rumor is to the effect that the government is actually considering the question of making Christianity the national religion. This is, of course, from purely political considerations. They are short-sighted, and have not failed to observe that Christian nations are far ahead of all others in all that makes a nation great and prosperous. It is little to be wondered at, therefore, if this step should be taken as a means to advance Japan as a nation. It is more than doubtful, however, whether the step would be really favorable to vital Christianity. The past history of the church shows that when Christianity has been made the state religion, it has come to multitudes a mere profession and not a living power, and is thus shorn of its strength.

CONVENTION.—The *Christian Examiner* calls attention to the terrible indignation aroused against R. G. Ingersoll at the Chicago Convention, because he spoke a word in favor of Gresham, a candidate whom many of its members did not favor. There was a riot, &c. And yet, these delegates, many of them professing to be Christians, would listen to Ingersoll rail at their professed divine Lord, and would manifest no such severe displeasure. We have seen something like this among church members in our provinces. They will listen to all manner of obscenity against their church and denomination and the principles they profess; but let anyone speak a word against their political party candidates, although he might be a very bad character, and it is an unhearing's offense.

ORIGINAL PRESBYTERIANISM.—Prof. Briggs, in the *Independent*, writes an interesting article on "An Ancient Type of Presbyterianism." He has been at Geneva and has searched the records of the church of which John Knox was pastor, prior to the establishment of Presbyterianism in Scotland. He finds that John Knox was a member of the church of which he was pastor. He was chosen pastor by the church for three successive years. When not chosen pastor, he became like any ordinary member, his standing as a minister depending upon his election as pastor for any specified year. Thus it will be seen that the polity of John Knox's church at Geneva was congregational of a somewhat radical type. It also appears that this church, in common with some Presbyterian churches in England up to the seventeenth century, had godfathers at baptism. It is well they have cast aside this rag of Popery.

GOOD.—The *Christian Guardian* makes a remark which no doubt needs to be made. There is altogether too much of appealing to the opinions of men rather than to the Word of God. The *Guardian* says: "What is the chief cause of these differences of opinion about sanctification among Methodists? We frankly confess we think that they have mainly been caused by paying more reference to Wesley's view on this subject than to the teaching of the Bible. Both parties in the recent controversy appeared successfully to Mr. Wesley's teaching on this subject in support of their views. Those who maintained that regeneration and sanctification are contemporaneous could find strong support for this view in Mr. Wesley's sermon on 'The Marks of the New Birth,' which describes regeneration as a high state of grace. Those who desire to belittle a justified state, so as to make a second blessing the more important experience, could find much to support this view in Mr. Wesley's sermon 'On Sin in Believers.' It taken literally, it is very hard to reconcile the teaching of these two sermons. As to Mr. Wesley's views on the subject of sanctification, something depends on the period of his life at which he wrote.

AMERICAN BAPTIST TELUGU MISSION.—We have received the annual report of this mission. It is full of cheering facts. There are 15 male missionaries, of whom 11 have wives, and there are also 8 single lady laborers, making a total of 24 American missionaries on the Telugu field.

There are also 11 native pastors, 47 ordained preachers, 48 Bible women and 110 lay helpers, making a total of 389 active workers. All these minister to 47 churches, 83 outstations, and carry on aggressive work among the heathen Telugus. Of these churches but six are self-supporting. There were 1328 baptisms last year, making the total membership of the churches 28,275. It will thus be seen that each of the male missionaries has an average of nearly 2000 native Christians to oversee, besides directing and leading the native helpers in aggressive work. There is a total of 4,087 in the mission schools. The contributions of the native Christians have been small.

THE COLOR LINE.—The various denominations of the South are having much trouble over the question of the relation the negro members are to bear to the white. The question has been troubling the Episcopalians. So far as has been the determination to draw the color line in the Diocesan Convention of South Carolina, that it has threatened the very existence of that body. The clergymen would not vote that negro clergymen who had fulfilled all the usual requirements, should be excluded. The result was that many of the most important parishes seceded from the Convention. Now the Convention, thus purged, has declared they were contending, not for the right of the negro, but of the clergy. In view of the threatened destruction of the body, the negroes, of their own accord, withdrew; thus showing a much better Christian spirit than their white brethren who claim superiority. The Presbyterians of the South have declared that they will never consent to the union with their brethren of the North, unless the negroes are set apart into a separate denomination. It is hard for those who have held the colored race in bondage to allow equal rights to their former slaves.

