

Messenger and Visitor.

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THE CHRISTIAN VISITOR
VOLUME XLIV.
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—MR. IRA D. SANKEY, says the *Chicago Advertiser*, was lately interviewed on matters of interest connected with the great Moody revival campaign. Among other things Mr. Sankey said: "When we were in England Gladstone attended our meetings. I don't mean to say that he came to every one of them, but he was present quite often at the great meetings in Agricultural Hall in London, and I will remember the way in which Gladstone addressed Mr. Moody when Lord Kinnaird introduced them. Said the old statesman, 'Well, Mr. Moody, you have a splendid physique for your work.' "Yes," said Moody, "if I had your head on top of it I would do more." "Oh," replied Mr. Gladstone, smiling, "you have head enough and you are doing a very excellent work." "The Princess of Wales attended a number of our meetings at Her Majesty's Opera House in the Haymarket, and so did the Duchess of Sutherland. The Duchess of Teck and Princess May came too."

—THE Continental Congress recently held by the Salvation Army in New York was composed of representatives of the organization from 462 cities. The meetings were attended by multitudes, and the report of the work of the Army along various lines of effort have attracted a good deal of attention. Many prominent religious workers of New York city were present, and at the meetings of the conference. We are not able to endorse all the methods adopted and all the doctrine preached by the Salvationists, but regarding their work as a whole, it is impossible, we think, to deny that it is bearing good fruit. If the strange and grotesque methods of these people seemed out of keeping with the spirit of Christianity, as to most of us they certainly did, the earnest, persistent spirit of self-sacrifice which they have manifested has not failed to win approval. It is in the cities and among the ruder and less educated classes that the Army has been most useful. The work which it has done in reclaiming the drunken and outcast is a work which too often it seems that the churches cannot or will not do. All honor to the Salvationists if they obey the Lord's behest by going out into the highways and hedges and compelling the halt, the maimed and the blind to come in.

—Among some notes on the Grande Ligne work, printed in connection with the lately published annual report of that mission, we find the following: "Nearly every English speaking church in the Province of Quebec has more and more each year to contend with the influence of an increasing French population. If we are to reach them with the Gospel it must be, as a rule, through their native tongue. "In no way can our English churches become so aggressive as through the instrumentality of English pastors who speak fluently the French language. If some of our churches are to live it must be by such a course. "Where are the English young men that we expect to devote their lives to this work with as great enthusiasm as do the foreign missionaries. Surely the call is as great to learn the language of more than a million of people who are ignorant of the pure Gospel, people who are our neighbors and fellow citizens, as it is to go anywhere else to learn the language of those who are without Christ. "The French language can be acquired at Grande Ligne while pursuing the regular course there of Greek and Latin or other studies preparatory to entering university. "We have in preparation for the press copies of various letters which have been written by priests, editors and others to our converts at Maskinonge, and the replies thereto. We expect to circulate these in French throughout the provinces, and to print them in English for the information of the friends of the mission everywhere. We believe that the arguments presented from the Catholic standpoint and ours will be of general interest."

—A MEETING of much interest to pastor and people was held at the parsonage, Amherst, on the evening of Thursday, Dec. 1. During the recent absence of Pastor Steele on his trip to the Pacific coast, it was arranged by leading members of the church to hold a meeting in commemoration of the 25th anniversary of his settlement as pastor over the church, and also to present him with an address accompanied with some tangible token of the church's love and esteem. Accordingly a very pleasant company of people, old and young, gathered at the parsonage on Thursday evening. Dea. Christie acted as chairman and called the meeting to order. Dea. T. R. Black, on behalf of the church, read an address in which the record and experience of the church during the past 25 years were briefly touched upon, and grateful and appreciative mention was made of the important services which Pastor Steele had rendered to church and community. With the address there were presented to Mr. and Mrs. Steele, on behalf of the church, an elegant and

costly silver tea service, silver and spoons. Mr. Steele, who had been forewarned in reference to the address, but was taken by surprise with the gift, replied in a happy and effective speech, in which he reviewed briefly the years of his ministry in Amherst, and thanked his people for their beautiful gift, which he would highly value as an expression of their affection and a souvenir of the happy and unique occasion on which they were met together. Whatever success he had enjoyed in his ministry he believed was due, under God, to two things—first that he had attended strictly to his own business, and secondly, to the hearty co-operation of a willing people. Brief addresses were made also by Rev. J. H. McDonald and others present; and though sad memories were awakened by the retrospect, the occasion was one of good fellowship and deep interest. May the blessings of the past be continued and multiplied in the future.

