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S. McC. Black, - - - - Editor.
J. H. Saunders, - - Business Manager.

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Messenger and Visitor.

WEDNESDAY, NOVEMBER 22, 1893

THANKSGIVING.

Thanksgiving is a Christian duty, but it is not merely that. It is the spontaneous expression of spiritual life in the soul that has rightly learned of God. He who knows God as his Creator and his Saviour will feel that there is reason for perpetual thanksgiving. This spiritual attitude his soul will maintain even in the most trying experiences, persuaded that, because God is, and God is love, every Christian life has in it the condition of blessing, and all things are working together for good to those that love Him.

"I will bless the Lord at all times. His praise shall continually be in my mouth," is the devout expression of a servant of the Lord in days of old. Sometimes we too feel like that, but it is not easy always to maintain a frame of mind so devout and spiritual. There are times when we gratefully recognize the goodness of God. We perceive that the lines are fallen to us in pleasant places, and that we have a goodly heritage. We feed in green pastures and lie down in quietness beside the softly flowing waters. We are ready to say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." But the goodly scene changes. Calamity overspreads our sky. Affliction seems to be rained upon us from the heavens and sorrow to spring forth from the ground at our feet. We find trouble and sorrow. Our pathway lies through a valley of the shadow of death. Our fruitful land has become barren-ness and all its pleasant things have faded from our sight. But even in this dark and weary pathway the child of God may walk hopefully and without fear of evil, having the assurance of a Divine presence with him to guide and to protect. Light rises for him in the darkness. There are songs in the night. In prison and in pain the child of God lifts up his voice in holy songs of praise and thanksgiving.

Whatever draws men near to God is, in the highest sense and in the highest degree profitable for them. The experiences which are most pleasant to us are not certainly the most salutary. Everyone has reason to say: "It is good for me that I have been afflicted." In the experience of the individual as in the history of the church, there is darkness as well as light. "The morning cometh and also the night;" and it is in the night time that the glory of the heavens is revealed to us. Clouds and and mists hide the sun from our eyes but they do not extinguish its light and heat. If sometimes in the dark and cloudy day of Christian experience, God is hidden from our vision, He has not, therefore, ceased to be, nor are we hidden from His gracious watch-care and His tender mercy. Job loses sight of God, and in the bitterness of his soul curses the day of his birth, but God has not lost sight of His stricken servant. By and by He appears for his help and his vindication, and the man is made ashamed that in his darkness and sorrow he has been so weak as to doubt the infinite goodness of the Most High.

To those who meditate upon their mercies, thanksgiving day will doubtless suggest very many reasons for thanksgiving on behalf of themselves and their families. With many the year has been a prosperous one. Their pathway has been bright and pleasant, their experience marked with manifest tokens of the Divine favor. They would feel it to be base ingratitude on their part not to be profoundly grateful to heaven for the blessings with which the year has been crowned. And if there are those—as doubtless there are—to whom the year has brought loss and pain, bitterness and sorrow, yet to them also the thanksgiving day may not be without its suggestions of good received at the hand of God. For though they may not yet be able to understand fully the Divine purpose or to measure the blessing which has come to them through the ministry of sorrow, yet they may, perhaps, be able to feel that the experience of the year has drawn them nearer to God, and to know that this is unspeakably more valuable than the most abundant increase of material good. The greatest of all God's gifts to man is fellowship with Himself.

