

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR
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To our readers one and all we wish
A HAPPY NEW YEAR.

An incident which lately occurred in a Vermont court-room is noted by the *Golden Rule* as suggestive. Two men had been arrested the third time for drunkenness. The penalty for their offense was two months' hard labor in the house of correction, together with a fine of twenty dollars and costs. After the sentence had been passed upon them, the prisoners proposed as an alternative that they should undergo the Keeley treatment for drunkenness, and, if cured, should be freed from the penalty imposed by the court. To this the court agreed, on condition that in case of failure to take the treatment or to be cured, the sentence should be inflicted. "This," the *Golden Rule* remarks, "is a pleasing recognition of the principle that imprisonment is for reform and not for punishment." If the Keeley treatment shall prove to be as effective for the cure of the drink habit as its advocates assert, the institutes may properly come to be recognized by police courts as affording more effective and satisfactory means of dealing with drunkenness than those which the statute book furnish.

REV. B. FAY MILLS is one of the best known and most thoroughly successful of American evangelists. Mr. Mills' work was greatly blessed last year in some of the western cities, and very remarkable and gracious results are at present attending his preaching at Omaha. Any one who knows the place will understand that a great effect must have been produced when he is told that at the request of the evangelist almost all the places of business were closed on a week day. "Commercial establishments, law offices, railroad offices, even saloons closed their doors. At eight o'clock in the morning court prayer meetings were held in all parts of the city, and at ten o'clock the streets were thronged with people on their way to the public hall where the services were to be conducted. The congregation was immense and deeply interested. Mr. Mills took for his text the words, 'He that overcometh his sins shall not prosper.' The series of meetings seems to be one of the most remarkable Mr. Mills has ever held." The *Advance* says of Mr. Mills that he "seems to gain his grand success by a preaching of the old Gospel, a complete consecration and the fine darning with which he attempts great things for God."

We are informed that at a recent meeting of the Main Street church of this city it was voted to accept the resignation of its pastor, Rev. Sydney Welton, to take effect three months hence. The past few months have brought great trial and difficulty to the Main St. church and its pastor, and the position of the church is still one to call for the prayerful sympathy of its sister churches. If the action of the church above noted appears to have been taken somewhat hastily, and without due consideration of all the interests and issues involved, it should be borne in mind that the circumstances are exceptional and of a peculiarly trying character. At the same time we cannot but regard the acceptance of Mr. Welton's resignation under the circumstances as unfortunate, and we hope the church will see the wisdom of reconsidering its action without unnecessary delay. If the action of the church affected only its own individual interests, it would not be a case to call for any remark from us. But as we pointed out last week, it is a case in which the interests of all our churches are involved, since the whole denomination is deeply concerned in the character and reputation of its ministry. Whether under the circumstances Mr. Welton may now properly resume the public duties of his sacred office as a minister of Christ, is a question which we have no authority and as little desire to decide. It is not, in our opinion, a question for any one church to settle. It involves the reputation and the interests of the denomination as a whole, and can therefore be properly settled only with the advice of a council which shall regularly represent the denomination. It is quite possible that many members of the Main Street church who voted to accept the resignation of their pastor, after three months' further service, did not consider that this action of the church implied an endorsement of Mr. Welton's character as a Christian minister, but that this is the fact must be apparent to every one who reflects upon the matter. Such an endorsement cannot, we hold, under the circumstances, properly be given except by the advice of a council which may be fairly considered to represent the associated body. In saying this we feel sure that we are but expressing the

general sentiment of the denomination which, both for the sake of its own reputation and that of its minister, will not and should not be satisfied with a settlement of the matter on any other conditions.

SOME weeks ago Mr. Gladstone received the freedom of his native city of Liverpool. At the banquet which was given in his honor, the aged statesman, in a general speech, compared the present Liverpool with that of his boyhood days. He spoke of the visible greatness which the city had achieved, and said he was sure that Liverpool, while it continued to amass wealth, would not fall behind in the concomitant necessary to redeem wealth from degradation—the quality of munificence. Words which must be highly encouraging to those who are working for temperance reform in England are the following, which Mr. Gladstone is said to have delivered with tremendous earnestness and amid enthusiastic cheering:

"Let us all carry with us deeply stamped upon our hearts and minds a sense of shame for the great plague of drunkenness which goes through the land, lapping and undermining character, breaking up the peace of families, often-times choosing for its victims, not the men or the women originally the worst, but persons of strong, social susceptibility and open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal. I wish we could, all of us, take it into our minds, for surely there is hardly one amongst us that has not seen, in individual cases, the pestilent result to which this habit unfortunately leads, that we should all carry with us, individually, a deep and adequate sense of the mischief, and an earnest intention to do what in us lies, each man within his sphere, for the purpose of mitigating and of removing it."

