

# Messenger and Visitor.

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The Constitutional Prohibitory Amendment to the constitution of Massachusetts was defeated on the 22nd by 44,000.

The Baptist May meetings began in Boston—Tremont Temple—on May 15th, and continue until the 21st. Doubtless a large number of our ministers will be present. Miss Cusack, the Nun of Kenmare, has finally severed her connection with the Church of Rome. A delegation from the English strict Baptists is to be present at the meetings of the American Baptists, both North and South. This is the first formal recognition of kinship between these two sections of the Baptist host.

Dr. Phillips, who was born in India and has spent most of his life there, recently addressed the Baptist Social Union of New York. Among other things, he said he did not believe in missionaries adopting native dress and habits of life, and he had no confidence in Salvation Army methods.

Dr. Murdock insisted that the first duty was to preach the gospel to the heathen, the second to educate them. He believed in improving present methods, not in adopting new ones.

It was not the fault of the ministers in Massachusetts that the Prohibitory amendment did not carry, as the following, the result of a canvass, shows: Of 1,036 replies 934 are for, 91 opposed and 11 doubtful. Methodist 250, all for; Baptist 202 for, 7 against; Congregationalist 272 for, 7 against; Unitarian 44 for, 30 against; Episcopal 11 for, 37 against; Universalist 39 for, 2 against; Presbyterian, 14 for, none against.

The Baptist churches of Richmond have had over 800 accessions since the new year. It is expected that this number will be swelled to over 1000 in a few days.

How little do we appreciate our blessings! When we read of one million, in China, suffering the pangs of famine, with no prospect but death by starvation for multitudes of them, we should be very thankful for our plenty.

The Disciples are about to read one of their ministers out of the denomination, for teaching false doctrines. The Canadian Baptist, therefore, makes a good point by asking how this can be done by a denomination that has no creed. The truth is, there is no denomination without a recognized creed. The Disciples do not formulate their doctrines into a written statement; but there is an unwritten creed, as well recognized as the published declarations of faith of other bodies. It is noteworthy that the denominations, in America, that hold most strongly to the belief in future and eternal punishments are the most numerous and aggressive. The doubt of this truth, with all the ideas necessarily associated with it, seems to act like a paralysis to earnest effort.

After a careful investigation the New York Sun concludes that 40,000 working women in that city are receiving wages so low that they are compelled to accept charity or starve. This is a terrible statement—all the more terrible because probably true. It will surprise some to know that among the ministers of the rich Established Church of England, there seems to be as great poverty as among those of the Baptists. Mrs. Spurgeon sent 141 packages of books to the former last year, and 133 to the latter.

The ability of our professors at Wolfville continues to receive recognition. We referred a few weeks ago to appointments and invitations received by Dr. Sawyer and Higgins. Prof. Keirstead has been chosen an examiner in the University of New Brunswick, and is also to deliver the alumni oration at the approaching Enoëna.

Bro. T. Trotter, late pastor of the Baptist church at Woodstock, Ontario, intends to spend the summer with his father-in-law, Bro. D. Freeman, at Canning, N. S. He will supply the Old Cambridge church, Boston, two Sabbaths on the way.

Bro. McDiarmid, who has recently resigned the charge of the Baptist church, Ottawa, is to spend a few weeks urging the claims of the Grand Ligne mission.

—MR. WANAMAKER AND PROHIBITION.—Mr. Wanamaker, who has been appointed by President Harrison Postmaster-General of the United States, evidently does not intend to sell or ignore his principles because of his politics. He comes home to Philadelphia each Saturday evening, to superintend his immense Sabbath-school on Sunday. Pennsylvania is in the midst of a Prohibitory Amendment campaign, and Mr. Wanamaker has spoken out in words which we commend to the thoughtful attention of all. He said:

"Just as the saloon keeper must answer for every glass he sells, so we must answer for every vote we cast. It is simply a question of whether or not we are in favor of the saloon. It isn't a question of high license. The quibble that prohibition does not prohibit has nothing to do with it. The law against stealing does

not prevent stealing. The same power that puts the amendment in our Constitution will attend to the enforcement of the law. It is our duty to make it as difficult to get liquor as it is to get poison. License means that the city, the State, and the saloon-keeper, shall go into partnership to ruin men, to build up jails, almshouses, hospitals, and houses of correction, and to keep up the taxes. God's going to count the votes. Vote for prohibition and you will be voting for Him, for order, for religion, and for the highest civilization. He will see every ballot. When you go home to-night go down on your knees every one of you and pray God to help you to carry the amendment."

