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FAITH'S BROTHERHOOD.

Oh, ye who faint 'neath doubt and fear and sorrow,
Or watch in mute despair life's ebbing sounds,
Lift up your gaze! behold the dawning
tomorrow,
Love's heralds come to us from
Orient lands.

From Orient hills they come with joyful greeting,
They bear faith's boon to this our western shore
Love's mystic chain around our world completing,
They kneel with us to worship and adore.

Brahmin and Buddhist lend their inspiration,
They bring their trust to make our own more strong;
Hebrew and Moslem join in jubilation—
Their voices mingle in one swelling song.

Oh, love! oh faith! how wide is your communion,
Offering to all hope, joy and gratitude;
Large is the creed that folds us all in union—
A sacred bond of world-wide brotherhood.

Gladly we listen to its simple teaching;
"Love brought us all from out the
vast unknown;
Our sorest need that boundless love is reaching,
God will not leave us helpless and alone."

Justice and right with Love Divine are blended,
Reason alone should send our fears away.
After earth's darkness and its storm are ended
Man has the right to Heaven's unclouded day."

Welcome all words that strengthen faith's foundation,
Welcome the hands that fashion hope's fair throne;
From differing creeds, from every clime and nation,
Thrice welcome all who bring a building stone.

Brave ones, toil on! above earth's heaviest burden,
Build strong your bridge across our doubt and strife;
All quest for truth must bring at last its guerdon—
The open doorway of immortal life.
—Mary McNabb Johnston.

HELP ONE ANOTHER.

"Bear ye one another's burdens and so fulfill the law of Christ." Enter into each other's life. Be helpful. Let those who have joy minister to those who are without it. From the cross I seem to hear a voice which comes straight to us, saying: "Thou shalt love one another as I have loved you." That means that you should enter into one another's life and bear one another's burdens. Over against sorrow and suffering the Master has put Fatherhood and immortality. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Blessed are they that mourn, for they shall be comforted." Ring out the message wherever hearts are breaking and eyes filled with tears! All things are in the Father's hands; not one is utterly alone; no life is without purpose and all things are moving upward.—Amory H. Bradford.

If death is necessary to consummate holiness then you ought to die now.

Pay for the Messenger.

A ROMAN CATHOLIC PRIEST ON THE BAPTISTS.

(A. E. Dickinson, in Religious Herald.)

Last Friday, on entering the cars at LaCrosse for Richmond, I happened to take a seat just opposite a Catholic priest, and soon we were engaged in conversation. I told him who I was and what was my manner of life, and he did the same for himself. "I am a Catholic priest and for eight years I have been laboring in thirteen counties of Eastern North Carolina. But those who sent me South have written me to return North, and now I am obeying instructions, and hope to reach them to-morrow. They write me that the demand for priests is so great in that part of the country that these thirteen counties must get on without my services, and hence I am going to quit the Southern field, at least for the present." When asked, "What have you done during these eight years in these thirteen counties, and are there no Baptists down there?" "Great heavens," replied the priest, "I might almost say there are nothing but Baptists. There are white Baptists and black Baptists, and Missionary Baptists and Anti-Missionary Baptists, and Landmark Baptists, and Free Will Baptists, and Campbellite Baptists, and God only knows how many other kinds of Baptists are in that portion of North Carolina. And they are a pretty good people too, although they know nothing about religion. I say this in all good conscience, for they have been kind to me. They have, in some instances, fed me and helped me to live and to do my work. You know, of course, that no Catholic preacher, from the Pope down, gets any stipulated salary. We get only what is given us by the people among whom we labor. I have gotten from one hundred to

about three hundred dollars a year from my thirteen counties in North Carolina, but it has not been given as a salary, but as a mere support, and a part of that has come from the Baptists; so, of course, I have nothing to say against the Baptists, except it be that they know nothing about religion. If you Baptists are right in your rejection of infant baptism and sprinkling for baptism, then the Catholics are all wrong, and if we are right, you are wrong. Christ said to Peter, "Thou art Peter, upon this rock I build My church." To that the Catholics appeal as to the origin of their church and as to the divine right for it to institute infant baptism and to substitute sprinkling for immersion and to make other changes of like nature in the laws of Christ's kingdom. Now if I am correct as to this, you Baptists are all wrong in appealing to the Bible for proof texts as to your doctrines and principles. What if Christ was immersed in the river Jordan? What if Paul did say "We are buried with Christ in baptism?" What of all that and other Scriptures to which Baptists make their appeal, if the Catholics are right and had Peter's authority for making these changes in the ordinances of His kingdom. You are, of all the denominations, the most to be pitied."

