

Messenger and Visitor

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DO BAPTISTS VALUE THEIR OWN HISTORY?

At one of our Associations it was suggested that the Report on the Historical Literature might refer to the history of the Baptist of the Maritime Provinces, published in the past year, written by Rev. Dr. Saunders, and to the sketch of Historical Work prepared by Rev. Isaiah Wallace, M. A., and to be given to the public. The Committee thought it well to advise, not to name these works on the ground that there are many Baptist histories and it would be unwise to name some authors and omit others.

The position taken, however, seems to us not quite broad enough. It is desirable to guide the churches or to attempt to guide the churches to the best reading. The reports embrace much of the literature of the day and no doubt properly so. The young should be warned. But unless the recommendations indicate some of the books that can be profitably read, the young people are only partly helped. They are told what to leave, but they are not advised what to take. If our Committee would name a few popular books that are worth reading they would help our young people, and where at now they only warn the young people just fully.

It seems to me that especially in the department of history our denomination needs encouragement to cultivate the reading habit.

It is true we do not depend on the centuries long past for our principles or rules of conduct. We claim to draw our life from the Word of God and not from the acts of our predecessors. We look to the future rather than to the past. We are watching for the morning. We have come from the tomb of the dead past and are looking for the throne and the glory, and so are trying to live in the power of the world to come rather than in the trammels of a world that is past and passing. Still we need the faith in Christ's work in his death and burial, and in His resurrection, as well as the hope that binds us to Him who is, and the hope that looks forward to Him who is to come. So we need knowledge of our past history to give us a true valuation of our present life, its inherent power and future growth.

Inasmuch as we live from eternal principles, we need all the more to guard against the neglect of the record of what God has already done. "Sure He that made us with such large discourse, looking before and after, never gave us that Godlike capability to rust in us unself." Our life cannot be deep and dominating if it feeds only on the fitful present. What the Scotchman says of our friends to the South of us, may we feel, be true of many Baptists:

"The people of the United States hardly care at all for their history. A nation cannot really live on looking forward. It is a sign of youth, shallowness, and immaturity. The time will come when the young and great nation will begin to look back, and its chronicles will become precious."

We ought to love our history more, but we must go on making history as in the past.

MISTAKEN LENIENCY

It will be remembered that there was at the time a good deal of criticism of the way in which the case of the boy, Fred Goodspeed, who was so prominently connected with the Doherty murder case of a year ago, was disposed of, and his recent murderous attack upon the guard at the Reformatory will naturally confirm the opinion of those who believed that he was dealt with too leniently. Goodspeed was indicted as an accessory after the fact in the murder of Doherty by Higgins, and although there seemed no reason whatever to doubt that Goodspeed was implicated in the murder to that extent, the jury in the case failed to agree and he escaped conviction. He was convicted, however, on a charge of burglary which was a penitentiary offence. The presiding judge, Chief Justice Tuck, had however been very favorably impressed by the demeanor of Goodspeed before the court, and believing that he would make good use of an opportunity to reform, exercised his prerogative of clemency by sentencing him to

a term in the Reformatory instead of sending him to the Penitentiary. Goodspeed had not been very long at the Reformatory before he made an attempt to escape, and again, last Thursday night, he made a more determined attempt, attacking the guard treacherously, as the latter opened the door of his cell to give him a cup of water for which he had asked. Goodspeed had armed himself with an iron bar which he had taken from his bed. His intention was evidently to kill the guard; or at least to beat him into insensibility, so that he might secure the keys and make his escape. The guard, being a strong man, did not however succumb to the savage blow which he received. He was able to grapple with his would-be murderer, and quickly subdued him. It is worthy of note in connection with the case that legal steps were being taken at the time for the transference of Goodspeed to the Penitentiary at Dorchester. It seems very plain that the boy was not a proper subject for a reform school. He could not be trusted with the measure of liberty permitted to the other boys or allowed to associate freely with them, nor consequently, could he receive the benefit of the instruction which others received. Under all the circumstances therefore it would have been much better to send him where he could have been under discipline and instruction such as his criminal disposition demanded. It seems probable that now he will be brought before the courts again on the charge of a murderous assault upon the guard, and if so he will be likely to receive a long term sentence to the Penitentiary. This new and emphatic evidence of criminal propensity on the part of Goodspeed will naturally cause many to doubt whether he did not have a more positive connection with the killing of Doherty than has been generally supposed.

THE SIN OF JEALOUSY.

There is at least reasonable doubt whether verses 6, 10 and 11 of I Samuel 18, as found in our English Bibles, really belonged to the original text, since these verses are not found in the Septuagint, and the narrative would seem to run more smoothly without them. But for the main lesson of the passage, it matters little whether we suppose these verses to have been in the original text or not, since we would still gather from the passage that Saul had been roused to jealous wrath against David by the praises which the people bestowed upon the youthful hero, and we see here the first moving in Saul's heart of that evil feeling which was later to flame up into a murderous spirit of jealousy toward the man who, under God, had gained for him a great victory over the common enemy—a man to whom Saul owed only gratitude and good-will.

The main lesson then of this passage which will be studied next Lord's Day in our Sunday Schools is a lesson against jealousy, and as such it is highly important. The many centuries which have come and gone since Saul's day have not banished the spirit of jealousy from the earth or removed the temptations through which men and women fall under the sway of that dark and diabolical passion. The temptations to jealousy are innumerable and vary with the circumstances and experiences of each individual, but in one way or another the temptation comes to all. Saul's temptation came in the form of what he interpreted as a slur upon his reputation as a warrior and a menace to his lordship over Israel. He heard the women singing at the triumphal return of the army,

"Saul hath slain his thousands,
And David his ten thousands."

