

Messenger and Visitor

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THE CHURCH TIMES AND BAPTISTS.

An appreciation of Baptists and an intimation that something worthy of imitation might be learned from considering their religious life and their methods of church discipline, was not among the things to be expected as coming from an English High Church source. But the *Church Times* of London, basing its statements on information obtained from a work recently published by Mr. Charles Booth, entitled "Life and Labor in London," has intimated as before that the Baptists of London constitute a real spiritual force and that something of value may be learned from a study of their distinguishing characteristics. The *Church Times* regards Mr. Charles Booth (who is not a Baptist) as a dispassionate and impartial observer, and it finds from his testimony that the Baptists of London are distinguished by a strictness of doctrine, by a carefully guarded church membership and by a comparative disregard of sensational methods. The Baptists of London, according to Mr. Booth's testimony, do not neglect those social organizations which play so important a part in modern religious work, but they seem to make less of them than is customary with others. They do not thus lay hold on great masses of the population; for one thing they are not numerous; but out of those great masses they gather together a society closely welded, steady and persevering, and become a remarkable spiritual force in London. The *Church Times* goes on to say that this appreciation seems worthy of notice, and it concludes that, "it may well be that Baptists, in spite of their heresy, are yet working out sounder practical lines than the orthodox, and therefore valuable; it is no less of spiritual administration should and everyone to learn what lessons may be had." The general tone of the Baptists may be better re-expr. examined because it is not acquired by pandering to any popular fancies. Strictness of doctrine, strictness of church membership, are not easy experiments of demagogues. Nor would any expedients that can be lightly tried, be lightly dropped if success does not promptly appear. They are the natural fruit of convictions, and of a conviction that are based on traditional church order. It is the latter practices of the day which spring from a spiritual despair. What would be the result if some portion of the church were the home of a nucleus of rational Christians, valiant of orthodoxy, closely bound together in a bond of viable church membership, busy in good works among their neighbors; indeed, but regarding these as their first business, and the definite practice of religion as the primary object of organization? The clergy might exercise in this way a less diffusive influence, might be less widely recognized as good and kindly neighbors; but might they not become the centres of a more intense and a more effective spiritual force? The principle is worth considering, considered and weighed, it may bear fruit in practice.

Of course it is not from any love of Baptists as a people or any disposition to accept their distinguishing doctrines that the *Church Times* writes in appreciation of Baptists, but rather with the idea that they may possess some ecclesiastical methods, marking for spirituality which churchmen might profitably imitate. It probably had never so much as occurred to the *Church Times* that the spiritual force embodied in Baptist churches had any necessary connection with these doctrines and practices which it calls heresy.

PASSIVE RESISTANCE IN ENGLAND.

"At Oxford City Court on Tuesday, before the Mayor and a full bench of magistrates, twenty-nine persons were summoned for non-payment of the local rate. The respondents comprised several prominent citizens, including Dr. J. Massie, formerly vice principal of Mansfield College, the Revs. J. Robertson, J. Dann, J. H. Moore, A. S. Welch, J. Leach, and E. J. Hammond, Mr. J. V. Bartlett, Mr. Norman H. Smith, Mansfield College, Councillor G. H. Cooper, Mrs. Hazell, and Miss Barnett." This is an extract from the *London Times*. The report states that Dr. Massie had offer-

ed a cheque for the tax except for the portion required for the denominational schools which he neglected to pay "as a protest against the Education Act of 1902."

The Rev. John Leach "complained that the amount he had tendered was refused, and said he had carried out the teaching of the Prince Minister that he should not submit to a tyrannical and unscrupulous majority in the House of Commons. He took the opportunity before the Education Bill was passed to inform Mr. Balfour that it would be no use to pass it for him; he had not paid the rate, and he never would." (Cheers in Court, which were at once suppressed.) The foregoing is one of a great many similar statements in the English papers recording the progress of the Passive Resistance Movement.

Two of the ministers named above, Rev. J. Dann and Rev. J. H. Moore, are Baptists. With Rev. J. H. Moore the writer had a very pleasant acquaintance at Oxford in 1901. Mr. Moore is pastor of a church in the old University City. It was the privilege of the writer to preach in his church and to enjoy his hospitality. He is a man of high character and standing. Only a deep sense of duty would make him resist payment of the education rate. Our Baptist brethren are being sorely tried by the Education Act.

Should not our Convention express its sympathy with them in their sufferings? The subject might be referred to the Committee of Resolutions or to a special committee so that proper action could be taken.

AN IDEAL FRIENDSHIP.

The story of David and Jonathan is one which must awaken a deep response in every ingenious mind. It is a beautiful story—a love story indeed in the best sense of the term, and love is not only the greatest thing but the most beautiful thing in the world. Where shall we find, in all literature, outside the Bible, a passage which holds forth so fine an ideal of conduct between man and man as this passage from the sacred Scriptures, which furnishes our Bible lesson for the current week? It must be impossible for the young people of our land to study this passage attentively without having their ideals of life and conduct elevated and purified thereby.

The capacity for friendship is a lofty and distinguishing characteristic of human nature. The mutual and unselfish attachments which spring up between man and man are beautiful and ennobling. All good men have been helped much in their upward way through their friendships, and in the case of many a man who has pursued a downward course his friendships have been the most powerful force to hold him back from utter ruin. It is not to be forgotten, indeed, that friendship often proves a mighty force to drag one down when he bestows his affection upon an unworthy object. Hence the vast importance of making friends of those whose friendship will be a constant inspiration and a help to noble living. And with all this, we do well to remember that all human friendship is more or less disappointing. Sometimes its sweetness turns to gall and wormwood, and at best it has its frailties and limitations. Therefore our longing for friendship will not be fully satisfied except by that Divine Friend whose love is without change or limit.