"This outspoken language," says the *Christian World*, to which we are indebted for the facts above stated, "has made a great impression."

PASSING EVENTS.

THE following figures, based upon the four last census reports of Halifax, appeared a few weeks ago in the *Morning Herald* of that city:

	1861.	1871.	1881.
Total population	20,096	29,285	38,465
Roman Catholic	11,649	18,471	24,141
Church of England	9,282	8,419	8,774
Presbyterian	9,006	11,639	13,939
Methodist	1,079	2,929	7,929
Baptist	1,505	9,083	7,929
All others	908	5,108	7,199

This table, as will be seen, shows the total population of the city at the different dates mentioned—1861, 1871, 1881 and 1891. It also shows the number of adherents belonging to the Roman Catholic church as well as to each of the four leading Protestant denominations, and the percentage of each to the whole population. These figures, which we are assured are entirely trustworthy, certainly do not justify the apprehensions which have been frequently expressed by Protestants that the Roman Catholics are increasing much more rapidly in the province than the Protestant denominations. For while the former during the last decade have maintained an even percentage, the Protestant bodies, with the exception of the Presbyterians, have done as well, while, if we compare 1891 with 1861 it is seen that, in the case of the Roman Catholics, there has been a marked decrease in the percentage of adherents to total population, while all the Protestant denominations show more or less of an increase. In other parts of the province, with the exception of the coal and iron mining districts, and those sections where the French element predominates in the population, it seems certain that the results would be found still more favorable to the Protestants.

THE rumor alluded to in our last issue that a part of the mission of Monsignor Sotoli, the papal legate to America, was to reinstate Dr. McGlynn, of Brooklyn, in the priesthood, it now appears was not without foundation. Five years ago Father McGlynn was excommunicated. His principal offense, as will be remembered, was his public and persistent advocacy of the economic views of Henry George, and especially his refusal to submit in the matter to the dictation of his superior, Archbishop Corrigan. Being thus suspended from the priesthood and subsequently refusing to answer a summons to appear at Rome, he was excommunicated. His position in reference to the powers which opposed and excluded him has been exceedingly bold and contumacious, and in his criticism of ecclesiastical dignitaries he has not spared even the

Pope. We are not aware that Dr. McGlynn has publicly retracted or made apology for these utterances, whatever they may have done in private. But whatever has taken place between Dr. McGlynn and the ecclesiastical authority, he has, at all events, been restored to his priestly office. There seems to be no reason to suppose that Father McGlynn, any more than Father Corrigan (who, by the way, is to be distinguished from the Archbishop of the same name), has made any subject apology to his ecclesiastical superiors. Only the Sunday before Christmas, in Cooper Union, New York, Dr. McGlynn gave utterance to what in some quarters within the church it has been the fashion to regard as heretical doctrine, saying: "Education is properly a function of the state. It must be so, for the state's own preservation. The state must fit its citizens for civic, municipal, business and political life. The church must teach spiritual doctrine and look after the erring. Did Christ command us to observe arithmetic, geography and botany? Time and again," he said, "priests have driven men and women out of the confessional because they insisted on sending their children to the public schools. No one will dare tell me that this is not true. I know whereof I speak. I heard it in the confessional myself from people who had been driven from other confessionals." From all that is taking place in the Roman Catholic church in the United States, it is evident that, though a Father Corrigan or even a Dr. McGlynn may be easily dealt with by themselves, yet there are liberal forces at work in the church in America, represented by such men as Cardinal Gibbons and Archbishop Ireland—forces of such character and influence that it has been decided at the Vatican that it is not wise to repress them.

