

Messenger and Agitator.

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 11, 1898.

—We are pleased to know that Hon. H. R. Emerson has been appointed a member of the Senate of Acadia. Mr. Emerson has long had an interest in our educational work and his services will be valuable to the college.

—REV. MR. AYKEN is now in St. John engaged in conducting a series of evangelistic services in connection with the Episcopal congregation of the city. Our Halifax correspondent notes that Mr. Ayken's work there has been productive of excellent results. We sincerely hope that the services being held here may be attended with large blessings.

—We have no particular account of the work of Evangelists Crossley and Hunter in Charlottetown, but are glad to learn that their labors have resulted in arousing the people of the city very generally to the importance of religious concerns and that great interest has been manifested in the services. We learn that these very successful evangelists are expected shortly in Amherst to hold a series of services there.

—HON. L. H. DAVIES, M. P., lectured before Acadia Atheneum on 2nd inst. His subject was: "Imperial Statesmen at Work." He described very vividly the House of Commons in 1867 and in 1882, and the eloquence of Bright, Gladstone and other Liberal leaders. The lecture was able and much appreciated. Dr. Borden, M. P., and Hon. J. W. Longley were on the platform and spoke briefly. Rev. E. J. Grant is lecturing on prohibition in different parts of Kings county.

—We are sorry to say that we fear the "note of warning" which our correspondent "Faleg" sounds is not unnecessary. The particular instance to which he alludes has not come under our notice, but we have seen elsewhere sufficient to convince us of the fact that in some (by no means all) the popular magazines of the day a class of illustrations are becoming common, which are of a distinctly demoralizing character and such as no christian parent should be willing to have introduced in his home.

—The death of A. H. Demill Esq., Barrister at Law, occurred on Wednesday morning last after a brief illness. Mr. Demill was a son of the late Nathan Demill, prominent among the St. John Baptists of a generation now past, and the late Prof. James Demill and Rev. E. B. Demill were his brothers. Mr. A. H. Demill was a graduate of Acadia college, and while he did not possess the brilliant talents which distinguished his elder brothers, he was a man of literary tastes and acquirements. He had won an honorable place in his profession and was generally esteemed for his good qualities as a citizen and member of the community.

—On Thursday evening last, under the auspices of the Temple of Honor and Temperance, the Sons of Temperance and other temperance bodies a jubilee Temperance service of a highly interesting character was held in St. Andrews' (Presbyterian) church, St. John. The evening marked the 50th anniversary of the organization of the first division of the Sons of Temperance in the city. Among the speakers were C. A. Everett, Esq., and Sir Leonard Tilley who had been identified with the temperance movement here almost from its beginning. Addresses were also delivered by Rev. Messrs. Gordon and Clark, Mayor Robertson and others.

—The Boston Watchman presents on its first page a portrait of Dr. W. S. McKenzie, of whom it speaks as a man whom New England Baptists delight to honor, "scholar, poet, wit, christian gentleman and minister of the Gospel," adding: "In his long illness, his unflinching sunniness of temper, his Scotch grit and christian faith have not forsaken him. His sick chamber is not a place of gloom and dread, but of serene trust and hope." Many readers of the MESSENGER and VISITOR will read with a sad pleasure these words concerning one whom they have not ceased to love and whose work they hold in grateful remembrance. In his time of affliction our honored brother may feel assured of the prayerful sympathy of his brethren in these provinces.

—The finding, some days ago, of a human skeleton with clothing and some slight remains of flesh upon it in the neighborhood of Enchanted Lake, not many miles from this city, is somewhat mysterious affair which has excited a good deal of interest. It was at first taken for granted that the remains were those of an elderly man, named Robert Horn, who left the city on a fishing excursion in the Spring of 1894, and was not afterwards heard of, though a little

dog that accompanied him returned after some weeks absence in a starved condition. The relatives of Mr. Horn and others who knew him well are confident, however, from the size of the skeleton, the clothing and other evidence that the remains are not his. There are some who are convinced, and it seems the most probable supposition, that the remains are those of Frank Flemming, a man of unsound mind, who mysteriously disappeared about three years ago.

