

MESSANGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, FEBRUARY 26, 1890.

JOURNEYS AND JOTTINGS.

At the beautiful village of Hampton we touch the Kennebec river at the head of its navigation. A match and wooden ware manufactory of considerable proportions, and a surrounding farming district of fair advantages, gives the place a comfortable, thrifty appearance. By a waterway in the summer, and the Intercolonial railway, it has a ready access to the city market for all its products. On the opposite side of the river we find the parish of Norton-Farming and lumbering are the principal business here. The scenery from these hillside farms is varied and pleasant. Our Baptist Zion here is under the pastorate of brother T. A. Blackadar, who is just now settling down to work with his accustomed zeal and faithfulness. To this dear brother we are under great obligations for his assistance in our work. We added a few names to our already respectable list of subscribers to the MESSANGER AND VISITOR.

Passing through a deep ravine we come into the Belleisle valley. Here lies the parish of Springfield, "a beautiful situation" even in its winter garb. This territory was long since taken possession of by our Baptist fathers, and is still largely held by their successors. The Rev. S. H. Cornwall is the settled pastor of this flock. We were glad to find him growing in the confidence and respect of the people, for of this he is worthy. Some hopeful signs of coming blessings are seen.

An evening spent with our venerable Father Crandall was a rare treat. Although in his 93rd year, he carries with him an unusual measure of the mental vigor of his early manhood. His physical strength is far beyond the ordinary of his years. His heart is warm and joyous, and is kept so by his perfect touch and sympathy with all that is good in these times. While his infirmities forbid the active services of former days, he enjoys the fullest fellowship with his brethren in all our denominational enterprises. This is the one plan for a happy and useful old age, which may be studied with advantage by us juniors.

The parish of Kara, lying at the junction of the St. John River and Belleisle Bay, in addition to the usual resources of a farming district, carries on the bass fishing with considerable profit during the winter. Our Baptist cause here is not as flourishing as we could wish. In the absence of a permanent ministry and of a general circulation of the MESSANGER AND VISITOR, a Baptist church in these provinces will find it difficult to maintain a vigorous existence. Bro. Lewis has been supplying this church for a few months with much acceptance. Death, migration, and a small immigration have wrought changes in the population of these parishes, which for the time being, greatly lessens the working forces of our churches. The extent to which this county has contributed brain and muscle and moral help to other places, is an interesting item of its history. Her sons and daughters are found to the fore in many of the cities and towns of our Dominion, and in the United States as well. These parishes have also contributed a large quota to our own ministry.

At the head of this valley we find a small Baptist church at Belleisle Creek. Bro. Cornwall shepherds this flock. The people of this community have been annoyed and cheated in the past by attempting to run a Union Meeting House which was deemed to be the Methodist Conference. The result of this arrangement, which was most skillfully planned by interested parties, was that the legal owners of the house took possession in due time and turned out those who had been duped in their innocence and ignorance of such a device. This scheme can but tarnish the character of the religious body practicing it.

In the valley of the Millstream the little village of Collina Corner is situated. At the time of our visit special services were being held by our evangelist, Rev. J. W. S. Young. Here is the home of another of our venerable fathers in the ministry, the Rev. E. Keirstead. A toiling life of more than four score years has not left him sufficient strength for the public services of the church, in which he so long delighted. To enjoy for a night the hospitality of his home, and to learn from him so much of the early history of our churches in these provinces was a pleasure never to be forgotten.

It is not the noisy ticking or striking of the clock that glorifies the clock-maker. Keeping true time is its true glory, and it is not always the noisiest clock that strikes the hours most truly. So we glorify God not by demonstrative professions, but by doing what God made us for.—Cambridge Presbyterian.

THE WEEK.

The great event of European politics for the week is the elections in Germany. The Social Democrats have made immense gains, while the Conservatives have lost heavily. The changes amount to a revolution. This has resulted in the face of the Kaiser's bid for the Socialist vote. In Germany, however, the army and the foreign policy and the most of the general government are in the hands of Bismarck and the Emperor. The Reichstag may be opposed to Bismarck, and he can go on and give no heed. Still he is too wise not to consider very seriously the great change in popular sentiment.

The British parliament is just getting down to work. Biggar, one of the Irish leaders, is dead. The rumors of a dissolution of the house are again in the air.

Count Audrassy, the great Hungarian statesman, is dead.

Salisbury states that he will accept the modifications of the extradition treaty introduced by the Senate of the United States.