It is well that a people should recognize God as the source of their national life, that they should seek to realize the Divine purpose in their national existence and render to God thanks for national mercies. This broad Dominion of ours with its vast, and as yet largely undeveloped, natural resources is coming to take on a character of semi-national importance. We are beginning to recognize ourselves as being a people, and are looking out into the future with somewhat anxious enquiry as to the place we are to take among the nations and the part we are to play in the great drama of history that is yet to be made. There is a feeling in the minds of many that Canada is soon to pass on to a new stage in national development. But for some time to come, so far as we can see, unless war should work great changes in the earth, the relation of Canada to the nations of the world is likely to continue to be pretty much the same as it is at present. It is well, however, that the country's future should engage the attention of its wisest men, and that, so far as human forethought and prudent enterprise can effect anything, these should be rightly employed. But it is especially to be desired that the people of this Dominion shall make and administer their laws in the fear of God, and in recognition of His truth and righteousness, that no national iniquity, as for example the liquor traffic, hateful to God and debasing to society—shall enjoy the sanction of law; that all political corruption, whether venality in the voter or bribery in the politician, shall be put away; that government shall be by the people and for the people and not in the interest of any particular section or class; that the administration of government shall be with that degree of economy which is necessary in a new and comparatively poor country, and that the government shall be honest in all its dealings and faithful to all its obligations. If Canada shall do these things, it cannot fail to attain a great and noble future. Its development may continue to be less rapid than that of its Republican neighbor, but its day of distinction and power will surely come.

The people of Canada, if they call to mind the blessings of the year, will not fail to find manifold causes for thanksgiving. We have enjoyed immunity from many ills which other peoples have suffered. That stable condition of peace which through so many years the country has enjoyed is still continued. How great this blessing is we could only fully realize if it should cease and the rude alarm of war should be heard within our borders. How different in this respect is the condition of unhappy Brazil where rebellion and internecine strife have raged for months. No great disasters of any kind have befallen the land during the past year. There have been, indeed, as in others years, losses from fire and flood, but these have been of an ordinary, we may almost say insignificant, character. There have been no great conflagrations destroying our cities, no terrible cyclones sweeping through the land, leaving death and desolation in their tracks; and while terrible railway accidents have been frequent of late in the United States, Canada has been comparatively free from such disasters.

The harvest has been good. The staple articles of food are, for the most part, cheap and abundant. In the various departments of the country's industry, labor and enterprise have met with fair remuneration. Those who have toiled on the sea, in the mines and in the forest have not wrought in vain. While Canada has, no doubt, suffered somewhat in consequence of the marked depression of trade in the United States, it is no small occasion for thankfulness that we have no "silver question" to grapple with and there is no panic in the money market.

We have but hinted here at a few of the reasons for thankfulness which the people of Canada have to consider. There are many more, both temporal and spiritual, which will readily suggest themselves to devout and grateful hearts. Let these mercies not be "forgotten in thankfulness," but let all the Christian people of the land, at this thanksgiving season, consider the blessings which they enjoy, meditate upon the mercies of the Lord and give fitting expression to their gratitude.

LET THE PREACHER BE HONEST.

Commenting upon some strictures of a religious newspaper in the United States in reference to the practice of ministers purchasing sermons from men who make a business of preparing them and then delivering the sermons as their own, our neighbor, the *Telegraph*, says:

"It is not likely that the average layman will take so serious a view of the matter as the religious newspaper which we have been quoting. If a minister is incapable of writing a good sermon, and there seems to be a considerable proportion of ministers of this class, it is better that he should buy sermons from those who can write them, than persist in inflicting bad sermons upon his congregation. The hearer does not inquire who has written the sermon. If it pleases him he is content to accept it as the production of the man who preaches it."

It may be difficult to say what the views of that somewhat indefinite personage, "the average layman," are upon this subject, but we should suppose and hope that, if there is anything which he regards as essential in the preacher to whom he habitually listens, it is that he be an honest man. If it is true, as an eminent French critic said of composition, "The style is the man," it is much more true of preaching, that the preacher is the sermon. The power and effect of preaching consist not merely in excellence of thought and diction, but far more in the preacher's convictions, born of personal knowledge and experience, in his downright earnestness and honesty and in his sincere and godly life. Let the preacher, first of all, be a man, and let the man, first of all, be honest. If the preacher goes into the pulpit with a lie in his right hand; if he gives to his congregation, as the product of his own thought and experience, a sermon which some other man has written, whatever "the average layman" may think of him, he cannot certainly respect himself. It cannot surely be expected that a religious ministry which in its most public expression is an act of dishonesty can receive, in any large measure, the blessing of heaven or obtain the approval of honest men. Of course, if a preacher will say to his congregation: "The sermons which I preach to you I do not present as the fruit of my own thought and experience; they were written by others and I gave them to you as more worthy of your hearing and better adapted to do you good than anything I could myself write," why then the case is altered. The preacher is honest and he wins our respect as a man, if not as a preacher. We have not heard, however, that there are many preachers who do this, or that there is supposed to be any large popular demand for ministers who will honestly preach other men's sermons, giving the authors due credit for them.