—We are pleased to extend our congratulations to the Montreal Witness on the attainment of its Jubilee year, its first number having been issued in Dec., 1845. With sure and constant steps our honored contemporary has climbed to success and wide influence. From a very small weekly, published in a single little room off a general printing office, it has grown into a semi-weekly, a tri-weekly and finally a daily, occupying today a building covering ten thousand feet of land in the most central spot in the city. The Witness has honestly won the success which it has achieved. There are many who do not accord with its views on some questions of public policy, but none can deny that it has had principles and has stood by them. It has stood for the things that it has believed to be just and true and pure. It has ever refused to pander to a depraved public taste by permitting the sensational filth of the world to be dumped bodily into its columns, and it has stood almost alone among its conferees of the daily press in refusing to publish the demoralizing reports and advertisements of the prize ring. Its advocacy of temperance and every moral reform has been vigorous and influential and its position in regard to religious and philanthropic work has always been one of sympathy and active interest. No one can doubt that the Witness is a grand force for good in Canada. Long may it prosper!

—The pastor who regards matters from a penny-wise and selfish standpoint and fails to exercise faith in the willingness of his people to give according to their ability for the extension of Christ's kingdom in the world makes a great mistake, even if his action is judged on no higher principle than his own personal and temporal interest. In illustration of this the Examiner mentions an instance which had come within its knowledge of a pastor who brought the district secretary of the Missionary Union \$300.00 and laid it down before him saying, "That is just \$300.00 out of my salary." It represented the total giving of the church for that object. Under another pastor that church is now giving between \$1,000 and \$2,000 for benevolence outside of its own limits, besides having built one of the handsomest meeting houses in the State." In the same paper we find another paragraph which it seems appropriate to quote in this connection. It is as follows: "Very often we see such an item as this: 'The pastor stated that there was need of \$200 for the repair of the church (or some similar object) and a subscription was taken which resulted in this sum being raised and exceeded.' In these cases there was, first, the well-understood object, and, second, the definite amount. If our churches are made up of regenerate members (as we all profess to believe) and if they have consecrated themselves and all that they have to the service of God, and if the church has confidence in the wisdom and goodness of the pastor, we believe that it is possible to raise any reasonable amount for a good object which is clearly laid before the people. If, when the day comes, the pastor merely says, 'We will now take up our collection for —' the result is sure to be meagre. But if he explains the object and then says 'I have examined into this object; I know it to be good; I know its needs; I know something of the resources of this church, and in my opinion we ought to raise not less than so much to day,' nine times out of ten the result desired and aimed at will be reached."

PASSING EVENTS.

IN the city of Denver during the past two or three months, a remarkable man named Schlatter has been attracting a very great deal of interest and the fame of him has gone through the whole land. The remarkable thing about this man is the power he possesses of healing disease, without other visible means than the application of his hands to the persons of the sufferers. If the reports concerning these matters are true, and it seems impossible to discredit them, the man is certainly possessed of very wonderful and mysterious power over disease. Schlatter is said to be an Alsatian shoemaker. The last number

of the Review of Reviews presents a portrait of him in which he appears as a tall, awkward looking man dressed in ill-fitting garments and without a coat. He wears his hair long and parted in the middle and a full beard. This magazine, in the account which it gives of the man and his doings, says: "So marvellous were the cures that seemed to be wrought by the touch of his hands that thousands upon thousands of people journeyed to Denver, some of them from distant points; and the whole situation suggested that of the French pilgrimage to Lourdes. Some of the people of Denver who were most strongly impressed by what they regarded as the unquestioned efficacy of Schlatter's influence were from the most intelligent and critical classes. Those who consider themselves competent to explain a phenomenon of this kind are welcome to the task. It should be remembered that Mr. Schlatter and the Denver experience are not solitary instances. Comparable things have been happening at different times in various parts of the world. We are told by some students of such occurrences that physical conditions are so related to mental states that the cures which so-called healers, like Schlatter, seem to accomplish are the consequences of a powerful stirring up of the emotions and the will through the exercise of hope and faith. In the face of a remarkable experience as Denver has passed through, it is not the part of wisdom to sneer over-much at human credulity, nor is it the part of wisdom to take the opposite extreme. . . . The day has long since gone by for laughing at things of this kind and the Schlatter case should be as carefully and as thoroughly investigated as any other psychological or scientific phenomena." Mr. Schlatter disappeared from Denver rather mysteriously two or three weeks ago. It is now stated that he is expected in Chicago. His friends claim that his purpose is not at all a mercenary one and that he expressly disavows any knowledge of the nature of the marvellous influence which he seems to possess.