At this point I voluntarily smiled and my Catholic friend, a little disgruntled, asked, "Why do you smile? Is there any fun in what I am saying?" "Yes, sir; it is very funny, but please go on." He resumed: "You Baptists have done great things in the world. You have stood between us Catholics and the Pedo-baptist denominations and frightened them off from us, and us from them. But for the Baptists the Catholics would have long since swept the world. Your holding to what you believe has kept them from attaching saving efficacy to infant baptism as we do. I think if Baptists were to adopt, as others have done, Roman Catholic positions about

the ordinances, millions who are now in the Pedo-baptist denominations would be good, loyal Catholics, for with the Baptists out of their way they would think a thousand times more of infant baptism than they now do. They would then have no one to worry them with questions as to where they can point to a single word in the Bible about infant baptism. Counting the children of Catholics in the United States there are eleven millions of Catholics in this country, and of that number there is not a single one who does not believe that the whole Christian system is based upon infant baptism. Add to these eleven millions of Catholics all the great Pedo-baptist denomination, who on this particular agree with us, except as to the greater saving virtue we attach to the ordinance, and you will see that the Baptists have not much occasion to exult for any great advantage they have over us. We may not appeal as much to the Bible as you do, but we have the church, and it is as infallible as the Bible itself. I mean, of course, the Roman Catholic church." With that the conductor called out, "All out for Richmond," and here, I close for the present.—Biblical Recorder.

FAITH MEASURED BY GIVING.

From Address Delivered by Dr. Augustus H. Strong.

Our faith, moreover, is measured by our giving. Judged by our numbers and by our wealth, our Baptist gifts, however large they may seem, are pitifully-small. Our total gifts to home and foreign missions are not one cent a week for each member. The church is like Dives in the parable, clothed in fine linen and faring sumptuously every day, while the sick and hungry world at its doors, like Lazarus, receives only the crumbs from the bountifully provided table. In the time of the great Indian famine there were relief agents to whom were intrusted great sums of money with which to feed the hungry, but who kept that money for themselves, while hundreds of starving creatures died under their very eyes. God has given us wealth, that we may relieve the spiritual famine of the world. He has made us stewards of his bounty; and for every dollar intrusted to us he will require us to give account. Shall we keep for ourselves, or spend upon our own pleasures, what belongs to the perishing? What should we think of the professed Christian, who, when the bread was passed to him at the Lord's Supper should keep it all for himself, and refuse to pass it on? When the Lord multiplies the loaves to feed the five thousand, shall the apostles keep the loaves to themselves, and pile them up till they form such a barricade that the five thousand are hid from sight? And shall John be excused from distributing, simply because Peter will not do his part? Ah, my brethren, this is a matter between each one of us and Christ! Each one of us is charged with maintaining and extending a spiritual church, by our giving, as well as by our witnessing and teaching. And not our brethren, but only Christ, is our Example, our Lawgiver, and our Judge.

For he cometh, for he cometh, to judge the earth! The judgment of nations takes place in time; for nations belong only to the present order of things, and have no eternal existence. Denominations also are judged in this world; since the divisions between them are incidents of our present imperfect knowledge, and when that which is perfect is come then that which is in part shall be done away. Meantime, we are held individually responsible for the forward march of the denomination which to us most fully embodies and represents the truth of Christ. A retrograde movement of that denomination may be

the consequence of our liberality, our laxity, our indifference. We cannot say with the heedless French monarch: "After me the deluge!" The judgment which comes to a denomination in time comes to the members of that denomination in eternity. If we confess Christ and his truth before men, Christ will confess us before his Father and before the holy angels. If we deny him, he also will deny us.—Home Field.