—CRYING FIGURES.—A correspondent in *Zion's Herald* makes a statement based upon the reports of 75 conferences, touching the piteous figures in superannuated Methodist ministers in the United States. One hundred and thirty ministers receive from \$200 to \$300; 484, from \$100 to \$200; 360, less than \$100, of whom 95 receive less than \$50; 567 widows receive from \$100 to \$200; 644 receive less than \$100, of whom 193 receive less than \$50; of these, 102 receive \$20 or less. He asks, do not these figures cry? Yes, they do; but what shall we say where there are virtually no figures in the dollar spaces above? Our worn out ministers, when done working, unless they die off quickly, or have a little hoard of savings, which is not common, are thrown upon the mercy of friends; something is now being done; but oh, how little!

—THE EMPRESS OF CHINA.—By a strange providence, the young Empress of China has had a little told her of Christ. The tailor who made her bridal trousseau had been converted to Christianity. When he went to the home of the future Empress he had his Bible beside him to read as he worked. The young Empress herself took it up and asked about its contents. The tailor explained, as well as he could, and she read a little in it. She became interested enough to request an employee to tell her more about the new religion. Her grandmother heard of the book, and had several conversations with the tailor about it. Finally, he had stereopticon views of the life of Christ exhibited to the Duchess and a few of her friends. Should not prayer be offered that the impressions made by the little glimpses had of Christian truth may be deepened?

—PROGRESS OF THE NEGROES OF THE SOUTH.—Judge Tourgee has a paper in the *April Forum*, which gives some interesting facts on this subject. In the eight States: Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Louisiana and Mississippi, there is one colored man for every white one. In three of them—South Carolina, Mississippi and Louisiana—there are one-fifth more blacks than whites. When the negroes were enfranchised, twenty-four years ago, they were worth nothing:

They were naked, helpless, inept. Within a decade they had \$12,000,000 in the savings bank alone. They lived on wages and flourished on conditions that would have exterminated the Northern white laborer in a generation. To-day they claim a value in the Southern States alone of \$100,000,000. In Georgia they own nearly a million acres of land. In 1865, he really owned a thousand times the letters in the alphabet; in 1880, more than twenty in a hundred above the age of ten years could read and write.

The following also speaks well for them:

Fully half the ordinary mechanical laborers of these States are black, yet they furnish but a third of the paupers and only half the defective recipients of public charity.

—A WRITER in the *Chicago Standard* says, "Let the church glory in its conspicuous ministers; but let it not be unmindful of its riches in its obscure ministers, who would have wider hearing if the world were wiser." It is true of the Maritime Provinces as of other places, that many of the choicest men of our ministry are found in inconspicuous charges. While our brethren occupying the more prominent pulpits have their self-sacrifice tested in various ways, there are brethren with fine talents who are ready to toil on with little appreciation beyond the bounds of their own churches, satisfied with the approval of the Master. All honor to the quiet toilers who are willing to accept the lowly positions for the sake of the Saviour and the needy.

ACKNOWLEDGMENT.—I desire very gratefully to acknowledge publicly through the columns of the *Messenger and Visitor*, a donation of \$35.00, given in cash by the people of Kingston and Long Creek as an indemnification of my loss of a horse. This tangible expression of good will and sympathy from the people of these two churches is highly appreciated by the recipient.

J. F. CARNEY,  
Pastor of the North River Baptist Circuit.

The Defeat of Constitutional Prohibition in Massachusetts.

The returns are in, and the constitutional amendment prohibiting the manufacture and sale of intoxicating beverages in Massachusetts is defeated by a majority of something like 45,000 votes. When the anti-prohibitionist claims that this is an indication that "public sentiment in this State is not yet up to the enforcement of a prohibitory law," we are disposed to concede that at least public sentiment can hardly be claimed to be in favor of the enactment of such a law. The defeat is overwhelming, and assures a long delay before the question of constitutional prohibition can be again submitted to the people. That the prohibitionists will not lay down their arms, or pause for a moment in their work, needs no affirmation. A goal is before them, towards which conscience, patriotism, religion, God, urges them on. The recent campaign has given them the ears of the people as never before. They will go on winning converts. Meanwhile the limited high-license law, which will go into effect in this State in May, will pursue its way to infamy, as a high-license law always must sooner or later; and on some other sunny day the people will be given an opportunity to choose whether or not they will accept the only effective law for the control of the liquor traffic, i. e., prohibition. One danger is to be feared. Immigration may so fill this Commonwealth with representatives of European morals of the lower sort that temperance sentiments of the strictest kind will meet terrible opposition. In the recent campaign such public speaking as was done against the amendment was largely done by persons who opposed the principle of prohibition on the ground that it was an infringement of "personal liberty." While this has only the effect of disgusting an American, it leads a great many naturalized voters to clap their hands and rattle their heels. The Irish are not prohibitionists, except in rare cases. The German is yet more rarely found on this side. The same may be said of the French-Canadian. And inasmuch as these three nationalities make up a large part of the population of the State, and tend to increase rapidly both by generation and immigration, there may be many serious and melancholy days between this and the time when we will be able to shut up the breweries, distilleries and "doggeries" of this proud Commonwealth.