Halifax Notes.

Revs. D. G. McDonald and P. S. McGregor, Hantsport, exchanged pulpits Sunday last. The latter in his morning discourse spoke upon men having the courage of their convictions, and especially in the matter of temperance and referring to "Bribery" he thought it unworthy of any church member, especially a Baptist, to take money for their votes. The membership of the North Baptist church, we believe, are free from such wickedness, their spiritual leaders have had somewhat to do with their early training.

Pastor Hall gave hand of welcome to two persons last Sunday.

Bro. Manning, formerly pastor of North Baptist church, was in this city for a day and made a number of calls among old friends. Bro. J. H. Saunders, business manager of Maritime Publishing Co., is in the city on business.

Rev. Mr. Borden, from Fall River, Mass., is visiting the province with a view to the pastorate. Gone to visit Canard and Canning.

Rev. A. C. Chute is visiting his father who is in poor health. Pastor Chute publishes a life of Dr. Thomas, which will be out in a few days and will be on sale at Baptist Book Room.

Rev. D. G. McDonald is spending a few days at deBert with Bro. Blackadar. Evangelistic services are being held.

Rev. W. E. Hall conducted the prayer and praise service in connection with the Halifax County Sunday-school Association on Thursday evening, in the Fort Massey church where the session was held. A large number assembled and the following speakers spoke upon their topics assigned. Rev. A. Godier spoke on "Responsibility of Parents for the Efficiency of the Sabbath-school"; Rev. A. C. Chute, "The Responsibility of the Teacher with Regard to Regularity of Attendance"; Rev. G. J. Bond, "The Choice of Books for the Sunday-school Library and the Best Mode of Distributing Them"; Rev. Dyson Hogue, "Responsibility of Teachers." The subjects were brim full of suggestive helps, and the talks to teachers were marked by earnestness. Mr. Geo. A. McDonald was elected president for the current year.

Rev. Charles Henderson, Tancook, arrived in the city from attending the Lunenburg county district quarterly meeting. He reports his cordial welcome at Tancook by the brethren and sisters, and is looking forward to a happy and successful winter's work for the Master.

Thanksgiving day is nearing and the Baptist pastors have arranged to hold a mass meeting at 1st Baptist church on Thanksgiving morning at 11 a. m. The Tabernacle church will hold a roll call in their church in the evening.

Rev. E. G. Sibley took steamer for Jamaica on Wednesday, looking for health and warmer weather. We hope he may secure both.

The Dominion line steamer Oregon arrived on Saturday—first of the season to this port—bringing 84 passengers. Officials from Quebec and the United States are here and will be stationed in Halifax during the winter, in connection with the immigration from the old country. All arrangements are completed regarding arrival of steamers.

M.

The Parliament of Religions.

In his article on the above subject, which appeared in the Messenger and Visitor Nov. 1st, Dr. Saunders freely admits that there are just grounds for adverse criticism of the World's Parliament of Religions, while he feels assured that on the whole it will do much to advance the Kingdom of God in the world. I, for one, confess that from the first I have had certain misgivings regarding the practical result of this great congress of religions. My visit to Chicago was made early in the summer, before the parliament was opened, so that I had not the advantage of attending any of its sessions. But I have been all the more interested in the reports and impressions that have been made public. And thinking that some others might be glad to see something now of the adverse criticism I send the following extracts from a paper by Rev. S. S. Laws, D. D., of Columbia, S. C., which was published recently in the *Interior*, Chicago. If any one wishes to see how differently the same occasion impresses different minds, let him read these extracts in connection with the closing paragraphs of Dr. Saunders' article.