—THERE has been a good deal of gossip in reference to the pastorate of the great London Tabernacle church, with remarks in some of the Baptist newspapers not at all complimentary to Dr. Pierson because of his connection with it. It is probable that a good deal of the criticism passed upon that gentleman has been based upon incorrect information. *The Christian World* says:

Rev. Dr. Pierson has written a letter denouncing as "fabrication" the "interview" reported from America, in which he is stated to have made an onslaught upon the religious press for having, "by the influence of the devil, attempted to disintegrate the church"; to have characterized the friends of Rev. T. Spurgeon as "a small seditious faction"; and to have declared, "If at any future time any man should say that I am to be immersed, say to him, in plain Saxon, it is a lie." He adds, "My belief always has been that the coming pastor should be not only an 'immersed' believer, but a Baptist by conviction and life-long association and history. No other man would be fit to command the confidence of this great church, and of the greater denomination which it represents."

PASSING EVENTS.

SO far as can be gathered from the tone of the political press, the people of Canada are fairly well satisfied that Sir John Thompson should hold the position of First Minister. With the exception of a few mild protests, on religious grounds chiefly, he appears to be quite cordially accepted by his party, while the Liberals are not disposed to find fault with the arrangement which calls the ablest man in the government to the post of leadership. Generally speaking, both government and opposition papers agree that the fact of a man's being a Roman Catholic should not in itself be a bar to his occupying the position of Premier. The work of reconstructing the cabinet has been proceeding and the result as given to the public is as follows:

- Sir John Thompson, premier and minister of justice.
- Hon. George E. Foster, minister of finance.
- Hon. McKennie Bowell, trade and commerce.
- Hon. J. A. Ouimet, public works.
- Hon. John Haggart, railways and canals.
- Hon. John Costigan, secretary of state.
- Hon. A. R. Angerm, agriculture.
- Hon. Sir A. P. Caron, postmaster general.
- Hon. Charles H. Tupper, marine and fisheries.
- Hon. J. C. Patterson, militia and defence.
- Hon. W. B. Ives, president of the council.
- Hon. Thomas M. Daly, interior.
- J. J. Curran, Q. C., solicitor general.
- Clark Wallace and Col. Tisdale, controllers of customs and inland revenue.
- Sir John Abbott and Hon. Frank Smith, ministers without portfolio.

As will be seen, there is one less head of department in the new cabinet than before. The department of customs and of inland revenue have been united under Mr. Bowell's management as minister of trade and commerce. Each of these sub-departments, however, has a comptroller who will, to a great extent, relieve the minister of the details of its management. By this arrangement, as will be seen, two new men from Ontario are brought into the cabinet. These are Mr. Clark Wallace, of East York, who is also Grand Master of the Orangemen of British North America, and Col. Tisdale, member for South Norfolk. The department of justice remains in the hands of Sir John Thompson, and ministers Foster, Tupper, Haggart, Daly, Ouimet and Caron retain their respective portfolios. The department of militia, formerly in charge of Mr. Bowell, is taken by Mr. Patterson, and Mr. Costigan succeeds Mr. Patterson as secretary of state. Mr. Carling and Mr. Chaplain go out of the ministry and Sir John C. Abbott surrenders his portfolio, though he remains a member of the cabinet. It appears to be well understood, though the

announcement has not yet been made officially, that Mr. Chaplain is to be governor of Quebec, and it is likewise understood that in the event of his accepting that position, Premier DeBoucherville will immediately resign, as the personal relations of the two men for some years past have not been friendly. In the event of Mr. DeBoucherville's resignation, it is said that Mr. Tallon will be called on to form a ministry.