Public opinion has been profoundly stirred by the news of Russian official cruelties in Siberia lately. The latest tragedy in the prison at Kara surpasses that which preceded it. The death of Madame Sigida was caused by flogging, not by suicide; though three of her female companions committed suicide. Mr. Stepiak, the Russian writer, was recently interviewed on the subject. He said the reports already published gave only a hint of the horrible tragedy. Trustworthy information has been received in cipher letters that got through to Paris and London from exiles in Eastern Siberia. These letters, which are meagre scraps of paper, tell the story of the horror only in its main outlines. But one who knows about Siberian prison life does not need a circumstantial recital to understand the cruelty of discipline and the agony of suffering of which this horror was the culmination.

England is living more and more upon her own resources. She is importing less food and drink from abroad, and at the same time increasing her exports. In December the imports of food and drink were £709,000 less than in December, 1888.

The Supreme Court of New Brunswick have condemned Judge Steadman because he opened court for a recount of the votes in the Bald-King election case, in defiance of Judge Tuck's injunction. The returning officer had no right to refuse to declare Mr. King elected when he had received a majority of the votes of Queen's county electors. It was right then, of course, for Judge Steadman to seek, by the power of law under his control, to give the elected gentleman his seat. But a higher judge forbids him to right the wrong, and he is condemned for the act under the circumstances. Supreme Court law in some Scotch Act and election cases cannot be understood by ordinary people, unless law and equity are often at variance.

The government of New Brunswick, as the most of our readers are aware, has secured the support of the representatives of Northumberland by offering Mr. Tweedie the position of Surveyor General, and by agreeing to reduce the stampage tax. As Mr. Blair has refused to reduce this tax, as was avowed, out of regard for the public good, and as he has now agreed to reduce it when the existence of his government was supposed to be at stake, it looks very much as if the government would assent to a measure supposed by them to be against the public interest when it was in their own interest. Action of this kind is all too common in the politics of the day. Before elections, for instance, favors to particular sections will be granted to carry the government candidate, which would be refused on grounds of general good to the country. Against this use of governmental patronage and control of the public purse, to meet the exigencies of a party, it is time that all true patriots protest. Mr. Tweedie has stood his election and has been returned by a large majority.

The Legislature of Nova Scotia met on the 20th. Governor McLaughlin congratulated the house on the prosperity of the year. The fishery was short but prices were high. Farming, coal mining, and trade and commerce were generally improved. The opening of the Nova Scotia Central railway was referred to and other local lines are being diligently prosecuted. Arrangements have been made for subsidizing a line connecting the iron mines of East River, Pictou, which will tend to open these mines. It is regretted that there are still several important sections of the province unprovided with railways, which it is hoped will be early obviated. Business in the Crown land department during the year was unusually large. Congratulations were expressed on towns becoming incorporated. The new municipal assessment law works satisfactorily and the schools of agriculture and for miners are proving a great success. The measures promised are to abolish imprisonment for debt, to provide for the protection of creditors, and amendments to mining, educational and other laws.

The chief action taken at Ottawa this week was the adoption of Sir John Thompson's amendment to the McCarthy

resolution to abolish the French as an official language in the North-west Territories. The amendment merely defers action.

The Manitoba Legislature proposes to abolish the Catholic separate schools.

The Scriptural Rule for Giving.

BY REV. E. M. SAUNDERS.

Is giving the tenth of his income the rule for the Christian under the gospel? Is there for it a "thus saith the Lord." To answer this question, let us go "to the law and to the testimony." Baptists, above all others, are pledged to find their authority for all they believe and all they do in the Word of God. The Bible, and the Bible alone, is their authority. To this oracle then the ear must be given for the authorized rule of Christian giving. There are two objects at least for which the apostolic churches gave their money. The giving to support the poor, especially in the great famine, was on a large scale. Missions also were supported by them. The brethren of Macedonia, and the church at Philippi aided in sustaining Paul, the great missionary. It is probable this was common among all the churches. Other apostles and missionaries were, doubtless, helped in like manner.

The Christians were instructed in regard to the amount required of them. It was not a tenth. It was "according to their ability." Acts 11:29. "As I gave order to the churches of Galatia, so do ye. Upon the first day of the week let each one of you lay by him as he may prosper. 1 Cor. 16:1. The Christians are ordered, not to give a tenth of their income, but to give as each was able—according to the measure of prosperity. Again, "As there was the readiness to do it, so there may be a completion also out of your ability." 2 Cor. 8:11. No tenth here. No hint of tithing.

THE INCENTIVE TO GIVE.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8:9. Christ did what He was able to do—according to His ability; so do ye. How would tithing the income fit into this grace of Christ? It would be joining iron and clay. Here is both the inducement and the inspiration of giving. The tenth would be as much out of place here, as would be the burning of a lamb in sacrifice this side of the cross. The fowls, beasts, tents, all vanished as mere rubbish, after Christ appeared. Think of Paul tithing the Christian churches! He did allow circumcision on one occasion as an expedient; but he never ventured on tithing the income of his brethren.

