

# THE CHRISTIAN VISITOR.

HOLD FAST THE FORM OF SOUND WORDS—Paul.

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For the Visitor.

**PRESIDENT MOSS AT TORONTO.**

CHRISTIAN ECONOMICS.

Dr. Moss chose, as the theme of his sixth lecture,

CHRISTIANITY AND LABOR.

Labor, said the lecturer, is the industry of the world, organized upon the basis of capital. This seems very repulsive to many; but it is a fact nevertheless. However much labor may be a requisite of capital, it is capital that stands inviting labor. Capital is of course useless without labor, but still the former always appears the more independent of the two. If industry were organized upon the basis of labor, we would have various systems of co-operation seeking for it the profits of capital. Such systems may be tried, but they can never accomplish much. Profit depends not so much upon the cost of production, as upon the skill with which the article is placed in the market. Accordingly, the great captains of industry, to-day, are the men who understand the markets. Co-operative establishments cannot obtain such men, as they are naturally capitalists. Industry must remain organized upon the basis of capital; and, in this organization, we will continue to have large accumulations of capital. This will be so because society demands it. Even the poor demands it. Large accumulations of capital are willing to be used for small returns. Interest, profit, the cost of production, and the cost of transportation are thus diminished. To this extent, capital is clearly beneficial to labor. But the difficulty begins when it descends, as it often does, to the oppression of the laborer, for the accomplishment of its own ends. This is an evil; but we can remedy it by moving the earth from its orbit, as readily as by the destruction of capital, for the one thing is as possible as the other. There is no necessary conflict between labor and capital; but there does appear to be friction. Like the two blades of a pair of shears, the one is necessary to the other; yet they are working in opposite directions. Can Christianity aid in lessening the friction between these two blades?

Another question which meets us grows out of the division of labor. The tendency of the present day is to carry this to an almost incredible extreme. There is danger just here; for, by thus narrowing the laborer's sphere, his mind is weakened, and he becomes more dependent. Still, division of labor is bound to go on; for it lessens the cost of production. Can Christianity in any way counteract the enervating tendency of this process?

The elevation of labor can only be brought about through the elevation of the individual laborer. There is no magic in legislation, nor in organization. An organization is a good thing only when it is a good thing. When men bind themselves together for mutual degradation, and expect the elevation of labor as the result of their action, they will meet with disappointment. Christianity is not a mere organization. It is a matter of principles—of life. The coming of the spirit of Jesus Christ into a man's heart is what makes a man of him. In the first place, then, Christianity affects labor by emphasizing and insisting upon man's individual worth. It stands between the employer and the laborer, and teaches them that they are immortal beings and brothers. It says to the former, "The difference in your circumstances is providential and for a purpose. And this purpose is not that you should lord it over the laborer, nor that he should fawn and cringe before you, to whom he gives as good as he gets." It leads each to realize that he must,

for Christ's sake, faithfully perform that which has been committed unto him, that there must be mutual faithfulness, kindness, and trust—even as among brethren helping one another. Secondly, Christianity affects the laborer by showing him that his labor is after all merely a means to an end—the development of man's spiritual power. The lower animals find food and shelter, without any particular difficulty; but man has to struggle for subsistence. He must conquer nature or die. Yet this is all a means to the development of his own spiritual nature; for he finds that, when he has mastered the earth, he has subdued himself. This Christian view does not overlook the immediate end of our labor; but it goes far beyond it. Labor is idealized, and thus a song is given to it. Man finds that, after all, he is serving God in his daily toil. When our workmen can look at their own condition from this point of view, they will no longer gather—as soured and fractious specimens of humanity—in the whiskey shops, to discuss the advancement of their cause. Christianity, then, makes labor honorable, because it regards it as the work of freedom for righteous ends. It gives no room to the idea that there is something menial in even honest manual work. Jesus Christ, at the carpenter's bench, forever dignified such labor. Temperance, and all phases of personal character, because of their bearing upon industry, are to-day becoming questions of Political Economy. Christians are thus obtaining a mighty leverage. The great present need is that general, rational Christian intelligence which will give us a place to stand on. When this exists, we may, with our leverage, move the world.