THE man who called himself Robert Olsen, but was better known as "Buck," and who, having been found guilty of the murder of policeman Steadman, was accordingly sentenced to death, paid the penalty of his terrible crime at Dorchester on Thursday last. In these provinces such dreadful events are happily of rare occurrence. Westmorland County appears to have had more than an average share of murders, yet this is said to be but the third time in its history that the death penalty has been inflicted. A good deal of popular sympathy has been aroused on behalf of Olsen, and a petition, quite numerously signed, asking for the commutation of his sentence, had been presented to the Governor-General. It is probable, however, that a growing sentiment against capital punishment on general principles had more to do with the effort on behalf of Buck than the conviction that his case was one to call especially for the exercise of the executive clemency. It has been urged on behalf of Olsen that his killing Steadman was not a willful and premeditated act. Literally this may be true, but really the man's daily life and occupation involved the crime of murder. Any man who sets out to break into buildings and safes that he may pillage and rob his fellowmen, and also arm himself with the intention of using his weapons against any officer of the law, or other man, who may attempt his arrest, is certainly a murderer at heart; and when in the pursuit of his nefarious business he finds himself confronted with an officer of the law, and actually does take his life in order to escape arrest, it is not easy to see what grounds there are for regarding the crime as anything better or other than willful murder. If there was any reason for the exercise of clemency toward Buck it could hardly be that his crime was any less heinous or involved less danger to society than would have been the case if he had been actuated by personal and premeditated malice toward his victim. Further, it may be urged that in the interests of the public safety there were additional reasons why in this case stern justice should be meted out to the murderer. Until within a few years these provinces have been comparatively free from the operation of professional criminals, but of late, during the summer season, they have with increasing frequency made their presence known in various parts of the country, generally managing to escape punishment for their crimes. If the experience of these criminals should be so as to convince them that they might commit burglaries and robberies with impunity, and that even when they commit murder and are found guilty the death penalty will not be inflicted, we might expect a very large increase in this class of summer tourists. Nor could it be expected that officers of the law would be anxious to imperil their lives in attempting to apprehend men of so desperate a character, if the public were ready to encourage them in their villainy by paying that the penalties of the law should not be enforced against them. Whether or not it is desirable that the practice of capital punishment should be retained is another question, and one on which we may have something to say in a future number.

"THE rich man also died." One of the notable events of the past week is the death of Jay Gould. He died at his home on Fifth Avenue, New York, on Friday, Dec. 2nd, of pulmonary consumption—the end being hastened by repeated hemorrhages. Mr. Gould was born in 1836, and was therefore at his death only 56 years of age; but he had been for many years a great figure on the New York stock market, and widely known in the financial world. The sum of his wealth probably no one accurately knows. It is variously estimated at from sixty to a hundred millions. Gould started as a bare-footed boy, the son of a small farmer of Delaware County, New York. But he early tired of farm life, and when fourteen years of age left home, his father consenting to his going because, as he said, the boy was not worth much on the farm. Jay went to school for a time, paying his way by keeping the accounts of a blacksmith with whom he boarded. When he left school he set out to earn money, but met with difficulties which, however, he soon over-

came, and in a short time, by shrewd enterprise, industry and foresight, he had obtained a good start in the world. With the great crisis of 1857, when values of all kinds were immensely depreciated, came Gould's opportunity, and it did not find him unready. He invested his savings in railroad stocks that had fallen to ten cents on the dollar, and soon realized handsomely on the transaction. Into the stock market he carried the same sagacity and business energy that had laid the foundation of his fortune, and soon he was accumulating millions instead of thousands. Mr. Gould was a man of domestic habits; he possessed intellectual tastes, and the home which he made for himself bore evidence of culture and refinement. He died in the bosom of his family, and by the members of his family and his immediate friends he was no doubt respected and loved. But beyond that limited circle Jay Gould has been admired principally for the genius he possessed for manipulating the stock market so as to control great financial interest to his own personal advantage. Neither the uses which he made of his wealth nor his methods of getting it were such as to win for him much love or even popularity. The men who construct railroads, or by other means develop the resources of a country, often thereby acquire great wealth for themselves, yet if their enterprise results in the improvement of the country, they are to be regarded as public benefactors, since all the people share, to some extent, in the advantage. But as for the men who employ their genius and their wealth to depreciate the property of others in order that they may enrich themselves by the purchase of it at a mere fraction of its real value, or on the other hand, through the arts and tricks of the stock market, inflate the value of property in their own possession in order that they may unload it at a fictitious price upon their neighbors—such men are no more honest or really honorable in their dealings than burglars and highwaymen. And such were the methods whereby Jay Gould accumulated his fabulous wealth. Mr. Gould was not, in any real sense of the word, a benevolent man. No doubt he devoted some money to charitable uses. An occasional ten thousand dollar cheque found its way from his hands to the treasury of some church or benevolent society, but he seems to have acknowledged no obligation to employ for the good of his fellowmen the immense wealth which he had been permitted to accumulate. He has himself related how, at the outset of his career, he found himself penniless and in debt, disappointed in his hope of obtaining employment, and not knowing where his next meal was to come from. In these straits the young man went into the woods by the way side and wept, and prayed to God. His difficulties were removed, a way was opened for him to earn money, and for a few years he continued to gather honest gain. Had Mr. Gould been content to continue in this way, employing his splendid talents for business along legitimate and honorable lines he might without doubt have acquired all the wealth that the heart of man could reasonably desire; and had he been willing to use that wealth as a trust for God for the benefit of his fellowmen, his name might have gone down to coming generations as a benefactor of his race and his country. As it is, the name of Jay Gould will be to no young man an inspiration to live an honorable and useful life; but such examples, by prompting an insane ambition to acquire wealth by any means, tend to sink many to perdition.