THE meeting of the United States Congress took place on Dec. 3rd. The President's message discusses the relation of his own to foreign governments, especially Great Britain, France and Spain, the subject of boundary demarcation between the United States and Canada, the Armenian question and the internal affairs of the country. Mr. Cleveland considers that the financial problem in the United States is one of the gravest character, demanding the prompt and most serious attention of Congress. Calling attention to the alarming decline in the gold reserve in the national treasury he attributes the shrinkage partly to the great falling off in exports under a high protective system which, he says, crippled foreign exchange and necessitated partial payment of balances in gold, and also to the unnatural infusion of silver into the currency and increasing agitation for its free coinage, which have created apprehension as to the continuance of gold payments, to the consequent hoarding of gold in the United States, stopping of foreign investments and return of securities sold abroad, and the high rate of foreign exchange, which induced shipments of gold. As a remedy for the trouble the President recommends the retirement and cancellation of the greenbacks and treasury notes issued by the government in payment for silver. In exchange for these he would issue long term United States bonds bearing a low rate of interest. A feature in the plan should be an authority given to the Secretary of the Treasury to dispose of these bonds abroad for gold, if necessary, to complete the contemplated redemption and cancellation, permitting him to use the proceeds of such bonds to take up and cancel any of the notes that may be in the treasury or that may be received by the government on that account. The President declares his confidence in this method of dealing with the financial situation, but assures Congress at the same time that he is prepared to co-operate in perfecting any other measures promising thorough and practical relief.

THE part of President Cleveland's message which has reference to the dispute as to boundaries between Great Britain and Venezuela has special interest for British and Canadian readers. The President mentions that in July last a communication was forwarded to the British government setting forth the attitude of the United States in regard to the matter and says: "The conclusions formulated are in substance that our traditional policy opposes a forcible increase by a European power of its territorial possessions on this continent, that this policy is as well founded in

principle as supported by precedents, that we are bound to protest against the enlargement of the area of British Guiana in derogation of the rights and against the will of Venezuela, that the territorial dispute can be reasonably settled only by arbitration, which should include the whole controversy.—The President seems to regard it as beyond question that the British claims as to territory in South America are without just foundation. It certainly may be doubted whether Mr. Cleveland and Mr. Secretary Olney have submitted the Venezuelan boundary dispute to so thorough and impartial investigation as to be able to affirm that Great Britain is claiming anything in South America which does not fairly belong to her. Alluding to this part of the President's address, the New York Evening Post says: "He leaves the main points of the controversy in obscurity. He protests against the enlargement of the area of British Guiana in derogation of the rights and against the will of Venezuela." But this is begging the question. It is taking the side of Venezuela in the controversy, and thus disqualifying ourselves for acting as arbitrators should we be asked to do so. It assumes gross wrong-doing on the part of Great Britain before her side of the case has been heard. If Great Britain is really seeking to extend her territory, 'in derogation of the rights and against the will of Venezuela,' there is nothing to arbitrate. We have only to consider whether or not we will take up arms in behalf of Venezuela."

FROM the dispatches daily reaching this country from Europe, there appears to be no mitigation of the outrages which for months past the Armenians have suffered at the hands of the murderous Kurds and Turkish soldiers. On the contrary, every new report adds horror to horror, and, more and more, there is being disclosed in the Empire of the Sultan a condition of things which should make christian blood every where to boil. While the powers of Europe are held back from interference by mutual jealousies and apprehensions as to results if any hostile demonstration is made against Turkey, the sublime Porte carries on its faithless and murderous policy, determined it would seem to settle the Armenian question in its own way by the extermination of the Armenians. Reports which it seems impossible to discredit say that in considerable districts of Asia Minor whole christian towns and villages have been pillaged and burned and their inhabitants massacred. Those who have been left alive have been forced to abandon their faith and become Mohammedans. The Constantinople correspondent of the London Speaker, who has been at pains to gather the most trustworthy evidence obtainable, estimates that not less than 500,000 persons have either been killed or are now dying of starvation beyond the chance of timely relief. The difficulties in the way of interference are indeed very great but if the reports of the present condition of affairs are true, it is hard to avoid the conviction that the duty of England at this crisis is to dare all contingencies in the name of God and righteousness and declare that the government of the perfidious and murderous Turk must come to an end.