The subject of the last lecture was

CHRISTIAN CONCEPTIONS IN EDUCATION.

All of us are more and more disturbed by the conflicts which are constantly going on between right and wrong, and by the fact that the victory seems so often to be against the truth. We wonder at the disposition of the young and inexperienced to favor error: and we spend much time in discussing measures, and methods, and instrumentalities as remedies for this apparently discouraging situation. But there are reasons why we should possess our souls in patience. We must not be indifferent; but there should be peace in our earnestness, a peace which would enable us to imitate God somewhat in the sublimity of His patience. This terrible conflict between truth and error must continue to be perplexing, until we can realize that God is training for himself a people. Then all becomes clear, for we see that this contest is but a great factor in that process of Education by which God is training man.

Certain truths have been communicated to us by the life and teachings of Jesus Christ. Notwithstanding all disturbing elements, these are to remain, until they accomplish their purpose in the moulding of a perfect moral world. The first of these Christian Conceptions in Education which we are to consider is that of the subject of education or man. This conception is not yet understood. We often forget that the statement, "God so loved the world etc.," is the highest conceivable testimony to the worth of man. We must endeavour to better realize the great place which man holds in the estimation of God. Was not he the central thought of Christ's life here below? The coming of our Saviour into this world was not a matter of compulsion. Christ found in his mission on earth that which, from his own standpoint, was worthy of him. "For the joy that was set before him,

he endured the cross, despising the shame." "With desire I have desired to eat this passover with you before I suffer." The heart of man is God's most loved abiding place. Oh, that he may soon find his palace worthy of his constant presence.

But, if Christianity has brought to us a proper conception of man, as the object of education, it has also given to us the conception of truth, as the instrument of education. Man is intended for the truth, as the eye is intended for light. Truth is but the equation between the conception of the mind and the thing of which this is a conception. The thought in the universe thus speaks to the thought in man; or, in other words, the whole universe becomes a sort of telephone between the mouth of God and the listening ear of man—the medium through which God shines. Thus it is that we obtain knowledge (and the essence of eternal life is knowledge); and we may find comfort in the assurance that all changes are simply changes in the facility of our means of knowing God.

The third thought which we will consider is that the end or object of education is likeness to God. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us"—these are Christ's words, and they prove that the pulses of His being throbb through the renewed human heart. In this idea of unity between God and man, we find the secret of God's kingdom. The distinctive feature of the religion of Jesus Christ is not in the truths that it communicates, nor in the purity that it imparts (though this purity is nothing less than the holiness of God), nor in the philanthropy which it teaches. Its glory is in the fact that it is a redemption. In its purpose, it is an educational movement. Through it, the arms of God reach down to the lowest depths and lift men up. The eulogy of the gospel is not in the psalms of harps, nor in the strains of a Milton, but in the songs of those who were the most degraded, and are now, through its power, kings and princes among men and among angels.

Regular Baptist Home Missionary Convention of Manitoba and the North West Territories.

Winnipeg, Manitoba, Feb. 18-'84.

To the Editors of the Visitor:—

As we are constantly welcoming immigrants from the old country to this young but rapidly developing land, and as many of them hail from sister churches and are of the same religious belief as ourselves, and, further, as the work of providing this vast land with gospel privileges devolves on our Home Mission Board in conjunction with similar Conventions of the other religious bodies, we feel that it is not unreasonable, on our part, to make an appeal for help in doing this work to our Baptist Brethren and Sisters on the other side of the Atlantic, and to ask them to aid us in providing, for those who are now without them, some of those means of grace which are necessarily so hard to obtain in a country of such vast dimensions as ours. Indeed, were it not for Home Mission work, which is being pursued with more or less vigour by all denominations, it is only in the larger towns that there would be any churches at all, and in the case of our own denomination there would be but one, or at the very outside two, Baptist churches in the whole of the Canadian North West, and the same holds true, though not to the same extent, of every other denomination. We venture to affirm that were it not for Home Mission work there would not be twenty churches in this country, and these would be located within half a dozen towns. Of course in speaking thus,

we are regarding the endowments of the Episcopal churches, so far as they have come from places outside the several parishes, as practically the same thing as the missionary funds of other bodies.