And Saul was very wroth. He could not endure that to this stripling shepherd warlike honors should be ascribed greater than those ascribed to himself, the king. "And Saul eyed David from that day and forward."

The temptation to jealousy in Saul's case, it must be admitted, was great, considering the common frailty of human nature. It was not easy for one who had been the chosen of the people and the darling of the army to hear another praised above himself. Saul sinned deeply, indeed, and judgment came swift and sure. But how profoundly pathetic is the story of his failure and his fall! What pity to see a palace so nobly built laid in ruins! And who are we that we should sit in judgment upon a man like this? Where is the man or woman, old or young, upon whom the temptation to envious passion makes no impression? It is not easy for one who has been first in the people's affections, in a circle large or small, to see another preferred before him. Even good men are not always able to pass through this trial unscathed. It is perhaps for the cultivation of a very beautiful and important grace that things are so arranged in this world that one who has occupied a foremost place must frequently yield his precedence to another. Samuel ceases to be judge that Saul may be king, and Saul is brought low that David may ascend to the place of power. And even David, if he prove not wholly faithful to his trust, will live to see another stealing away from him the hearts of the people. Sometimes leaders are rejected because of their own folly and their deviations from the path of duty, sometimes because of their limitations, and because in the progress of events, a work becomes necessary which they are not able to perform; and again, sometimes, because the people go wrong and demand an innovation which is not for the better but for the worse. It is a wise man who, particularly where his own personal interests are

concerned, can distinguish between these causes of rejection, and he is wise with a wisdom which is not of this world, who in any case can pass through such experience without bitterness of spirit and jealous wrath.

Seeing then that temptations to surrender our heart to the domination of a sullen and jealous temper are sure to come, it is wise to avail ourselves of all means of grace that we may find deliverance in the day of temptation. What the Christian warrior needs, first of all, to gain the victory over the green-eyed monster, Jealousy, is confidence in God. Saul's anger at the people's praise of David grew into bitter jealousy because of the maddening conviction which was deepening in his heart, that the Lord was no longer with him. If Saul had retained a devout trust and confidence in the Lord and his God who had set him upon the throne of Israel he need not have feared David or any other man. If we would be preserved from falling into the snare of the devil, we must preserve unshaken our allegiance to our God. His way must be our way, and the interests of his kingdom our interests. With this there will come the confidence that He has given us our place to fill, our work to do, and that no man can take away our crown. With this confidence in God and assurance of fellowship with him in our work there should go a generous appreciation of all God's servants, and their service rendered in His name.

Surely, it is a sad and pitiable thing that any Christian should belittle the work of any of his fellow-laborers. Do not all work together, for the same Master, to the same end? One plants, another waters, one lays a foundation, another builds thereon; but all are workers together with God. Let us fortify ourselves against jealousy by the grace of God. The sphere of one man's apparent influence may decrease while another's increases, but it all means praise and glory to Him the increase of whose government is without end. The greatest of the prophets thought that if the decrease of his own personal influence meant the enlargement of Christ's government in the world, there was abundant reason for him to rejoice. So may we all learn to think.

Editorial Notes.

It is gratifying to learn that, after an illness of two months, during which he has been a patient in Lakeside Hospital, Cleveland, Dr. George Adam Smith, of Glasgow, has so far recovered as to be able to leave the hospital and to start on his journey homeward. The *Congregationalist* says that Dr. Smith and his wife spent Sunday at Northfield, Mass., as guests of Mrs. Moody, and will soon return to Scotland, sailing from New York. A number of engagements to lecture made before Professor Smith's illness have to be given up, as the condition of his health necessitates entire rest for the next few weeks.

The late Pope was by birth connected with the Italian aristocracy, the present Pope's family belong to the peasantry. His birth place was Riese, a small town of four thousand inhabitants. The family name, Sarto, corresponds to the English "Tailor." His mother, who is now dead, resided at Riese, and occupied a small peasant's house, having in her humility, it is said, always refused to live with her son, Giuseppe, preferring her simple manner of life to the luxury of a bishop's or a cardinal's palace. The Pope's only brother, Angelo, is a small sheepkeeper and peasant, and his sturdily independent spirit is indicated by the fact that he has never sought preferment through the good offices of his famous brother but declared that he preferred to be only what he could make himself.

George Lessard who lately lost his life in attempting to save a man from drowning at his bathing establishment at St. Helen's Island in the St. Lawrence, had many times before adventured his life to save the drowning. In this case a man had ventured imprudently into rapids with the power of which only the strongest swimmer could hope to contend successfully. His cries for help brought Mr. Lessard upon the scene, who, without stopping to consider the terrible risk, went at once to his assistance. He was caught by the drowning man and drawn under. Coming to the surface he managed to free himself, but his now partially exhausted strength was unequal to a successful struggle with the waves, and being seized again by the drowning man he was dragged down to death. As a hero who many times risked, and finally gave, his life for others, Mr. Lessard's brave deeds deserve to be held in memory by his fellow countrymen. Let a monument be erected to his memory, which shall fittingly commemorate his brave deeds and prove an inspiration to Canadian youth to emulate so noble example.

Alluding to the recent great meeting of Free Churchmen in Albert Hall, London, called to protest against the London Education Bill, a meeting at which on a hot July afternoon 15,000 persons were present and thousands were unable to obtain admission, the *British Weekly* says:

"The speeches were on the whole worthy of the occasion, and most applauded at the points where they were most resolute and clear. To talk of submission in connection with such an Act as this is to sound the very depths of bathos. Free Churchmen know their duty, and they will do it. The result of the passing of the Bill will be enormous accession to the number of passive resisters. In London we think they will even be in proportion more numerous than in the rest of the country, and before such an unwise administration of the Act will be long possible. What is it that brings such great multitudes together on pleasant July