"What is the outcome of the Parliament of Religions? I have been present in Columbus Hall from the opening to the close, a period of seventeen days, and I venture to give this question an answer. There is not a single doctrine on essential truth held in common by Christianity, and any one of these oriental religions. Not one. If there is any exception it is the common fact of man's moral constitution and vague sense of dependence. But the developments of these generic functions in the orientals and the occidentals are so diverse as to be in contrast. None of them recognize monotheism; none recognize the creation of man or of the world; not one of them recognized sin, but on the contrary, when spoken of it was denied; and hence there was no recognized place for, and in fact no recognition of a Saviour from sin in the sense of Christianity. The cry is for deliverance from life's miseries without any due appreciation of the moral cause of them. The continued, conscious, personal existence of the individual soul was denied unequivocally, and not even intimated by any one of them as a philosophical or religious belief. It was both ignored and rejected; but accepted by none."

"And yet the changes were rung *ad nauseam* on the fatherhood of God and the brotherhood of man, as fundamental doctrines held in common, and constituting a broad and fundamental rock on which to build the unification of all religions. How can the fatherhood of God be held in common by theistic Christians, and atheistic Brahmins, Buddhists, Confucianists and Shintoists? The bare statement of it is a bewildering absurdity. But the absurdity is no greater than the avowal that the brotherhood of man is a doctrine, in any intelligible and rational sense, held in common by those who hold that each human soul is eternal and has passed through countless pre-existences and is destined to an indeterminate number of future rebirths and transmigrations into all sorts of brutes, and by those who solemnly believe that the all-wise and almighty personal God created man in his own likeness and image with an imperishable, individual, conscious, personal immortality that never sinks below the human plane. Such an exhibition of thoughtless syncretism was probably never before held on earth."

"When the great apostle of the Gentiles wrote his epistle to the Ephesians he addressed them (Ch. 2: 12) as having been 'atheists in the world' prior to his bearing to them the gospel message. This Parliament has served to show that the condition of the Greeks is that of all the nations outside of the influence and acceptance of Bible teaching. No man has an intuitive knowledge of God, but all have to be taught of Him as children are taught their letters and multiplication table. There is but one God, and there is but one knowledge of Him; and it is a wretched fallacy to palm off on our own minds, or on the minds of others, vague gropings after something that will answer the instinctive demands and native capacities of our souls, as having laid hold on the true God, when they have in fact laid hold of something entirely different and infinitely beneath Him, mistaking a false for a true support."

"I may be allowed to remark that I deem it a regretful circumstance that the differences were not, in all love, drawn out and sharply stated and placed in comparison and contrast. As it is, they have returned with the impression brought with them rather confirmed than shaken, that their ethnic religions are for them better than Christianity. And yet reflection on the occasion may unsettle this error."

If the intimation contained in this last paragraph is just and correct, I must still cherish my misgivings regarding the practical utility of this much lauded parliament.

W. H. Cline.

Paris, Ont.

—The best recommendation for K. D. C. is the cure it makes. It has cured sufferers from every stage of indigestion. It will cure you too.

Teachers Recital at Acadia Seminary.

The teachers of music and elocution at Acadia Seminary recently gave a recital in Alumnæ Hall, at which the following programme was presented:

Piano Duet: Schoefertanz. . . Adolph Jensen
Frl Suck and Miss Sawyer.
Sonata for Violin and Piano, . . Mozart
Miss Fitch and Frl Suck.
Reading: Sole ton from the Bleak House, Dickens
Miss Burnett.
Vocal Solo: O Salutaris Hostia, . Augusto Rotoli
Miss Trefry.
Piano Solos: { Hymne, . . . Kiel
{ Die Forelle, . Schubert-Heller
Fraulein Margarethe Suck.
Reading: The Witch's Daughter, . Whittier
Miss Burnett.
Vocal Solo: Should he Upbraid, Sir Henry Bishop
Miss Trefry.
Reading: Christina. . . Robert Browning
Miss Burnett.
Violin Solo: The Lo-li Chord, . . Kuhe
Miss Fitch.