UBAN BAPTISTS.—We have noticed the progress of the Baptist mission in Cuba. The latest news is very interesting. The nominal Catholics have preferred to bury their dead in the Baptist cemetery. The Bishop of Havana finally issued a frantic appeal to them, and threatened excommunication to any who should do this in the future; but the threats were unavailing. On the 24th of May, he sent 100 men at night, who tore up the road leading to the Baptist burying ground. This all happened when Mr. Diaz was in the United States. On his return, he challenged the bishop to discuss the subject of the bishop's circular. This the bishop would not do. This seems to have turned the sympathy of the people to the Baptists in fuller flood. The papers side with Mr. Diaz, and publish parts of his sermons. On two occasions he has secured the theatre, capable of holding 4000 people, and it was packed with eager listeners. On the first occasion he compared the Romish with the Baptist church, and asked the people to decide which was the true one. Ten times they answered, "The Baptist." On the second occasion, at the close of a two hours' sermon, the people crowded around him, and when he appeared ready to faint from exhaustion, they took him up in his chair and carried him home, a distance of a mile, a great procession of about 7000 people accompanying him. All this shows that the people are quite generally breaking with Rome, and have lost their fear of her anathemas. The work of salvation also goes on. This is like the old days of the Reformation.

MAPLE LEAF.—The editor of this sheet characterizes our editorial note, *on his refusal to publish a communication in answer to Mr. Paisley*, as a misrepresentation and intended to make people believe "untruth." The worthy editor has forgotten himself, and is using the pet words employed in political wrangling in the wrong place. Our statement was that the *Maple Leaf* had refused to publish our reply "on the ground that our comments on Mr. Paisley's communication were not inserted in the *Maple Leaf*." We founded this remark on Mr. Wood's note of refusal, which read thus: "Had the *Visitor* sought the columns of the *Maple Leaf* to object to Rev. C. H. Paisley, it would have found hearty admission. It preferred its own column on April 18, and now that Mr. P. has closed on our notice, I feel it my duty to decline, &c."

If this does not imply that we published our criticism of Mr. P.'s first remarks in the *Maple Leaf*, its columns would have been open to the refused communication, under the circumstances stated by Mr. Wood, what does it matter? This is a strange course for a paper to allow an attack upon some one to appear, and, in the same issue, give a notice which virtually means no defense would be permitted in the columns where it appeared. This would give opportunity for all kinds of stabbing at people with impunity. No one should insert an attack, unless a reply is so permitted. We hope that the

Christian people of Albert will not countenance any such unjust procedure as this. The other statement of our note was, "We have asked for the return of our communication, but have failed to receive it up to date." We forgot to send the one cent stamp, it is true, and when we recalled the omission, we feared to insult Mr. Wood by rectifying it, thus implying that he would treat a brother editor with discourtesy rather than spend one cent. Having waited until it was evident he did not propose to return our communication, we sent a stamp, to take away all excuse. Now the stamp has been sent, the communication is still withheld, for what reason we know not. If Mr. Wood can afford to act in this discourteous and unjust way, we can. If we mistake not, it will not harm the *Messenger and Visitor* as much as it will the *Maple Leaf*.

After Mr. Wood's attempt to make a point by publishing the contents of a hastily written card with all its abbreviations, &c., we accept, with all due meanness, his remark about the littleness of some religious papers. We shall waste no more space on this matter, except to notify our readers of the return or non-return of our communication.

CORRECTION.—Austin Locke should have been credited with \$10 to the Book Room, instead of one.

Aids to Prevent or Arrest Wandering Thoughts in Prayer.

BY REV. D. D. TAPPAN.

It should not be assumed that those who give counsel for the avoidance of errors or the culture of virtues consider themselves free from the former or eminent as to the latter. But it is reasonable to expect them to be sincere, and to practice, in some measure, as they preach. If imperfect in either case, they may be better sympathize with their imperfect brethren, get the nearer to their hearts, and be the better fitted to help them.

Persons of well-disciplined minds, and neither excitable nor imaginative, may not be greatly troubled with wanderings in prayer. But, doubtless, the majority of Christians—at least, large numbers, are, to say such the following hints may be acceptable and helpful.