What is the explanation of this disastrous defeat? I will try to tell.

1. Only a portion of the temperance community was awake. In the last week voters were gained in large numbers, and the temperance momentum was gaining steadily. But even to the last, in spite of all the speaking, distributing of tracts, preaching, and writing on the subject, some slumbering souls, on being directly canvassed, would rub their eyes and begin to show their complete ignorance of the matter before the state by asking midnight questions.

2. About one-tenth of the Protestant clergymen were against the measure. Among these were a few eminent and respected men. More than half of the Episcopalian clergymen, and about all of the ultra wing of the Unitarian ministry, opposed the measure. The effect of this was not so much to make opposing votes as to prevent men from voting at all. Large numbers felt that in a case where temperance people were divided in their counsels, they could not do any great harm by suffering the whole matter to pass them without direct attention.

3. Almost all the daily newspapers of the state were opposed to the amendment. Some of them fought it fiercely. Others filled their columns with literature on the opposing side, and gave the prohibitionists scarcely any chance at all. In Boston *The Traveller* was the only daily which espoused the cause of prohibition, while *The Transcript* and *The Globe* apparently vied with each other to see which could fight it with greater venom. It has been charged that the newspapers of the State were bought up by the liquor element; but this may be only a heated remark which could not be proved. It would perhaps be nearer the fact to say that the average newspaper of this state is by choice against any radical position on any great moral reform.

4. Many minds were confused by certain articles which were circulated in tract form to prejudice people against the amendment. There were two editorials, one from the *Congregationalist*, another from the *Christian Union*, which were so used. Then an article contributed by Dr. Hovey to the *Baptist Quarterly* some time ago, in which he discredited the two-wine theory, was taken from its respectable and scholarly sur-

roundings, and sent broadcast as an anti-prohibition tract. Any one who read it would learn that the writer was a prohibitionist; but not one out of a thousand of those who received it in a package of anti-prohibition literature would do more than read the name and rank of the author. That would be enough to persuade him that Dr. Hovey was against the amendment, and so the impression would be averse to the good cause. That Dr. Hovey was in favor of the amendment would not suffice to rescue this tract from its infamous place in the groceries of the State. The good and great man was not to blame. But the fact that his article was so used shows how the campaign was conducted by the active opponents of the amendment.

5. A large number of the lawyers of the State, not a few of them bearing eminent names, protested against the proposition to introduce prohibition into the Constitution. Their view was adopted by a great many who are in favor of local prohibition, and who, perhaps, could be induced to vote in favor of statutory prohibition. One of the speakers declared during the campaign that "the Back Bay was more to be feared in this conflict than the North End." There was justice in the remark. What the vicious North End of Boston did or said would not affect voters outside of the city; but positions taken by the wealthy, aristocratic, conservative Back Bay would influence many all over the State.

6. I alluded to the recent enactment of a limited high-license law. This will go into effect soon. There are many in Massachusetts who honestly believe that high-license is better than prohibition, especially in a State where the manufacturing population is large. These people were but little influenced by the example of Maine, Kansas and Iowa in regard to prohibition. They were joined to their idol, and wanted to be let alone. Until there had been a fair trial of this law they deemed it inexpedient to try prohibition, and they were especially unwilling to adopt it in such permanent form as would result from the adoption of a Constitutional Amendment.

7. The educational value of the present local option law was much insisted on in some quarters, and it was vigorously argued that the annual stir over the question of license or no license tended to the production of temperance sentiment.

8. There was a political consideration also. If the Republicans, as a party, had supported the amendment, the run element would have gone over to the Democrats in a mass. That would have proved disastrous to the Republicans. They believed that they could better play fast and loose with the prohibitionists than with the liquor men. Whether this was good political sense or not will appear next fall.