IT is known to our readers that Archbishop Fabre, of Quebec, has been threatened by the directors of the *Canada Review*, with a suit at law because the archbishop caused the *Review*, with other French papers of the province, to be denounced from the Roman Catholic pulpits and the faithful to be interdicted from reading them. The offence of the *Review* was, as will be remembered, that it had called public attention to certain flagrant cases of immorality among the Catholic priests, and had made some rather sweeping statements derogatory to the moral character of the priesthood in the province. A delegation from the *Review* sought from the archbishop a withdrawal of the interdict, but as he stood firmly in the position he had taken, it was threatened that redress would be sought by the directors through the process of a suit at law. It would appear that this was no empty threat on the part of the *Review*. At a general meeting of its directors lately held, it was decided, as we learn from the daily prints, to take immediate proceedings against the ecclesiastical authorities who placed that journal under the ban. The *Review* has published the legal opinion of Mr. Lafamme, Q. C., as to whether the journal can be the archbishop. His opinion of course favors the contention of the *Review*. The following abstract of Mr. Lafamme's opinion is given in the news columns of the *Montreal Witness*:

"In all civilized countries," it says, "the citizen who has been unjustly attacked in his property, or reputation, by ecclesiastical authority, can carry his grievance to the civil courts and claim the protection they afford. The church itself has recognized this right, and has deemed it necessary in many circumstances to fix its operation through treaties." The learned counsel holds that no one can deny that an ecclesiastical censure implies the existence and the proof of the fault reproached; that to censure it is an outrage, if unfounded, and consequently gives the right to reparation before the civil courts. Mr. Lafamme then goes on to say that it cannot be pretended that the church by passing under a Protestant Crown has acquired more rights than it enjoyed under the old regime of the *Rois Tres Chretiens*. After quoting a number of authorities, the document winds up as follows: "I am consequently of opinion that the censure, as waded in the mandement of Nov. 11 last, against the *Canada Review*, is irregular and unjust; that it cannot be justified by the rules of canon law; that it is outside of the legitimate exercise of ecclesiastical authority and in violation of civil law and of the liberty of citizens; that it constitutes a serious injury of a nature to cause very considerable material loss, and that it gives the right to those whom it affects in their honor or their property, to take proceedings against the author thereof, before the civil courts, with a view to have the damage caused repaired."

THE correct count, or what assumes to be such, of the popular vote in the late presidential election of the United States is now published. The result is a matter of some interest, both within

and beyond the borders of the republic, as showing the total vote cast, in comparison with the total vote of other presidential contests, and also the proportion of that vote which has been won by each of the several rival parties. The *Springfield Republican* gives the account as follows, and says that it is for the most part official:

	1892.	1888.
Total vote	12,028,008	11,883,970
Democratic	5,567,990	5,636,524
Republican	5,176,611	5,411,023
People's party	1,025,060	144,908
Prohibition	258,347	240,406
Cleveland's plurality in 1888	391,379	95,634
Cleveland's plurality in 1884	23,905	
Garfield's plurality in 1880	9,464	

The increase of the total vote over that of the contest of 1888, it will be noted, is small, being only half as great as the increase of the vote of that year over that of 1884. This is accounted for on the grounds that in the late election many Republicans stayed away from the polls. The Republican vote, it will be seen, is quite heavily diminished, while the Democrat vote is not materially increased. But in certain states where a fusion ticket was arranged between the Democrats and the People's party, the Democrats of course cast their votes principally for the Populist candidate. The vote of the Prohibitionist candidate shows a slight increase only over that of four years ago. But the vote for the candidate of the People's party, or what was in 1888 the Labor party, shows a remarkable increase. The *Republican* gives a list of seventeen states in each of which over 20,000 votes were cast for Weaver, the People's party or Populist candidate. In Kansas and Colorado a majority of the votes went to Weaver. In five states—Kansas, Texas, Alabama, Colorado and South Dakota—the Populist vote is larger than the Republican, and in Nebraska they are nearly equal. No distinctively third party has in any previous presidential election polled so large a vote. The indications seem to be that the People's party will for some years to come be a force to be reckoned with in United States politics. In some states, it is true, there was a fusion of the Democrats with the Populists, and in such states the votes of the Democrats went to swell the popular vote for Weaver, but the large number of states in which, with no fusion ticket, there was still a large vote for Weaver, may be taken to indicate that the People's party stands for something more than a mere spasm in the political life of the nation.

From the Pacific.

We were much pleased the other day to receive a letter from Bro. Clarence E. Griffin, formerly of Cornwallis, N. S., now of the law firm of Griffin & Broder, Tacoma, Wash. In reference to Baptist interests in Tacoma, Bro. Griffin writes:

"The interests of our denomination in this city are flourishing. We believe that our cause is in a better condition than ever before. There is only one Baptist church within the limits of the city. We have a membership of over 300. Times have been dull here during the past two years, but things are improving now, and we look forward to a strong upward movement during 1893. There has been more building here this year than during any previous year. There have been nine churches built. This is a city of many fine homes, but until recently the people have given but little attention to church architecture. I should like to impress upon you the fact that the churches are alive, that side by side with gross wickedness there is the most active Christian work you can find in any city."