Book Review.

Gospel from Two Testaments, by Rev. Dr. Andrews, President of Brown University, contains fifty-two sermons, the texts being the topics for the International Sunday-School Lessons for 1893. This book aims to increase our understanding of the Scriptures and to assist Biblical students, especially Sunday-School teachers and "ministers engaged in preaching." The writers are prominent Baptists, well known Bible students, among whom are Rev. Drs. Nordell, Judson, Anderson, Elder, King, Andrews and Dickinson; Prof. Hovey, Estes, True, English and Clarke. This volume is prepared particularly for next year's lessons. It is a brainy book for brainy teachers with earnest and interesting pupils or hearers, and will be a great assistance in opening up new lines of thought. Sound judgments and deep insights are given in its pages and much can be gained by careful perusal. For sale at Baptist Book Room, 120 Granville St., Halifax. Price, \$1.15. M. H. P.

The Circular Letter that was Read but not Published.

In 18— a layman was selected to write the "circular letter" for a N. B. Baptist Association. When the association met the next year the letter was handed to the committee appointed to report on it, and afterwards the writer was called before the committee and informed that the letter be read if he would allow the suppression of a part. The brother replied that "the letter must be read as it was or not at all." The committee in due time brought in their report that the letter be read by the writer," and the letter was read before the association. The letter is now in my possession, and I will, for the benefit of all interested, give the readers of the *Messenger and Visitor* the part objected to by the ministerial brothers who formed the committee.

"Having thus far spoken of Christians collectively I now, with some trepidation, approach our ministers. Some may think that before the advent of our Saviour the ministry of the Word was committed entirely to the Jewish priest, but if we read our Bibles more carefully we will find that outside the priesthood there were preachers who had nothing to do with the temple service; that all who felt they were called to preach did preach. Some of them seem to have been called for special occasions, others for a time, and others to devote their whole lives to the ministry. The word prophet, while it sometimes means a foreteller of future events, always means a preacher or teacher. These ministers were very much like those of the present day, and some of them, like Balaam, were not just what they should be in moral deportment. Their business was to hold up to the people the great truths contained in the written word, and warn the latter to forsake their sins. I have no time to enlarge on this, but the apostles commissioned to "go into all the world and preach the Gospel to every creature" are the successors of these and not of the Aaronic priests. While I say this, there is between the Jewish priests and our ministers one thing in common. The Lord separated the tribe of Levi from the other tribes 'to minister unto Him in sacred things.' Jesus, at the beginning of His ministry, ordained twelve apostles to 'be with Him and that He might send them forth to preach.' To these He afterwards added others. At the time of His ascension He gave them the great commission and the promise: 'Lo, I am with you always to the end of the world.' After His resurrection He appeared unto Paul, telling him, 'I have appeared unto you for this purpose, to make you a minister and a witness.' Afterwards the Holy Ghost directed the church 'to separate unto Him Barnabas and Paul for the work.' Paul tells us he was called to be an apostle, 'separate unto the Gospel.' Speaking of ministers he says, 'How shall they preach unless they be sent. Our sufficiency is of God who has made us able ministers of the New Testament. God has given us the ministry of reconciliation.' Ministers, I take it, are called of God, and all the churches have to do is recognize them as so called, and constantly pray that the Lord of the harvest will send more laborers into the field to gather in the harvest of souls ripening for eternity. Good ministers are among the greatest of God's gifts, while bad ones are a curse. Jeremiah says of one, 'I sent him not and he caused you to believe a lie, therefore I will punish.' The Lord says, 'He that cometh not in by the door is a thief and a robber.' The word used by the Holy Spirit in the case of Paul is 'separate.' Paul says of himself that he was 'called to be an apostle, separated unto the Gospel of God.' From all this I infer that ministers should devote their whole lives, time and talent, to the ministry of the word. Nothing has done us Baptists more harm, done more to bring us into disrepute, than our ministers engaging in secular callings. That Lord who entered the temple, 'overthrew the tables of the money changers and the seats of them that sold doves,' cannot approve of trading, trafficking ministers. Is this rule less strict now than when the disciples declared, 'It is not reason that we should leave the Word of God to serve tables?' Certainly it is less reasonable for the modern disciples to leave the ministration of the Word to act as paid lecturers on secular subjects, insurance agents, brokers, money lenders, lawyers, commission merchants and horse traders. No minister can engage in these callings and not make shipwreck of his ministry. How, I ask, can men thus separated from the world for a