9. The part that money played in the campaign must also be taken into the account. Estimates are made as to the amount of money which the liquor men contributed for the defeat of the amendment. Upon these I place little reliance. But I am in a position to assert that on the Friday evening before the election an assessment was made on the liquor dealers of this city which amounted to \$4,000. How much more than that was spent in the city during the campaign I cannot guess. But that much was certainly used in the last days of the campaign. If as much in proportion was raised in other parts of the State, the total amount was not a trifle. But while the rum-sellers poured out their money like water, there was difficulty in getting money from the friends of the measure. Perhaps this was partly due to the fact that there was not the best of reason to expect victory, and men were slow to give towards a losing cause. And then it is often true that a good man and his money do not soon part. In this respect the good man, if the old proverb is true, is not at all like a fool.

10. Besides all these reasons, is another of some significance. Against the amendment were the people who have had long training in manipulating elections. They knew just what to do. On election day in this city teams were on the move constantly gathering laggard voters to the polling places. At the various booths, also, men stood ready to give their personal influence to get every man to vote no. To do all this well required skill and money. The liquor men had both. On the other hand, the friends of prohibition were largely in want of both. At least this was the case in many places. That there was a great deal of energy and skill used by the State amendment committee, even the other side was compelled to confess. But there was a lack of skill and energy at many of the extremities. The

muscles of the toes must have vigor as well as the nerve centres, if the feet are to carry the body to the winning post.

When Mark Twain fell upon an evil day at Nazara, he received wounds, only twelve of which, he said, were individually fatal. Almost any one of the causes which I have named would have given the amendment a hard time in this State. Combined, these were sufficient to explain fully why our wounds are so many and deep to-day.

O. C. S. WALLACE,  
Lawrence, Mass., April 24.

Bible Topical Studies for May.

BY H. F. ADAMS, YARMOUTH, N. S.

SIN.

What is sin? That is a question that most men seldom think about. Not because it is an unimportant subject, but because it is connected with so much that is self-accusing and self-condemning. Many thoughtful men have patiently studied this dark theme, and deliberately formulated in careful language the results of their efforts, but for a clear and concise answer to this question, we must stay between the lids of the Divine Word. John wrote, "Sin is the transgression of the law." When God made man He environed him with law. All God's words are true and righteous words, and therefore binding on man. The words spoken to primeval man, "Thou shalt not," embodied God's thought and will, and therefore were law unto the human soul. To do what God forbade, was "the transgression of the law" and therefore "sin."

Sin, is disobedience to know law, whether that disobedience be the doing of what God has commanded should not be done, or the omitting of what He has commanded should be done. The tendency to disobey, which we inherit from our federal head, was imported by his first act of disobedience. For this tendency we are not accountable, but for our own actual transgressions of divine law. Infants are born with this tendency, but if they die before they are capable of conscious guilt, they cannot be punished because there was no transgression of law. The tendency towards moral evil cannot be punished as moral evil.

We are born with this tendency, but God has given man a second probation. During this probation conscious, accountable souls have an opportunity to disobey God's laws; this is actual sin. No man will go to hell for Adam's sin, but for his own sin. The greatest sin that man can commit is to reject God's sovereign remedy for sin. This second probation includes a choice of two things, eternal life or eternal death. This power to follow the bent of our nature, or follow the Lord Jesus, is essential to our responsibility and therefore accountability. At what age this period of responsibility and accountability begins, none can say.

1. 1 John. 3: 4.—What is sin?
2. 1 John. 3: 8.—The first and greatest sinner.
3. Rom. 5: 12.—How sin came into the world.
4. Gen. 32: 16, 17.—Man's great probation.
5. S. S. Golden Text.
6. Gen. 3: 1.—The medium of the great temptation.
7. Rev. 12: 9.—Proof that Satan spoke through the serpent.
8. Gen. 3: 6.—The fall of man from purity and innocence.
9. Gen. 3: 19.—The death penalty of transgression of law.
10. Gen. 3: 8, 24.—Cessation of spiritual life through sin.
11. 1 Cor. 15: 22.—Through our representative's sin, all are spiritually dead.
12. S. S. Golden Text.
13. Gen. 4: 8.—Proof of inherited tendency to sin.
14. Gen. 6: 5.—The negative power of sin in the heart.
15. Ephes. 2: 3.—We are all by nature the children of wrath.
16. Rom. 3: 23.—No one is born without the tendency to sin.
17. 1 John. 5: 17.—All unrighteousness is sin.
18. James 2: 10.—One sin of commission will ruin us.
19. S. S. Golden Text.
20. James 4: 17.—One sin of omission will ruin us.
21. Prov. 24: 9.—We can sin without speaking or acting.
22. Prov. 21: 4.—We can sin with the eyes.
23. Matt. 5: 22.—We can sin with the tongue.
24. Jer. 44: 4.—How God regards our sins.
25. Ezek. 18: 4.—God's judgment on the sinning soul.
26. S. S. Golden Text.
27. Gen. 7: 6, 7.—When sin reaches its climax, punishment follows.
28. Gen. 18: 20, 21.—God examines the sinner before punishing him.
29. Gen. 19: 24, 25.—When He judges sin to be ripe, punishment is imposed.
30. Rev. 14: 18.—The great harvest of sinners is coming.
31. Rev. 14: 19.—The awful end of impenitent sinners.