"On the 18th Dec. the First Baptist church dedicated its new house of worship, free of debt. That, in the face of the hard times, surely speaks well for us. The house will seat 800. It is carpeted throughout, seated with opera chairs, lighted with electricity, and has those numerous conveniences needed in a complete church edifice of to-day. Rev. A. B. Banks, D. D., born and brought up in Annapolis Valley, was pastor of this church for three years or more previous to May, 1891. He did a noble work. When he came here the church was small and weak; he left it flourishing and with a membership largely increased, having established at least three missions within the city. The missions are under the care of the First church, and bid fair to become strong churches at no distant day. We are looking for a good strong man to take charge of our mission work. During the past two months we have also built a neat chapel for one of these missions, and opened it free of debt. The Sunday-school meeting there numbers considerable over 100."

"Rev. W. F. Harper is pastor of our

church. He is a man of God, beloved by all, energetic in his work, and is building up a strong church. With our increased facilities we propose to reach out and do more effective work for the Master. The superintendent of the First Sunday-school is your humble servant. The school has an excellent corps of teachers. The school numbers about 200, but we expect to have many more, now that we have a place in which to accommodate them.

"All the churches of the city were greatly blessed by the results of the revival meetings held under the direction of Rev. B. Fay Mills last May. Hundreds were converted to the Lord, and many added to the church."

Literary Notes.

McMaster Monthly for December is received and maintains the standard of excellence established by previous numbers.

The December number of the *St. Martins Bema* has come to hand, and maintains the neat appearance and general good character of the November number.

A pamphlet lately issued, reporting the full proceedings of the ninth annual convention of the N. B. Provincial Sunday-school Association, with addresses delivered, annual reports, &c., will be found of considerable interest.

The initial number for the year of the *Acadia Athenaeum* was late in making its appearance, but as it comes out in a new and much improved form the lateness of its coming is readily excused. A highly appreciative article on "Ten years as a contributor to the life of his time," appears over the initials of Prof. Keirstead as the initial article of this number. Other articles by under graduates possess merit. The editorial department is well conducted. We understand that the assistance of the faculty is expected in working out the larger aims of the *Athenaeum*. This is right. We wish success to the new departure. The name of W. G. McFarlane, '93, son of Dr. F. McFarlane of this city, is editor-in-chief. Graduates are invited to help the *Athenaeum* with their contributions and subscriptions, which we hope they will not neglect to do.

A small volume, entitled "Sick-room Thoughts and Gleanings," by Maggie P. Anderson, has been laid on our table. The work is issued from the office of the *Telegraph*. The author, who is an invalid living in this city, says in the preface to the book, "The writing of these 'Thoughts and Gleanings' has enabled me to endure hour after hour of severe suffering and weariness," and "if one soul similarly situated shall gain one helpful, comforting thought from my experience... I shall not have suffered in vain, neither shall I have written in vain." The book has 30 chapters, one for each day of the longest months and five for Sundays. The writer's own reflections are mingled with copious and apt quotations from a large number of devotional and other works by eminent authors, and from the Scriptures. The reader cannot fail to find in the book much that is suggestive and helpful.

The University of Chicago, in addition to all its other enterprises, many of which have been noticed in our columns, will next month begin the publication of a monthly magazine to reflect its life and progress to the world. It is announced that the monthly will contain 64 pages of about the size of the *North American Review*, and the quality of materials will be strictly first class. Representative men will have charge of the different departments representing the school, and it is the declared purpose of the management to place the literary work on a par with the foremost of the magazines. Contributions on subjects of popular interest are expected from leading thinkers and eminent divines. The grade of the monthly will be equal, we are told, to the journals whose prices range from three to five dollars, but in order to place it within the reach of the many it will be published at the small price of one dollar per year.

W. B. M. U.

NOTE FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR JANUARY:
That the Holy Spirit may work mightily on our hearts, minds, and souls, and bring us into our own lives.