A WRITER in the Contemporary Review advocates the abolition by the British government, and in the interests of temperance of the tax upon tea and coffee, saying that "Coffee is the most powerful opponent that alcohol has ever met; it possesses all the good qualities of the latter without the terrible drawback of intoxication." The Springfield Republican doubts whether this claim for coffee can be sustained. "In the United States," that paper says, "the consumption per capita of coffee is larger than it ever has been, being on the average between eight and nine pounds, where before the war it ranged below seven pounds. But while the consumption of hard liquors or distilled spirits is considerably less per capita than it was 50 years ago, the consumption of malt liquors has enormously increased—from less than two gallons per capita in 1840 and 1850 to above 15 gallons at present, while the consumption of distilled spirits has fallen only from about 2 1/2 to 1 1/2 gallons. Denmark is an immense consumer of coffee, the per capita average running above a dozen pounds a year; and Denmark, curiously enough, consumes an exceptional amount of liquor—between four and five gallons of distilled spirits a person, which is far above the average for most European countries. France consumes more coffee than Great Britain does, and also more distilled liquors per capita, while the large consumption of beer in Great Britain is more than counterbalanced in terms of alcohol by the immense consumption of wine in France."

Power.
Nothing succeeds without power. Ideas are of no real value until they are reduced to practice, and they cannot be reduced to practice without the expression of power. Whatever is undertaken comes in contact with the trend of some thing else. The worst activity of the most degraded man encounters some resistance from the spring of his better nature, and the most heavenly execution of our most Christ like purpose is prevented from being altogether holy by the relentless drawbacks of carnal nature. Therefore, what we do to win, must be done with power. Power grinds opposition to powder. Power by exercise self multiplies, and power, righteously conceived and righteously applied, will eventually conquer the universe for the glory of omnipotence.

Of human forces the church of Christ is by far the strongest and most steadfast. It is, beyond measure, more powerful than the combined armies of evil. Its essence is the personality who conquered the essence of all iniquity, and from the day of its inception, it has continually pushed its way onward, always into territory of original wickedness. The utmost resources of the enemy are vainly employed to prevent this advance. As it has been so it must be until the end! All the lessons from Pentecost forward, indicate that this conquering progress is rightly ordained to continue until there is nothing left to conquer. Gradually, but surely, the power of the church is destroying the foes within. When all the foes are without, the contest will culminate in a great battle between the power of right and the power of wrong. Then the decision will be speedy and final.

The power of christianity, in its purity, is the power of the individual christian, and the power of the individual christian is the direct influence of the Holy Spirit. The Spirit of power keeps our eyes fixed on Jesus. He gives us a desire to imitate Jesus, and He furnishes the ability to carry out that desire. We want more power in our good works, more power in our words, and more power in our prayers. To secure such glorious ends, celestial force is transmitted to our faculties through two channels. Through the pure influence of others, whose words and actions reveal the control of its blessed incentives. And to a far larger extent, through the inward directing. The Spirit speaks in the soul as He never can speak from without. The heart and mind, being the residence of eternal life, become fountains of life force. The full definition of power, is ability not only to hold all that is gained, but also to continuously acquire new ground. For one impression that a strong christian receives from the outer world, he gives the outer world at least two of the most purifying and elevating character. Within every sincere believer the Lord erects a stronghold, from whence His aggressive warfare is pushed into the enemies country. We are all members of the grand army of our King. Every individual in the entire army in miniature, and the entire army is nothing beyond the magnified individual. The power of the Spirit is a primary and unchangeable element; as we grow into its fullness we develop consistency of character. Or mastered by this energy we do not lose our individuality, but a complete coalition is effected between our native abilities and the supreme intelligence. The activities in such a union cannot help reaching a standard so elevated in character that life is transformed into a sublime music, the sweet melody of immortal ecstasy. For the work that is now before us let us invoke the presence and power of the never defeated Spirit. "Come Holy Spirit heavenly Love with all Thy quickening powers." ADDISON F. BROWN.

W. B. M. U.

MOTTO FOR THE YEAR:
We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.
PRAYER TOPIC FOR DECEMBER.
For the work and workers at Bobbili, that darkness may be driven away. For the Church's schools, that those young men who are enquiring the way may find Christ and become cool workers in His service. That the power of the Holy Spirit may come upon our Missionaries at their Conference in January.

Will our sisters in sending reports of their meetings please make them as brief as possible so that all may be heard from and still leave room in our column for some other matter. Glad to hear of good meetings being held at Gaspereaux and Port Williams although no account has been sent us.