high and holy calling, rush recklessly back into it? Where do they find their excuse for so doing? It is not in the Bible; it has no more place there than sprinkling for baptism. When Demas made up his mind that he could not live without worldly gain, he had still grace enough to step down and out of the ministry. His love of the world was bad enough, but it would have been still worse if poor Paul had been compelled to say, 'Demas has become a horse trader or an insurance agent, and still dares to enter the pulpit and try to preach as an ordained minister.' Take the most charitable view you can of the matter, does the work of the Lord require so little time and attention that it can be thrust aside while one trades horses, another negotiates the insurance of lives or buildings, and another stands at the table of the banquer, &c.? The learned and pious Matthew Henry, in his comments on the passage, 'It is not reasonable for us to leave the word of the Lord to serve tables,' says:

"The apostles urge that they could by no means admit to great a diversion from their great work. The receiving and paying money was serving tables—was to take the tables of the money changers in the temple. This was foreign to their business; they were called to preach the Word of God, and though they had not such occasion to study as we have, it being given them in that same day how they should speak, yet they thought that that was enough business for a whole man, and to employ all their thoughts and cares and time, though one man was more than ten of us—or ten thousand. If they serve tables they must in some measure leave the Word of God, not attend to their preaching work as closely as they ought. These minds of ours admit not of two distinct employments. Though this service of tables was for pious uses, and the serving the charity of the rich Christians, and the necessity of the poor Christians, and in both serving Christ, yet the apostles would not take up so much of their time from their preaching as this would require. They will no more be drawn from their preaching by the money laid at their feet than they will be driven from it by the stripes laid on their backs. It is not reasonable, or fit, or commendable, that we should neglect the business of feeding souls with the bread of life to attend to the business relating to the bodies of the poor. Preaching the Gospel is the best work, and the most proper and needful that a minister can be employed in, and that which he must give himself wholly to. He must not entangle himself with the affairs of this life; no, not even in the usual business of the house of God."

"I am at one with Matthew Henry in all he says about this matter, and it is my sincere conviction that it is wrong for our ministers to engage in even the most honest secular employment, and this compels me to warn them against descending from their high and holy calling into the too often corrupt arena of trade and traffic to buy, sell and get gain, and to contend with the men of the world for corrupting treasures. It is time for our Baptist churches to arise in all the dignity of God honoring organizations and cast out the reproach that they have in their ministry—men who are bringing it into disrepute by engaging in secular occupations. Judgment in this should commence at the house of God. Our ministers should be copies of Christ, 'living epistles known and read of all men.' Jesus said to His disciples, 'Ye are the salt of the earth, the light of the world.' The Word tells us, 'If ye take forth the precious from the vile ye shall be as my mouth.'"

The circular letter was written with a conscientious desire to do some good, as the writer had been thought by unpleasant experience that ministers who attempted to carry on secular business and preach made bad work for themselves and the people to whom they preached. The time has arrived when this matter demands the attention alike of ministers and laymen. It is said in some places that the moment a minister leaves his preaching to engage in secular occupation, he should cease to be recognized by the denomination to which he belongs as a minister. In the near future this matter may, and probably will, come before all our associations and our Convention, and we all should in the meantime give our careful consideration. C. E. K.

Childhood is a high-class monthly magazine, the first number of which has just appeared. It is edited by Dr. George William Winterburn, and covers a field not hitherto occupied. It is addressed to parents, teachers and all who are interested in the welfare of children, and will endeavor to inculcate the most advanced ideas in regard to the moral, intellectual and physical development of children. Men and women well known in literature, prominent teachers, physiologists and biologists have been engaged to write for it, and the editor will spare no effort to make the magazine interesting, amusing and instructive. In order to bring it within the reach of all it is put at the small price of ten cents a copy.

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