The following interesting report of woman's work in Yarmouth Co., by Mrs. A. F. Browne of Tusket, was read before the Yarmouth Co. quarterly meeting:

"A little study of the Year Book reveals the fact that in Yarmouth Co. the W. M. A. S. is not to the front. Out of fifteen churches there reported as contributing to denominational objects, only five have given money through this department of church work. The same encyclopaedia of Baptist knowledge shows that Yarmouth Co. is not behind other sections in denominational benevolence, but a goodly proportion of the grand total comes from there. How was it, then, that while in 1891 the societies in N. S. paid into the treasury of the W. B. M. U. \$3,774.64, only \$216.23 comes from Yarmouth Co.; moreover, nearly two-

thirds of this was sent from two churches, Temple (Yarmouth) and Argyle.—With in a few months a new society was organized by the active county secretary, Mrs. G. R. White. So now we have six branches, located respectively at Yarmouth Ist, Temple, Milton, Tusket, Argyle, Acadia, numbering probably about 200 members. It would be a moderate estimate to say there were 1,200 women in the Baptist churches in this county. Why should not all be in the work? Are they satisfied and are their pastors satisfied with the matter as it stands? If the society required a great amount of money from its members, if it made serious demands on our time, we would be slow to urge it upon the churches; but the payment of two cents per week, the prayer for missions and missionaries, and the missionary meeting once a month—all this would surely be no barrier if 'the people had a mind to work.'—The W. B. M. U. is every year taking upon itself more work and larger responsibilities. There is need that every Baptist woman in these provinces bear her part; there is need that the 1,200 women in this county put their shoulders to the wheel."

The report closes with some earnest words to the pastors of the churches in Yarmouth Co. urging them to use their influence in the organizing and sustaining of Aid Societies in all the churches.

Milton, Queens Co., W. M. A. S.
At Milton, on Sabbath evening, Dec. 4th, a public missionary meeting was held under the auspices of the W. M. A. S., president Mrs. L. H. Barnaby in the chair. The meeting was opened by singing "All hail, the power of Jesus' name"; Scripture reading, 1 Kings 17. In a few words the president pictured the woman, pale, weak from hunger, staring starvation in the face. A little oil and a handful of meal all that stands between her and death; yet God asks her to give; asks her to sustain His prophet exhausted by hunger, and still more destitute than herself. She might have kept her meal, eaten and died. She gave it; her own life is saved; her dead son given back living into her arms again. Can any say, "I am too poor to give"? And in giving to those in darkness of soul may we not trust God for the conversion of our own loved ones? Prayer was then offered by Des. Enos Ford; singing, "He shall feed His flock." A very encouraging report was then read by the secretary, Miss Emily Freeman. While death has entered our ranks and taken one of our most zealous workers—Maggie Brown—we see the membership is larger than ever before, over fifty names being on the membership columns, and the monthly meetings had been well sustained. The treasurer, Mrs. E. G. Freeman, then read her report, upon which the president made some appropriate remarks, reminding us that the record had also been kept above; that the Master had been sitting over against the treasury, and with His loving, penetrating eyes had noted the widow's mite; the sacrifices that had been made to place dollars there instead of cents. He had seen, too, the thoughtless ones, who had given their money without a prayer—glad that they were paid up for another year—as well as those who had put nothing into the treasury. And to all He says: "Verily, I say unto you, ye shall have your reward." The secretary then called the roll, to which the members responded by repeating a passage of Scripture, which was a very interesting part of the programme. After singing "Labor On," the president gave a very appropriate address, dealing with the need of the co-operation of all our sisters in this mission work; that while we might, at times, serve the Master as acceptably by giving the cup of cold water, we must not remain content with only this; and while praying "Thy will be done," etc., we should mingle our works with faith. Giving was not a sinking fund. Benevolence is a characteristic of every true Christian. There is no Christianity that is not Christ-like. The need of united effort was spoken upon, the presence of the members as well as the dollars being needed. Domestic affairs are often over-estimated and the neglect of Christian duties and privileges. Interesting readings, recitations and singing completed the programme. A letter from Mrs. Higgins was one of the interesting features of the evening. We quote her closing words: "Do all you can to spread the Gospel in 'darkest India.' Let not your zeal slacken; nor your faith nor love grow cold. Rather work harder, pray more earnestly, and give more liberally than ever before." A collection of six dollars was taken for home missions, and the hymn, "From Greenland's icy mountains," closed the meeting, in which fifty people had helped, and of which no one was tired. EMILY K. FREEMAN, Secy.