In this article reference is made chiefly to private prayer, although some of the items may well apply to prayer in general. Consideration may well proceed prayer. Perhaps in this many of us have been sadly deficient: if careful sometimes, heedless at other times. We should, as Dr. Newton expressed it, have "an errand at the throne of grace." Define prayer in place of generalities, will tend to concentrate the thoughts, desires, and expressions toward "the errand." Merely to pray because the proper time for the service has arrived, is not the thing. Let us aim to reform all that has been unwise here. It may be, however, that many so live in a prayerful frame that they do not, usually, need any special preparatory light, regularly having "an errand" of some sort.

2. It may be helpful to pray audibly, if convenient, and if out of others hearing. One's voice may be, itself, impressive and stimulating, and assist to hold the thoughts to the matter of petition or praise. Let those try this who have not done it and judge for themselves. Yet, we may not rely too much upon this. If the words run on while the thoughts are elsewhere, so far this is not praying at all, but irrelevant raving. Ah! who shall plead perfect exemption from this? But the dear Lord is very pitiful. Yet does he require "truth in the inward parts."

3. Short prayers may usually be helpful. If the heart is fully awake and full of pressing topics for prayer, pray by all means. In fact, always obey the motions of the Spirit, which evermore, harmonize with the Bible with propriety and good sense. Then the thoughts will rally to the point. But unless so specially led, in short, definite prayer may save off inappropriate thoughts and imaginings, far better than a desultory string of unconsidered petitions. We cannot feel deeply on forty subjects at once. And one might be able to hold his thoughts to the words of prayer five minutes, who could do it for fifteen. All beyond the five may be as "sounding brass, or a tinkling cymbal." But obey the Spirit. Eloquent prayers and praises, excited by various causes, make the affairs of life may most happily supplement the brief morning worship; and springing from a heart full desire, may be as acceptable and successful as any ever offered. They may be a mighty elevating, sanctifying power also, tending to bring Christ near to us, and if we do not falter, to retain him—the great secret of holy living.

4. Variety is helpful. Some forms of prayer are very excellent and could not well be improved. And if one can pray best with a form, by all means let him. Yet forms cannot take in all special cases of need. They must be, to a great

extent, general, however, useful, so far. But with such hearts as ours, they may very naturally lead us to use our prayers, as a child might recite the Lord's prayer, instead of praying. In truth we must have variety. We cannot, healthfully, to soul or body, continuously adhere to one unvarying round of business or recreation, or anything which it is right to attempt. So in prayer, as much as in anything, is variety indispensable for its best character and effect. Prayer-meetings would rarely be dull if Christians who attend them would take heed to this. There is no radical difficulty in securing due variety if one has common sense and a warm heart and thinks as fervent disciples do think.

5. But here is a case which may need particular notice. We may rise in the morning, and either through fatigue not overcome, or want of sleep, or other unhappy cause, in consequence of which we have no ambition for anything, temporal or spiritual, have, as it might be commonly expressed, "no feeling." What about prayer in such a case? It seems insincere to say to the heart-searching God, things which at the time we have no due thought or care for, and as irreverent and insincere. Hadn't we better omit prayer, then? Some may do so, or their after sorrow. But it is perilous to do it, for what we do in religion without God? No, let us pray as honestly as we can. If physical or uncontrollable causes despoil us of comfort just then, "be knoweth our frame." Emotion is good in prayer, ordinarily, more or less important; but so is principle. God says he is high to all that call upon him in truth. Some persons are so sorely at all emotional, yet if they call upon God "in truth," with but a tinge of another person's emotion, they will be accepted. Indeed it may require more depth of character, more regard to duty to pray in the morbid state referred to, than under the impulse of excited feeling. Yes, let us pray as well as we can at such times.

6. One more case. A particular affair has greatly agitated the mind; it may be a matter demanding careful consideration and early adjustment; or a cause of vexation which absorbs the attention and prevents repose. If we pray without unusual device help, we shall, every now and then, revert to this trouble, if not even think of it all the time while saying solemn words. What shall we do? Here may be indomitable earnest thoughts. Shall we retire, if at night, without a word of prayer, still knowing but we may awake in sterility before morning? No, we may get that uplifting influence. If, let us, let us briefly tell the loving Lord that we would be glad to pray better, remind him that we know all about it, commit everything to him, and go to sleep if we can.—*Am. Bap.*

"I Cannot Go, Mrs. Wilson."