Admitting then, that this general law of giving is a universal law; because necessary to moral growth and to meet the needs of God's work, in view of the constitution of things he has instituted or permitted, the question is, how much does our Master wish us to give? Are we left with nothing to guide us? In each man to interpret the expression, "according to his ability" with no hint as to what he should give? Are we all left to the variable standard which a more or less niggardly or a more or less generous disposition would suggest?

God did give a rule by which his ancient people were to determine how much they should give. Dr. Saunders implies that this rule-to-day would be unjust, because it would bear too heavily on the poor and too lightly on the rich. Was the law any the less unjust, if unjust at all, when it was in operation among the Jews? If not, against whom does the charge of injustice hold? No, we had better not say that this law would be unjust now, unless we are prepared to charge God with unrighteousness. It is not said that the rich are to give no more than a tenth. What has been advanced is that a tenth is the minimum that our Lord wishes and expects his people to give. There is room to increase giving to an unlimited extent. There was provision in the Mosaic law by which the rich were to give much more proportionally than the poor.

Neither is it well to assume that making the tenth the minimum would encourage grudging giving. Are we to suppose that God was any better satisfied with grudging giving two or three thousand years ago than He is now? Did He not desire of the Jew the same willing giving He does from us? If the adoption of the tenth now would be to induce grudging giving, was there less danger under the old economy? If God gave this as the rule to the Jew, are we to state that it favored a spirit in giving which was as offensive to God then as now; because He is ever the same? Shall we not rather say, that just as the more loving child will do more in all cheerfulness in response to a parent's wish, so ought we, with the higher love the gospel has brought, give of our means in all gladness, to a much larger extent than did those under the old economy, when we hear God's will announced? Why a Christian who is expected to die for his Master, at His call, gladly should have his giving made grudging by being led to believe that his Lord desires him to contribute not less than a tenth of his income to His work, we find not.

Is there any reason, then, why our Lord should expect less of us than He did of the Jew? Does not the marvelous exhibition of His love on the cross, lay us under greater obligations to give? Does not the greater love this love of His should call forth in us, prompt us to give, as well as do, more for Him, and make it possible for Him to express larger wishes "without the danger of making our giving ritualistic or grudging? Do not the demands of the gospel in its world-wide mission supply the need for at least as generous giving as was that of the Jew who had only their own worship to support? Do we not, therefore, put the case very mildly when we say that we cannot suppose God

wishes us to give less than what he asked from the Jews, and that He expects us to give at least this amount with the gladdest alacrity?

We are also very sure that this giving of at least a tenth to the Lord, in connection with the giving of heart and life to Him, would not be esteemed by Him as mixing clay with the iron of the example of Christ as referred to in 2 Cor. 8:9, and it would much more glorify God, send abroad a healthful influence than the giving of to-day generally; for it would set the minimum limit at a higher point than the most reach, while the way was left open for unlimited giving on the other side.

No, we are not prepared to say that our Lord expects us, with the higher motives of the cross and the greater needs of to-day, to give less than He demanded of the Jew; we are not prepared to believe that Christians should do anything less than comply with this wish and comply with it gladly. We are not ready, therefore, to diminish the proportion of our income we should give as the minimum.

We are prepared to urge upon our people that they should give more; but not less. Until, then, the objection to the tenth as the minimum under the gospel is that it is too little, we shall continue to try and raise our people up to at least this standard. It is also significant, that those who give the tenth as a minimum are those who give most cheerfully, while the grudging giving is from those who give a pittance.

Ontario Letter.

On the 30th ult. the Local Legislature was convened. The opening ceremonies were free from that senseless parade that makes the Dominion Parliament ridiculous. The Lieutenant Governor, Sir Alexander Campbell, came down to the House attended by a small staff, and was received by a guard of honor from the military school.

During the past few weeks Hon. Oliver Mowatt, Premier of Ontario and member for the county of Oxford, has been addressing his constituents at various points, in defence of his party and policy. There has risen of late a new, or Third Party, headed by Rev. Dr. Sutherland, Foreign Mission Secretary of the Methodist Church of Canada, and both the Liberal and Conservative ranks have lost by desertions to Dr. Sutherland's band. The Premier has stoutly defended his government against the accusations of these political dissenters. He declared that the Liberal party has in its platform the main plank of the Third Party, and that no Liberal need secede in order to find prohibition, righteousness in public matters, and equal rights for all. Whether we agree with Mr. Mowatt or not, all must respect the gentlemanly and Christian tone of his campaign speeches.