—God is a shower to the heart burned up with grief; God is the sun to the face deluged with tears.—Joseph Rouz.

W. B. M. U.

"Arise, shine: for thy light is come."

O Tender One! O Mighty One!  
Who never sent away  
The sinner or the sufferer,  
Thou art the same to-day—  
The same in love the same in power,  
And Thou art waiting still  
To heal the multitudes that come,  
Yea, "Whosoever will!"  
Oh make us ferret in the quest  
That we may bring them in,  
The weary and the wounded  
And the sufferers from sin;  
The stricken and the dying,  
Let us seek them out for Thee,  
And lay them at Thy glorious feet,  
That healed they may be."

Were the people of Siam equally allotted to the present missionaries, each would have 1,500,000 souls in his portion of that vineyard.

Corea has but one missionary to every 3,000,000 of her benighted and neglected souls.

Two-thirds of China's 400,000,000 are yet without the knowledge of the gospel. There are thousands of cities, towns and villages in China where the name of Jesus has never been heard. Mongolia, Eastern Turkestan and Tibet have a combined population of about 15,000,000 and no one to tell them of the world's Saviour. The Province of Fichuen has an estimated population of 50,000,000 and only a score of witnesses for Christ. Kwang-Si with 5,000,000 and not a herald of the Cross. Hu-Nan has 15,000,000 souls within its dusky borders and not a follower of Jesus. Kiang-Si has another 15,000,000 with but four missionaries. Ho-Nan of 18,000,000 and only three missionaries. In Northern Ho-Nan, an area of 10,000 square miles contains ninety cities and a large number of towns and villages and not a witness for the risen Christ. And there are still in China over 1,000 counties wherein the gospel has never been preached. If China's population could be equally apportioned to the 1,000 missionaries, each would have a parish of 400,000 souls.

If each heathen man, woman and child in China could stand for every letter of our English Bible, it would take over one hundred Bibles to represent them; while the Christian could be represented in the same way, by Paul's epistle to the Romans. The Chinese holding hands, would reach four times around the world at the equator while the Christian population of China would stretch but fifteen miles. One in every fourth of the world's population is a Chinese; and one-third of the heathen world belongs to China. Annam's 20,000,000 are yet without a ray of gospel light.

In headroom a number equal to half the combined population of the United States and Canada die every year.

Twice the population of Canada departs the land of Sinim annually without the knowledge of the gospel.

Twenty souls, valued by Christ to the extent of His life, die every minute in China without knowing of His power to save.

More than 700 of Africa's and 500 of India's benighted inhabitants perish hourly because they know not the Christ.

NOT BY MIGHT.

"What can I do?" she said,  
"I am too weak to battle with the strong,  
Brute force will conquer whether right or wrong,  
The world is lost in sin, and here I stand,  
Armed only with a woman's slender hand,  
Better that I were dead!"

Behind dark walls of stone,  
Tossed upon narrow prison-bed  
One lay, upon whose restless, fevered head,  
That selfsame woman's hand was gently pressed,  
The while she told of heaven, and home,  
and rest,  
And mercy at God's throne.

In foul, polluted ways,  
Mid woe and wretchedness, I saw her stand,  
And scatter blessings with her voice and hand,  
Until the pallid children of the street  
Stooped down to kiss the dust beneath her feet,  
Hushing their noisy plays.

Mid sorrow, shame and sin,  
She walks as calmly as through guarded halls,  
Nor fears to go wherever duty calls,  
And many a helpless wreck afar from land  
Has grasped the anchor of her slender hand,  
And been drawn safely in.

Oh strength from weakness born!  
What though the jarring fight be fierce and long?  
There swells above the roar a mighty song;  
And woman's hand, endowed with holy might,  
Shall lead this great, sad world, up thro' the night,  
Into the promised morn.