It can readily be understood from these facts what sort of a country this would be, if Christianity did not prompt those outside it borders, as well as those having the means within them, to come to the help of the less fortunate districts in the matter of Gospel privileges. New though the country is, and peopled as it is with representatives from almost every clime under the heavens, still both life and property are far safer here than in the older countries, while though vice and sin are of course much more potent than they should be, they are nothing like so rampant as in any of the larger cities of the older world, and much of this can undoubtedly be traced to the efforts that have been made by the various Christian organizations to keep abreast of the country in its rapid growth, and to let each new town have the Gospel before Satan gets established in force.

A glance at our circumstances, however, will show that this work is getting beyond our unaided powers, for, on the one hand, the country is growing so fast that it would take a greatly augmented fund each year for two or three years to come to keep abreast of it, while on the other hand, the last year has been one of such terrible financial depression that many of those who had previously given liberally to Home Missions find it at present impossible to do what they would wish in this direction. In the face of all this, either the work will have to be curtailed or we must seek help elsewhere. We therefore wish to put it to our old country friends, whose interest in this land is becoming greater every year, on account of the numbers who are leaving them and coming to us. Are you willing to let those whom you are sending out to begin the battle of life for themselves, do so apart from the hallowing influences to which they have been accustomed from childhood, or will you aid us in extending to them the light of the glorious Gospel of God? We feel that we are not coming to you as strangers asking for aid to do work in which you can have no interest aside from the fact that it is done for the sake of the One Lord and Master of us all, but we are rather asking you to place in our hands the means whereby we may extend a blessing to your own friends, and in many cases, relatives.

But, in thus appealing to you, we think it well to give you some idea of the work in which we are engaged, as well as some information about the resources at our command.

First, then, as to the work. It is necessarily of a Home Missionary character, that it to say, we are not as yet making any attempt to evangelize the Indians, but are rather trying to keep those who have been accustomed to Christian influences, but are now, to a great extent, denied them, from lapsing into a condition worse than heathenism, as too frequently happens, where persons are cut off from the accustomed blessings and restraints of church life.

Hitherto we have spoken generally of the work that is being done in common by all religious denominations, but now in speaking of that we are trying to do, we shall, of course, confine ourselves to the work of the Baptist body.

We have one self-supporting church situated in Winnipeg, of which Rev. A. A. Cameron, for 11 years pastor of the Baptist Church in Ottawa, is pastor. The resident membership of this church is about 200, though quite a number are still on the books who are living in the country away

from any sister church, and whose letters therefore remain with us. This is really the only church in the Canadian North West that does not receive help from some outside body, though it should be mentioned on the other hand, that almost all of the churches receiving help, raise more themselves, than they receive from the body assisting them. As those whose names are appended to this letter are all connected with the Winnipeg church, it would hardly be becoming on their part to say more about it.

Twenty miles out from Winnipeg, along what was at one time the main line of the Canadian Pacific Railway, but which is now only a branch line, is the little village of Stonewall, where there is a lively, though small Baptist Church, whose pastor is Rev. W. Murdin, at one time a city missionary in Margate, and in this church a good work is being done. It is aided by a grant from the American Baptist Home Mission Society.

Next along the main line of the C. P. R. is the church at Portage la Prairie, whose pastor is the Rev. Jesse Gibson, late of the Pastor's College, and also of Romney St. Church, Westminster, who is doing a most excellent work in this town, which is about the second in size in the Province, although its younger sister Brandon is running it close for the second place. We may say that the Portage Church, with only 40 resident members, raises \$800 per annum for the support of its minister, which sum is augmented by a grant from the American B. H. M. Society.