"HOW MAY YOUNG PEOPLE BE KEPT IN SUNDAY-SCHOOL."

First, we need the co-operation of the parents in this task of keeping the young people in Sunday school. As Christian parents have been particular to take our children regularly to Sunday school as soon as old enough, or a little before?

Parents alone are responsible for the condition of the primary class, both as to size and preparation. If the parents show no interest in getting their little ones started in Sunday school, who will?

Second, we need the best teachers, who will be the best in every sense of the word, placed before these primary classes. It is a great mistake in the management of a Sunday school to think that anybody or everybody will do to teach the little children. It is in that age when the impression should be made that will in later years be the means of keeping young people in the Sunday school. A Sunday school teacher can do no nobler work, next to the salvation of the soul of his scholar, than to endeavor to awaken within him some lofty aspiration, and to induce him to set before himself some high and worthy aim in life. Let the teacher win the admiration of his scholars through loving kindness for them and by being an illustration of the lessons he puts before them. Impressions left on young minds can never be entirely erased.

A sincere Christian teacher will always be listened to as an oracle, will be copied as a model, and afterwards will be remembered with a reverence and affection that the rolling years can not efface. Some of us can speak from experience. We have had such teachers. And if the child has an early Sunday school experience and then in after years when grown to man or womanhood becomes indifferent to or drifts away from the Sunday school it will perhaps be the means of causing them to pause and consider how essential this good cause is to their success and happiness, and thus bring them again into the shelter of the church. We now begin to see some of the necessities to keep the young people in the Sunday school.

There will be and there are a great many difficulties met on every side, but it is worth a trial if we do not have complete success. It scarcely need be said that every conscientious teacher will have before him a definite purpose regarding the different members of his class. [Anyone might be proud to be placed over a class of young men or women, and the most careful study should be made to be able to convey to their minds the right way of living. The teacher must put his whole soul in the work if he wishes to have a success and keep these young people in the Sunday school. Teach your scholars to love you by being kind and sociable with each. Give them not only your attention on Sunday for an hour or so, but think of them every day in the week and plan something interesting for them that will create within them a desire to always be present at the Sunday school hour. Don't preach long sermons to them. Don't want to do all the talking yourself, but give them an opportunity to talk with you, and if necessary urge upon them to talk to you about the lesson by asking their individual opinion.

And if there are some whom you think are indifferent to these pay particular attention. The teacher will find that the social tie is a strong and helpful one. It is always an encouraging sign when friendships are developed in the Sunday school. He who would triumph gloriously must triumph humbly; that is, we must not feel ourselves above the lowliest

of God's children, and should help and encourage any who come within our reach.

Is ability the measure of responsibility? Yes, but we should remember that human ability alone is not the standard. Our responsibility is to be estimated by our ability, plus God's ability to work through us.

People who are always saying, "I can't do anything," would usually come nearer the truth if they would add, "and I'm glad of it." So it is in our Sunday school of to-day. If the many would show the willing spirit that some few do and exert their energy and make the work both enthusiastic and interesting, there is small doubt that the task of keeping the young people in Sunday school would be much easier.—The Awakener.

THE CLERK WITH A CONSCIENCE.

It was in one of Boston's largest dry-goods stores the other day. In my hand was a sample of a certain piece of black dress-goods which I wished to procure. The friend who was with me also wished to purchase black dress-goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy (?) with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we should receive.

He was making out a sale slip, but he turned at once, "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come to expect, that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress-goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded hastily, fearing that my sample might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied, with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. No one knows, except my friend, that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it," and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale, and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his sale slip, crediting the goods to "the office," instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by. And in making future purchases in that department, I shall always look for my "clerk with a conscience."—Ellen T. Maynard in Christian Endeavor World.

Have you led a soul to Christ this year? If not, why?