A few mornings since a little incident came under my notice, and touched me as one of John B. Gough's wonderfully pathetic stories could not.

A little lad of St. Louis, whose mother had been an invalid for months, as—aye, and felt too—that the little he had left from a once handsome property was melting hopelessly away. Seeing his little sister going out to her daily duties in a Christian publishing house, it occurred to Frankie that he, too, could do something. The mother's heart ached and y as from her pillow she saw him walk bravely out into the October sunshine to conquer a fortune. Of course, so one wanted a boy's constant experience or prestige; so in a couple of hours his feet began to flag and his heart sank, when whom should he meet but Mrs. Wilson, a former acquaintance of his mother's, who seemed heartily glad to see what bright-faced bravery the little lad had taken up his burden. So he said, "Yes, Frankie, I want just such a boy as you."

I suppose you have tried and failed, and at last with partial success, will understand with what eager acuity his feet flew for the pavement on errands for Mrs. Wilson until dinner-time, when she said, "Now, Frankie, you may go out and get me beer for Mr. Wilson's dinner." And she presented a pistol at his head he would not have staggered more under the spell than under this mandate; and how easy it would have seemed to some—and to none more so than to many kind-hearted Mrs. Wilson—to take that five minutes' walk to earn money to buy some luxury for sick mamma. Not so with Frankie. His religious training was pronounced; there were no modern by-ways in it. So there came slowly and with a little quiver in his boyish voice:

"I cannot go, Mrs. Wilson."
"Tired so soon?" she asked.
"No, ma'am; but I can't buy the beer."
The angry blood rose to her face, and she was about to lecture him on what she thought, at the time, impertinence; but the quick-seeing instinct of childhood saw the storm rising, so he slipped quickly out and home.

It was well that the heavily-shaded room did not allow even a mother's quick eye to see the trace of tears; but the mother's heart always vibrates to the last note of sadness in the voice of her little ones, and she knew he was disappointed.

So she drew his head close to hers on the pillow and said: "O, my precious boy, you are not the first who has found that the world does not meet you half way; but be brave, and by-and-by you will succeed."

And he was brave enough to keep the bitter sorrow in the background; and it was only after Mrs. Wilson's anger had cooled and she saw his conduct in its real light, that she came to his mother and related the incident, and offered to take him back. But he preferred to make paper boxes at twenty-five cents a day. Being in St. Louis recently, I brought the little temperance lecturer home with me. Now, I would like to know how many lads of Cincinnati—aye, and men, too—are ready to stand as bravely by their colors as does little Frankie.—*J. L. R., in Journal and Messenger.*

"I'm Handling Trust Funds."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one. After a brief silence I said "Mr. H—, just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied "I'm handling trust funds now!" His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question "Do you ever handle anything but trust funds?"

If Christians would only realize that all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now." Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her household expenses; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer "I hold that a man is accountable for every penny he gets." There is the gospel idea of "trust funds."

Let the parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H— for the suggestive remark "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others!—*The Christian Observer.*

Contagiousness of Human Emotions.

Every days experience may supply fresh illustrations of the immense influence of contagion in the development of all human emotions. Nor is it by any means to be set down as a weakness peculiar to or characteristic of a feeble mind, to be blindly susceptible of such contagion. Even the strongest wills are bent and warped by the winds of other men's passions, persistently blowing in given directions. Original minds, gifted with what the French call *l'esprit prime sautier*, are, perhaps, indeed, all of them more than less than commonplace people by the emotions of those around them, because their larger natures are more open to the sympathetic shock. Like ships with every sail set, they are caught by every breeze. It is a question of degree how much each man receives of influence from his neighbors.

Moreover, be it carefully noted, it is only by contagion, and not by any kind of authority or command, that emotions can be communicated. It is a matter of common observation that any effort to direct the emotions to order has a tendency to produce the opposite effect to the one intended. To challenge a man to be brave is to make him nervous; to bid him admire a person or a work of art is to urge him to be critical; to command a young man or woman to love the elect of their parents is to chill his nascent inclination in the desired direction, and to make it a duty for Montague to hate Juliet is to start the love of Romeo and Capulet. We must give the feeling we desire. We cannot possibly impose it.—*Fortnightly Review.*

Faith Busy With Two Hands.