Ontario has suffered an irreparable loss. The fourteenth of February is always the occasion most waited for by the social circles of Toronto, because on the evening of that day the Provincial University holds its conversation. It was to have been so this year, but, as the hour for the festivities drew near, an attendant dropped a lighted lamp in the Senate Chamber. The flames spread in spite of all efforts, until the majestic building, the pride of the Province, was destroyed. More disastrous still is the loss of the library of 35,000 volumes, the registry office with all the records, the physical department with its apparatus, the museum and the geological exhibits. These were the accumulation of half a century, and the most valuable portions can never be replaced. Dr. Sir Daniel Wilson, the President, had his private rooms in the building, and lost his ethnological collection. Dr. Wilson has given his life to the institution, and is completely prostrated by the calamity.

The department of education has already taken steps toward the restoration of the building, and will, as far as possible, retain the style and appearance of the former edifice.

HOME MISSIONS.

The fifth annual report of the Woman's Home Missionary Society is a most readable little pamphlet.

Twelve new circles have been organized and one re-organized. There are one hundred and forty-seven circles that have sent contributions to the treasury. None others are counted.

The society cares for twelve fields in Muskoka, two in Manitoba, and is looking toward an Industrial School for the Indians of the Lake Nipissing District. Income last year from circles, bands and contributions, \$3,265.40. Expenditure, \$3,655.40. Balance on hand, \$10.

The school at Grande Ligne, as your readers of course know, has suffered severely by fire. The building was practically secured by insurance, but the bedding and furniture were a total loss. Baptists are not easily discouraged, and without doubt the churches that furnished the former edifice will re-furnish the larger one that will be erected as soon as possible.

FOREIGN MISSIONS.

The church at Tuni, Mr. Gar-side's field, has been badly damaged by the falling of the roof. When Mr. Gar-side wrote (Dec. 3, 1889), thirty thousand dollars lay on the floor of the auditorium. On the Sunday before the preachers,

teachers and Bible women of the district with the children of the school, had been gathered there. Had the accident occurred then, some of them would certainly have been killed.

The Foreign Mission Board has issued a circular outlining its policy. Missionary candidates are to be under thirty years of age; holders of second-class certificates at least, if men; graduates of a high school, if women; and possessed of a sound physical constitution.

After reaching the field, missionaries must pass three examinations in vernacular work before taking charge of a station.

During the first three years a married man receives \$1000 per year and a house; after that \$1,200 and house. A single man has \$750 if in charge of a field, or \$600 if acting as assistant. An unmarried woman has \$500. All missionaries are to pay their own bills for illness or health trips.

MEMS.

There is no more stalwart Baptist among us than Hon. David Mills, member of Parliament for Bothwell Co., and lecturer on Constitutional Law in Toronto University. Mr. Mills has lately received the rank and title of Queen's Counsel from the government. The graduating class in the Law Department of the State University, surprised the lecturer recently with a complimentary address and the red bag of Q. C.

Rev. Principal McGregor is still in New-York. The hospital authorities are using every possible treatment before resorting to the severe operation of opening the spinal column.

Rev. Jesse Gibson and Rev. Dr. Murdoch have exchanged pastorate. Thus the old St. Catherine's church having stolen the former pastor, has done its best to atone for the crime by giving the latter to St. George. This is quite right. There should be reciprocity between the saints.

CHURCHES.

The First church in Brantford has filled the vacancy in pulpit and pastorate by calling Rev. T. S. Johnson, of the Adelaide St. church, London.

The Adelaide St. people have secured Rev. H. C. Speller, of Beamsville, as a temporary supply. He will probably assume the full pastorate.

The Walmer Road church, Toronto has surely beaten the record in the matter of growth. It was organized three months ago with 70 members. There are now 125 members and 300 children in the Sunday-school.

The churches generally are engaged in revival work. In almost every instance the reports are favorable, and many places are enjoying seasons of rich blessing. P. K. D.

Strathroy, Feb. 15.

Baptist Book Room.

During the Christmas season it was quite noticeable that the Baptist Book Room had the kind of goods people wanted, and a large business was done. Our hands have been full, supplying first quarter's lesson helps and papers, also selecting books for several Sunday schools. "La grippe" having caught hold on the secretary, some orders have been somewhat slow in being filled. "The Canadian Baptist Hymnal" continues to make church and home happy. All who use this hymn book pronounce it the best and cheapest published.

In order to make room for the carrying on of our work, we have accepted an offer made by Dr. Walker, of St. John, and leased premises No. 120 Granville street, which will be fitted to suit the requirements of the growing trade. Friends desirous of seeing Baptist-Book Room equal, at least, with rival book rooms, will kindly forward a small contribution to aid in pushing these improvements to completion.