Travelling about 80 miles in a north-westerly direction, we come to the little town of Gladstone, where there is a Baptist church, but no pastor, and no immediate prospect of being able to do very much towards supporting one, but as a railway has recently commenced running through the town things will doubtless look up, from a church as well as a commercial standpoint.

Returning to the main line of the C. P. R., and travelling due west till we are 130 miles from Winnipeg, we reach the town of Brandon, where there are quite a number of Baptists, who, unfortunately, have not as yet got into working order, but we hope before the summer is over to have a good working church at this point. About 20 miles to the northwest of this there is a Baptist church, at Rapid City, which is now setting to work in real good earnest, and after enjoying the labours of Bro. Sayle, a student from McMaster Hall, Toronto, all last summer, has now the Rev. Mr. Whitcomb as its pastor, and which, though receiving aid from our Board this year, will, there is very reason to believe, be self-supporting in another year.

Travelling another 200 miles west, we arrive at Troy, where the next Baptist Church is situated, but there is neither pastor nor meeting house, although the members have organized a Sunday School and are doing what they can to keep together.

Another 70 miles, still west, brings us to Moose Jaw, where Prof. Davis has been labouring for the last six months, in conjunction with Regina. The latter town 350 miles west of Winnipeg, is the capital of the new province of Assiniboia, and from its extremely unsuitable position for such an honour, it has been almost deserted in the meantime, although it may possibly be spoon-fed into being a respectable town in the future. Almost all the Baptists having left it, however, just now, Moose Jaw has had almost all Prof. Davis' attention for the winter, but owing to domestic reasons, the Professor will have to leave this place in a few days. This is the furthest point west that we Baptists have yet possessed.

(To be continued.)

Board of Works office

"While They Went to Buy, the Bridegroom Came."

Deeply solemn to me and useful was the following: its lesson is still with me. What a speaking text, too!

I had been for my holiday, and returned on the afternoon of a sultry day in August, thoroughly weary. I was preparing for a quiet hour, when a messenger arrived from a sick man with a request that I would visit him. It was a momentary temptation to postpone the visit till my hour of rest had been realized; but often since I have been thankful that in resistance to that suggestion I took my Bible and proceeded immediately to the house indicated.

My messenger had barely entered when I arrived. We were met on the threshold by a weeping woman, who uttered brokenly the appalling words, "Too late, sir, he's gone." "Why did you not send for some one before?" I asked; for the man had lived a reckless life, and I was shocked to think he had gone to his account without hearing of Jesus' power to save. "He would not hear of it," she cried, "until just now, and the messenger had hardly left the house when he died."—Spurgeon.

Noah's Carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who continue to promote the spiritual good of others, and aid in the up-building of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or aid in the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sabbath schools, who point their pupils to the Lamb of God, but do not heed the way, are like guide boards that tell the road, but are not travellers on it; or like Noah's carpenters who built an ark and were overwhelmed in the waters that bore it aloft in safety.

Careless parents who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are Noah's carpenters, and must expect their doom.

Printers, sewers, folders and binders, engaged in making Bibles and religious books; booksellers and publishers of religious newspapers, who are doing much to increase the knowledge of the gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing that while their toils have been instrumental of spiritual good to thousands, they were only like the pack mules that carried a load to market without tasting it; or like Noah's carpenter's who built a ship in which they never sailed.

Wealthy and liberal, but unconverted men who help to build churches and help to sustain the institutions of the gospel, and who "will not come unto Christ that they may have life," are hewing timbers and driving the nails of the ark which they are too proud or too careless to enter. Perhaps they think they will be safe "on the rudder;" but they may find, too late, that when they would ride they must swim—that when they would float they must sink, with all their good deeds, unmixed with faith, as a millstone about their necks.

Moralists who attend church and support the ministry, but who do not receive into their hearts the gospel they sustain, are like Noah's carpenters.

Perhaps the Christian reader will be encouraged by this narrative to speak a word in season to some of these ark-builders. Their kindness should be acknowledged. "These things ought they to have done." The danger is that the great thing will be left undone.—American Messenger.