Recitals given by the students of the Seminary are by no means a rare occurrence and they always awaken a deep interest among the friends of the school, but a recital by the teachers is looked forward to by both public and students as an unusual treat. A particular interest centered upon this entertainment, as three new teachers upon the staff were to appear before the Wolfville audience for the first time. The Hall was filled to its utmost capacity by a highly select and appreciative audience, and the attention with which the members were received showed how thoroughly the programme was enjoyed.

The brilliant rendering of the opening duet by Fraulein Suck and Miss Sawyer proved only a foretaste of the musical feast furnished in turn by voice, piano, and violin.

The vocal solos by Miss Trefry were of unusual excellence; and although the significance of the Italian in the first selection was lost upon most of the audience, none failed to appreciate the remarkable sweetness and clearness of her highly cultivated voice. The loud applause with which "O salutaris hostia" was received was responded to by Powell's "Sweetheart," which was even more captivating by its graceful and exquisite rendition. Miss Trefry possesses a voice of unusual purity, sweetness and flexibility, together with those rare sympathetic qualities, which are rather a natural gift than a result of training. On her second appearance, she was still more at home with the audience, and sang "Should he upbraid" with remarkable freedom and purity of tone. The flexibility and sweetness of tone in the most difficult modulations, the ease with which the voice was controlled upon the high tones, the rich fulness of the low notes, the expression and feeling with which she sang, together with the clear and distinct utterances of the words, evince the most artistic and thorough cultivation of the voice.

The solos rendered by Fraulein Suck cannot be too highly praised. It was really a delight to see as well as hear how the piano responded to her artistic and sympathetic touch. The majestic chords of Kiel's "Hymne," no less than the singing melody, which runs through this grand composition, were rendered in a masterly manner. No less skilful and artistic was the ease and grace with which the sparkling and gliding passages of "*Die Forelle*" were performed. Fraulein Suck has a touch of peculiar delicacy and power and the piano fairly speaks and sings under her fingers. She has rare ability in interpreting the thoughts of the great composers and works them out with such technical skill that they have great power over others. On her first appearance after arriving from Germany, one felt this power, and each time she has appeared before the public since, her artistic rendering of the great composers has more impressed itself upon the hearers. On this occasion, the audience gave expression to their delight by two hearty encores, which were responded to by charming little German salutations of thanks.

The Mozart Sonata for violin and piano was rendered with remarkable technical skill and expression. The violin solo was highly appreciated, and Miss Fitch, in responding to an enthusiastic encore, played "The last Rose of Summer" with intense feeling in clear, firm and finely drawn tones. The violin, under her sympathetic playing, seems to have a magical power, and the public always listen to her with delight.

The elocutionary part of the programme elicited high and merited praise. The selections chosen showed that Miss Burnett, who is particularly an intellectual reader, could hold and delight her audience through her rare power and grace in elocution, rather than through the power of a selection whose object was simply to please. Her reading of "The Witch's Daughter," was particularly effective. Miss Burnett is graceful both in gesture and manner and has a full, melodious voice which displays the most careful training. We understand that she graduated last summer from the Boston School of Expression, where she took a high rank both as student and reader.

We congratulate the authorities of the seminary that these several departments are filled by teachers, who by their natural talents and exceptional acquirements have a rare fitness for the places they occupy.

We were informed that the audience upon this evening was larger than any previously assembled in Alumnæ Hall, and that the proceeds, which were to be given to the Laboratory Fund, were larger than ever before realized by a like entertainment at the Seminary. Com.

Wolfville, Nov., 1893.

Home Missions.

BOARD MEETING.