During the month of December Bro. D. M. Crandall did colportage work for the Society, and reported excellent sales; preached 29 sermons, held eight social services, two conference meetings, met one Protestant family destitute of the Bible, 20 families who rarely attend evangelical preaching, 100 families conversed with on religion and prayed with, and visited in all 180 families; nine deep religious impressions have been made and one or two hopeful conversions.

Bro. Crandall's work was quite encouraging and satisfactory.

Bro. McLaaky, of Rolling Dam, N. B., did some colportage work and would have been successful but for illness, which has caused him to resign his work to Bro. R. J. Doten, of Oak Bay, who will no doubt receive a hearty welcome from all Baptists whom he may visit.

Bro. Nichol, of Mira Gut, C. B., undertook colportage work, but owing to illness has not been able to continue.

Bro. Phinias Whitman has served the Society and worked during December with usual vigor.

Business is good and outlook for the future bright. The Baptists to "stand by the ship," is what is needed, and patronize Book Room all you can.

Geo. A. McDougal, Sec'y-Treas.

ACKNOWLEDGMENT.—The Baptist church of Tracadie, N. B., wishes to acknowledge with gratitude the gift of two dollars from Messrs. Layton & McDougal, of Great Village.

Religious Intero

NEWS FROM THE CHURCH.

NORTH CHURCH, Halifax—Bro. Wallace has been very ill. At his condition had changed. Bro. Wallace is laboring for a few weeks.

WEEKLY LITERARY C. meetings are increasing in the Church. The church has been given and sinners are enquiring salvation. "To God be all

PORT MEDWAY.—On the Rev. A. W. Barnes and supplied by the friends of G. O., who came with gifts of greetings, which are beyond faithful tithing of this day, this day, deserves this sorrow the absence of our asks the prayers of the fa-

CENTREVILLE, CARLETON have resigned my charge take effect the 1st of April had the pastorate of T. This time I have enjoyed uninterrupted peace and large and inviting field with the best energies of a good

MACQUARIE.—Bro. S. D. dover is at present visiting. Our brother is being well the outlook for this year, unless, is quite encouraging, tions increasing and inter. There are indications of the churches of Kingsfold William. The prayer meetings are seasons of the Lord come in power.

HILLBORO VALLEY CHURCH very little to report. We would wish to see it, faithful few who are struggling earnestly praying of the Spirit. M. be speedily answered. hood with his gripple" baths, but hope to have my work next Sabbath. ber of people have been which has had its effect as well as the community. Feb. 17.

GUYSBORO, N. S.—We striving to advance our drom in this locality, det nothing among men and Him crucified. Our been very lonely coming ing both of our dear boys are mysterious and past we have been blessed work and comforted by God's word, and have tokens of appreciation here, the last of mention, is a cash present instructions to buy a c. May God bless the de- pray for the Baptist in and Boylston. Feb. 15.

VANCOUVER, B. C.—In- tion from the deacon church of Vancouver were intelligence of progress of Bro. Kennedy, their church increased its membership of 103, 52 tion. A new and commod building has been erected \$12,000, and over \$4,000 addition to the purchase 75x129 feet, on which the The church very much re were called upon by the restoration of Bro. K. as with his valuable services on the part of the pastor necessary.

MECHANICVILLE, N. Y. visits of the MESSANGER a source of great pleasure keep me well posted as and progress of the Lora native land. It may inter to learn the state of working powerfully in the present field of labor. ing special meetings of and our faith was much of the prevailing sickness able weather. But it has hearts to see many of our prayers have long been privileged to lead into the baptismal water, number are adults, and heads of families; other served and are awaiting. Nearly all these have through personal hand method indicated in the John's Gospel, "the ings." Our Sunday-school so rapidly that we are our own rest and occupation of the church. All encouraged to our little of organized only six years has been dependent for a large extent upon Board. Feb. 17.

WOODBROOK.—In the and through His sustain holding on our way in to our services we can as well attended and almost seasons of refreshing, baptism upon profession have reason to be satisfied not far from the kind's services have as yet been we hope soon to hold our people seem to be of the prevailing sickness. know the history of the this town and the difficulties of our progress, I have, news, the \$1,000 mortgage, other things, was burden has been lifted. I beg December, and last previous each forgetting with the redemptive diffic less to say we all feel regret this brief communication that I am confident if stand shoulder to shoulder to create harmonious, each forgetting interests in the redemptive and save souls; there ahead for us than they presumed to hope for the Board. Feb. 20.