Digby, N.S.
Last evening, Nov. 26th, the Digby Aid Society held a Thanksgiving and Twenty-fifth Anniversary service in the Baptist Hall. The programme was as follows: Singing, "God is Love"; reading, by pastor, of Ps. 72nd; prayer by Rev. J. E. Goucher; singing, "Redemption." Pastor Dykeman then gave a history of the origin of our Aid Societies and their work for the last twenty-five years. A dact, beautifully rendered, by Susie and Maggie Stalling, came next, entitled "Hear us, O Father." Mrs. Armstrong's letter published in the MESSENGER and VISITOR Sept. 23th was then read by Mrs. Durkee, which was highly appreciated by the audience. Rev. J. E. Goucher then addressed the meeting in a most touching manner. We were greatly pleased to have this brother with us as

it was at his home (when he was pastor of the North church, Halifax, twenty-six years ago) that a few faithful ones met and advised Miss Norris to visit the sisters of our churches. "Jesus Saves" was then heartily sung, after which Miss Mamie Chaloner recited "The Patchwork Window," with great acceptance. A letter was then read by the president from our dear sister Johnstone, which stirred all hearts. Our prayers are that our sister may be speedily restored to perfect health if it is the Master's will. Collection came next with reading of quotations, by two of our young sisters, letters having been sent to all lady church members in the town, inviting them to put a Thank-offering and favorite quotation in an envelope and put on collection plate. We then sang, "Jesus shall reign," after which it was announced that \$217.78 had been collected. We hope to receive more soon, as many who received invitations were not able to be with us on account of the storm. We sang "Praise God from whom all blessings flow" and Rev. Mr. Goucher pronounced the benediction. Thus closed one of the best missionary meetings we have ever held. May the dear Lord make us all more faithful in the prayer of—
Yours in the work,
NOV. 21. EDDIE S. DYKEMAN.

—The Woman's Missionary Aid Society of the Germain St. Baptist church was not able to carry out the programme suggested by the W. B. M. U. Tidings for Crusade Day, as it was not received by the president until the meeting was far advanced, but am happy to report the number present was rather larger than usual.

At our Sept. meeting it was thought advisable to extend the meeting from one hour, as formerly, to two, devoting the first hour to the study of some mission field, and the second hour to prayer and praise. It was voted to take up the study of China for six months.

The first hour of Oct. meeting was spent in the reading of several profitable and instructive papers on China, also many helpful items which had been gathered from various readings through the month; in regard to that great empire which is yet to become the Kingdom of our Lord and his Christ, and its teeming millions among the multitude that shall crown him Lord of all. The second hour was one in which the spirit of Christ was truly manifested and His name glorified. At the close of the meeting it was decided to call upon some of the sisters in the church during the month, helping them if possible to see their responsibility in regard to these meetings, not merely to increase our numbers, but to encourage by their presence words of cheer and help. May the sweet influence of Crusade Day meeting be long realized in the hearts of those who were present—to be wrought out and truly manifested in missionary living, as the months shall come and go; lives that shall witness to an ever present indwelling power bringing our entire beings into loving obedience, tender, loving expressions of deep sympathy and sorrow for our sick ones who have been obliged to leave the work they love so well, and many prayers offered for those still toiling on the field—prayers which we believe went up before God as sweet incense and which will come back in answers of peace and blessing. The president's message was read and fully appreciated—and many were the earnest desires for a deeper and truer missionary spirit—more persistent work and praying—more of that which God would have us do and be, that His kingdom may be extended to him whose parting words were, "Go teach all nations" in my name, and "Lo I am with you always," ours is to hear and obey, to watch and wait expecting—in faith believing—and the blessing will surely come.

The W. M. A. S. of Great Village met by invitation at the home of Mrs. Boomer, Nov. 26. It was decided to appoint a treasurer for Home Mission funds. Mrs. Boomer was selected for the office. Motion was made of the fact that the society this year attained its majority, being organized April 21st, 1874, by the late Mrs. N. P. Freeman. Of the original fifteen members but one now belongs to the society. Some have removed to other places; even have entered the presence of the King. Loving words were spoken of our promised crusades, especially of our sister, Mrs. Goulet, who recently left us for the better land.

It was resolved that we put on record our appreciation of the christian character and every ready sympathy of our president, Mrs. Blackadar, who is soon to leave us, and our active in joining from our meetings her helpful presence in response to the resolution Mrs. Blackadar spoke words of thanks and encouragement. After the meeting closed a dainty tea was served by the hosts.
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