The regular quarterly meeting of the Home Mission Board was held on the 13th inst.

RECEIPTS FOR THE QUARTER,

that is, since closing the accounts of last year:

From treasurer Denominational Funds, N. S.	$536 62
From treasurer Denominational Funds N. B. and P. E. I.	200 70
From W. B. M. Union	125 00
From other sources	19 04
	$881 36
Present liabilities	$4,024 65

REPORTS

were presented from thirty-nine missionaries and missionary pastors, and orders drawn on the empty treasury for the payment of the amounts due.

GRANTS.

To the Rockland group, $150 for one year, N. A. Snelling, missionary.

APPLICATIONS

were presented from eight other mission fields, but after a prolonged consideration of the financial condition of the Board, the following resolution was adopted:

Whereas, The action taken at the last Convention concerning the division of the home mission work expects that the debt now resting on the Board will be cleared off during the present year, and

Whereas, The amount already promised for this year, together with the debt from last year, exceeds the amount received by the Board last year from all sources.

Therefore Resolved, That the churches or groups of churches now asking for grants, or that may be likely to ask for the renewal of their grants, be informed that the Board is not at present in a position to promise any further assistance for the present year, but that if by the efforts they can put forth the income can be made to exceed the amount for which the Board is already pledged such excess of income will be divided pro rata to the mission groups most needing assistance in sustaining their pastors.

From this it will be seen that a crisis has been reached in our home mission work. The mission fields now pastorless must remain so, and others will, we fear, soon become pastorless.

A large number of brethren are looking to us for the amounts due them, but there is no money in the treasury.

Brethren, these are the facts, now, what will you do with them?

A. Cohoon, Cor. Sec. H. M. B.

Wolfville, Nov. 15.

Wolfville Notes.

The removal of Rev. S. B. Kempton from Canard is regretted by the many in Wolfville who have learned his worth as a minister and as a force in our educational work. For many years Mr. Kempton has been regular in attendance at the meetings of the Board of Governors (of which he is secretary), of the Executive Committee of the Governors, of the Board of Ministerial Education, and of various committees; and he has aided by his wise counsels and his devoted labors all the interests with which he has been connected. The institutions will continue to receive his loving support, but his presence will probably not be enjoyed so frequently by the brethren here, and for that they are sorry.

Rev. Dr. Higgins has been absent for a time owing to the illness of Mrs. Higgins in Montreal. The church is glad to welcome the pastor and his wife home. In the absence of the pastor the church has been supplied by Rev. A. Martell, Rev. J. W. Manning, Rev. C. C. Burgess, and Rev. Dr. Hovey, a Presbyterian minister from New England. Dr. Hovey preached upon "The Supremacy of Christ," and disparaged the Parliament of Religions. He shares the views of Rev. Prof. Fattison, D. D., of Rochester Theological Seminary, who thus writes in the *Freeman*: "His work (Mr. Moody's) has had nothing in common with the Parliament of Religions, now numbered with the follies of the Fair. That folly culminated when the new Liberty Bell was struck by a representative of each faith of the world, in the name of peace, unity and the liberty of all religions, while each representative as he hit his blow, repeated a silent prayer to his divinity, asking blessing on the bill. What a travesty of religion! How can there be any earnestness in men who can play the fool before high heaven like this? The religions have been most in evidence in proportion to their lack of religion. The *National Baptist* has not observed, up to date, a plain putting forward of the fundamental doctrines of Protestant Christianity. Why should there be, indeed?"

Brother Manning and Burgess preached good sermons. Bro. Burgess spoke from 'Seek those things that are above," and preached an edifying uplifting gospel sermon. Bro. Manning delivered an able address to the students at their missionary meeting. Rev. John Williams has entered upon his second pastorate at Gaspereaux. The meeting house is undergoing repairs. The ministers of the county will be glad to welcome Bro. Williams again to their fellowship.

The teachers of Acadia Seminary recently gave a recital in Alumnæ Hall. The entertainment was much praised by the audience. X