I can only indicate now faith acts. It has, as it were, two hands; with the one hand it is constantly rolling upon Christ every worry, every sorrow, every trial, every crushing or overwhelming demand, so that never a thing comes to the soul for a moment, or touches it, but that the soul at once relieves itself of its burden by casting that burden upon that Saviour. Oh, have you learned that secret? If not, ask the Holy Ghost to teach it to you, and to enable you, moment by moment, to live this blessed life, never carrying the burden more; but the moment you are aware of the pressure of any anxiety, rolling it instantly and forever on Christ.

Then, secondly, the other hand of faith is constantly appropriating, so that hour by hour, as the heart is sensible of present need, the hand is reaching out of Christ just that grace it requires. Thy patience, Lord, in moments of impatience; Thy gentleness, Lord, in moments of irritability; Thy strength, Lord, in moments of weakness; Thy peace, Lord, when storms swirl around the soul.

Oh! learn to appropriate from the fulness of Jesus, hour by hour, what you require; and then, just as we are told the depths of the ocean are untroubled by the storms which sweep the surface; as we are told that in the midst of every whirlwind there is a point of rest; as we are told that amid the friction of ascending atoms in every candle there is one place of unbroken stillness—so the soul that has learned this secret of rest and of living in the will of God is in a wisely entrenched castle, and receiving assistance from the resources of God, that soul may go through and through the whirlwind and the storm of sorrow, but in its depths it will have perfect rest.—*Life of Faith.*

This, That, and The Other:

The New York papers intimate the conversion of a Roman Catholic dignitary to the Protestant faith. The dignitary concerned is Minister Louis B. Island, Honorary Privy Chamberlain of His Britannic Majesty King Edward VII, Honorary Canon of the Metropolitan Church of Rome; Comandante of the Order of the Holy Sepulchre; Member of the Academie des Arcades; President-General of the Society of the Aedon of St. Pierre in North America, &c., &c. He has joined the Protestant Episcopal Church.

Many Christians do not seem to realize that Christ is living now, and that his power is now the less to-day than it was when he rose triumphant over the grave. We need to think more about the living Christ. There is danger that we shall think that the power of Jesus ended with the apostles, and that the work of the Spirit is less potent now than it has been in ages past. Not at all. The trouble is we are not willing to be agents in the hands of the Spirit in doing the wonderful works of God. There is no lack of power on the part of Christ. The lack is with us. Let us not limit the power of the Redeemer, but let us see that in our own hearts the conditions of power are fulfilled.

During the twenty years that Dr. McCosh was president of Princeton College, there were \$2,000,000 and \$3,000,000 have been subscribed to the college, the number of students has been increased from 264 to upward of 600, the number of professors from seventeen to forty-one, while the buildings and the books and apparatus of the college have been more than doubled, the standard of scholarship has been materially raised, and a dozen new fellowships have been founded.

NO CARE TO FEAR.—The "Life of Rev. John Markler, of Bass" contains a characteristic Scottish like anecdote of old E. Beth. Asked on her death-bed, had she no fear at all in closing Jordan? "N," she made answer, "was also did I fear'd for, when I see him who is the Life and the Resurrection on the other side? His Word carries awa' the mist. I'm just like a bird that's been awa' on the fields pulin' thistles, an' I'm no confess shies chasin' thistles; an' noo, when the sun's face I'm gann toddle, out hame, I've a wee bit harm to cross, out hame, I've the stapp' stance o' His promise, an' my feet firm on them, I've nae cause ta fear."

An English Episcopal clergyman recently distinctly defined the National Church, "not the church that the nation made but the church that made the nation, not the church which belongs to England but the church to which England belongs."

Prof. K. K. Hall, says that the Chinese language is used by 400,000,000 people; next comes Hindustani with more than 100,000,000; then English with about 100,000,000; and after these Russian 75,000,000; German, 57,000,000, and Spanish, 47,000,000. English is gaining more rapidly than any other and will soon be second in use, and finally will stand first. It is English, with French, pure English, that is the world language of the millennium.