It was a friendship of the most chivalrous and unselfish character that Jonathan, the son of Saul, gave to David, and which met so generous a response in the future King of Israel. Jonathan was son of the King and accordingly heir-apparent to the throne. He was a brave warrior and otherwise his qualities seem to have been such as would have won him favor with the people. But Jonathan, knowing that David was the choice of a power superior to the popular will, not only submitted to the divine appointment, but gave himself in most unselfish friendship and devoted service to the man who had been chosen of the Lord to reign over Israel. If such chivalrous unselfishness attests the nobility of Jonathan, it also bears evidence to the truly kingly qualities of David's character, which could command such homage from the man who from a human standpoint might reasonably regard himself as being in the line of succession to the throne. As Dr. Alexander Maclaren well says: "The power to evoke such love as Jonathan's is given to nothing but love, and in such a communion of hearts there is little question of less or more; and power to evoke and capacity to feel are but two aspects of the same thing."

It is important to observe that the foundation of this ideal friendship was religious. Its regulating principle was that fear of the Lord which is the beginning of wisdom. Doubtless the two young men were mutually and strongly attracted to each other. There existed between them an affinity of soul which held them to each other in bonds stronger than those of natural brotherhood. But each of them recognized an overruling Providence and submitted his way to God. It was this that enabled Jonathan to recognize the son of Jesse as the prospective King of Israel, and it was this that enabled David to be patient toward Saul, though the jealous King constantly sought his life, and never to put forth his hand against the Lord's anointed. And here as always the path of love and duty led to the largest ultimate good. Jonathan could have gained nothing for himself or his family by harboring his father's bitter jealousy of David. On the other hand his trust in David was not disappointed, and his noble example of unselfish

friendship has been an influence making for noble living through all these centuries that men have been reading this story of David and Jonathan.

Editorial Notes.

—Mrs. A. R. R. Crawley, who for years did work alike faithful and efficient, as wife of one of our ablest missionaries and, subsequently, as one of our lady missionaries in Burma, resides at Sydney where she has the care of her daughter Mrs. Kendall, wife of Dr. Kendall, M. P. Mrs. Crawley's conversation, writes one who has recently met her, reveals a mellowness of character, a clearness of vision, and a strength of faith that bear the signature and stamp of a spirit all divine.

—On another page will be found a review of Rev. Isaiah Wallace's book, just issued, entitled, "Revival Reminiscences." There is probably no man connected with our denomination in Canada who has had more experience and greater success in revival work than the brother beloved who has told us something of his experiences in this connection in the volume just published. Everybody who has known Mr. Wallace—and they are a great host—will surely want this book. And everybody who does not know him should get the book and thereby make his acquaintance. Doubtless there is a blessing in it for every earnest reader.

An effort is being made to secure the enactment by the Dominion Parliament of a Sabbath Observance law that will be applicable to the whole Dominion. With this purpose in view a delegation of the Lord's Day Alliance waited on the Premier last Thursday. Rev. Dr. Potts introduced the delegation. Sir Wilfrid Laurier is reported to have told the delegation that on his visit to France, he had been painfully impressed with the effect of the French Revolution on the French Sunday, and to have given the assurance that in some way the views of the delegation would be met and that nothing would be permitted to prejudice this being done when the time arrived.

For churches which put their trust in the candidating method for securing a pastor in time of need, there is a suggestion worth noting in the example of a Jewish Hungarian congregation in Chicago, which, having sent to Hungary a request for a minister who could preach to them in their own language, received a phonograph into which a rabbi had preached several of his sermons. The sermons were "tasted," and as a result the rabbi was elected as minister to the congregation. The advantages of candidating by phonograph seem so obvious that it is probably only necessary to indicate its possibility to secure the general adoption of the method.

The following words spoken by Booker T. Washington at a meeting of colored people in Boston a few weeks ago are worthy of any educationist in America, and they are just as true for white men as for black men: "In the last analysis, the world cares very little what you and I know, but it does care a great deal about what you and I do. An educated man on the streets with his hands in his pockets is not worth one whit more than an ignorant man with his hands in his pockets. It is the application of our knowledge in such a way as to help the world onward materially, mentally and spiritually that in the long run is recognized and applauded by mankind. Every colored parent in Boston should see to it that his child secures the very best and completest education; and with that education a sense of the dignity and beauty of labor, and a sense of the disgrace of idleness, and the mastery of some special trade or calling, by which at all times, if necessary, a living may be earned. The literary education, whether of a black or a white man, increases one's wants; and one's ability to support these wants should at the same time be increased along lines in which he can find employment."

—A St. John daily contemporary names 2,500 as the probable number of men and boys present at a recent pugilistic exhibition in the city at which two noted prize-fighters gave an exhibition of their fistic prowess, and queries what effect it would have upon the attendance at such gatherings if it were generally understood that the names of all present would be published in the morning papers. No doubt such publicity might have a restraining effect upon the attendance at such places of resort and also at others of a still more questionable character. There are perhaps a good many men who pass as respectable citizens who would be deeply mortified to have the public and their friends know just how and where some of their evenings are spent. But nothing is surer than the fact that the man who is trying to lead this kind of a double life is degrading his manhood, and in the end he will stand revealed for what he is. The attempt to deceive men in these matters is only partially successful at best, and no man ever deceives God.

Dedication at Sydney, N. S.

The house of worship erected by the Bethany Baptist church of Sydney, N. S., was dedicated on Lord's day, Aug. 9th. The house is a distinct addition to the public buildings of the town which now has fourteen houses of worship within its limits. The plan of the building is good and the work of construction is pronounced well done. The seating capacity is about 400. It is well ventilated and lighted