

Messenger and Visitor.

When paid within thirty days, \$1.50.
S. M. BLAKE, Editor.
J. H. SAWYER, Business Manager.
OFFICE: 25 GERRAIN ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

PAYMENTS for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letters, otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents immediately, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The Messenger and Visitor will be sent to all subscribers until an order to the contrary is received. Refusing the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A CHANGE of address will be made provided the new and new addresses are given. No change can be made unless the old address is sent.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, OCTOBER 25, 1893.

—While statistics show that travelling by rail is for the passenger about the safest means of locomotion he can find, it is also shown that no class of persons are so subject to danger to life and limb as the trainmen. Hon. Edward A. Moseley, addressing a trainmen's convention in Boston last week, stated that, during 1892 in the United States, 2554 railway operatives lost their lives. During the same period out of the immense railway travel in that country only 376 passengers were killed. It is not creditable to railway corporations that in view of the peril to engineers, car couplers and brakemen involved in railroading, they have been unwilling to incur the extra expense involved in the adoption of improvements in car couplers and other appliances adapted to promote the safety of their employees. It is gratifying to know that in the United States at least, the trainmen are making their influence felt, and that their efforts to secure from Congress legislation providing for their greater safety have not been without a measure of success.

—The Baptist convention of Ontario and Quebec met in annual session at Waterloo, Ont., on Friday, the 13th inst. The last number of *Baptist* contains a rather brief account of the proceedings up to Sunday evening. Rev. D. Hutchinson, of Brantford, was elected president for the year. The subject principally occupying the attention of the convention on Friday and Saturday was that of home missions. From the report of the secretary of the Home Mission Board it is seen that the total receipts of the year are \$22,821. Of this amount \$2,000 are from the McMaster estate, \$390 from the Standard Publishing Co., and \$1,630 from legacies. The expenditure was given as \$24,359.73, being made up of previous year's deficit \$3,030.83, total appropriations \$18,310.43, and sundries, including \$1,600 for the Superintendent's salary and \$385 for his travelling expenses—\$3,017.47. In reference to the report as a whole the *Baptist* says:

"It was filled with records of success. The year began with a deficit quite large, but closed with one comparatively small. Thirteen chapels have been erected during the year, seven churches have been organized, and six have declared themselves self-supporting. And best of all, nearly nine hundred persons have been baptized on mission fields. Such items proved of great interest to the delegates, and all felt profoundly thankful to our heavenly Father."

—Rev. B. FAY MILLS, the evangelist, has lately concluded a ten days series of meetings in Concord, N.H. Dr. Ophias B. Crane, who is pastor of a Baptist church in that city, writes to the *Watchman* an account of the meetings with some account, also, of the evangelist and his methods. Says Dr. Crane: "Mr. Mills is still a young man, only 26 years old, with the brown hair and clear blue eyes of a Saxon, a little below the average height, straight as an arrow, with perfect faith in his well-thought-out methods, entirely self-possessed, seeing men and things and truth clearly and strongly, thoroughly outspoken, on principle master of the situation. He comes to lead; and he leads. This is as it ought to be, for it is essential to the unity and success of the work." As to Mr. Mills' preaching "it is distinguished," Dr. Crane says, "for sobriety, directness and power. There are few *uotes* in his sermons. It is straightforward from beginning to end, always moving toward the end sought. His appeals are to reason, conscience and will. No direct appeal is made to the emotions. He speaks fearlessly what he believes. First and last always he emphasizes righteousness. Salvation is salvation from sin, and not merely from the penalties of sin. He shows no favor to those who cry, 'Lord, Lord' and do not the Lord's will. He preaches the Kingdom of God, religion established and victorious in human life on the earth, humanity obedient in all the phases of life to its Divine King." As to the results of the meetings Dr. Crane writes: "More than 1,200 persons of all ages and conditions have expressed the purpose to live henceforth the Christian life. In my own congregation many give reasonable evidence of spiritual renewal. This is true of other congregations united in the work. The influence of the meetings has extended to neighboring towns and a wide and large harvest is confidently expected."

BOOK REVIEW.

Sparks for Your Tinder, by Rev. G. R. White, B. A., Yarmouth, N.S., with an introduction by Rev. D. A. Steele, M. A.; Montreal, William Drysdale & Co., \$1.00.

This little book of 200 pages is well printed on good paper, and outwardly presents an attractive appearance. The contents consist, as we judge, of sermons and addresses on a variety of topics, mostly religious, delivered by the author in the course of his ministry.

Among the topics treated are, "Every Life a Plan of God," "The Natural and Supernatural in the History of the Jews," "The Stunted Grace," "The Claims of the Church on the Pastor's Wife," "The Three Giants," "Erring in Vision, Stumbling in Judgment," "Carey's Missionary Qualities," "Paul's Helpers," "A Word to Girls," "A Word to Boys," "Opportunity." To give an idea of the character and value of the book, we cannot, perhaps, do better than to quote from the appreciative introduction by Rev. D. A. Steele: "This is my brother's first book, and it is a child of promise. It is like the sire, plain, straight-forward, honest and practical, relieved, as all teaching ought to be, by glimpses of poetry. Here and there, as at page 20 in his plea for the Jews, he strikes a chord that may be called eloquent. The author is alive; not a book-maker because driven to the literary by failure in public address, but because he must say his say about the great moving forces of these busy last years of the century. He talks to the college man, to the farmer, to the workman, to the man in the street, to the man in the pulpit, to the man in the home. He is an enthusiastic captain leading a band of young people. He freely uses illustrations, like the great teachers of all ages, and thus prevents the loss that many teachers suffer. The book will do good. It has the vim of youth in it, of a man determined to help men. The writer is a preacher of righteousness, who believes that what says to one of our most intelligent congregations is good enough to be put into more enduring form. He is right!" A copy of the book will be sent by the author to any address ordered on the receipt of \$1. It is also on sale at the Baptist Book Room, Halifax, and at William Drysdale's, Montreal.

KNOWLEDGE AND CHARITY.

That passage in Paul's first letter to the Corinthians which is to be studied in the Sunday-schools next Lord's Day, enforces some lessons of great importance. The apostle appears to set knowledge and love in contrast. We must not, however, understand that Paul means to say that love is against knowledge or knowledge against love. On the contrary it is evident that in every true Christian and in every really Christian community, love and knowledge work in beautiful harmony. Each helps the other and each enlarges the other's sphere of operation.

But there is a danger that men—even Christian men—shall put too much dependence in mere knowledge and give too little place to love. They are too apt to think that it is knowledge alone that guides and edifies. The apostle would have the Christians of Corinth understand that the grand bond of union between the human and the Divine, the condition of spiritual development, the law of Divine fellowship in this world and in the world to come is love. It is love that unites, comports, edifies; it is love that, with faith and hope, abides forever. Knowledge is not to be despised. It is to be valued, cultivated and constantly employed within its proper sphere. But it is to be remembered that human knowledge is limited, imperfect, and transitory. Some men have more knowledge than others; but no man knows except in part and no man prophesies but in part. The largest and most accurate human knowledge discerns a few things clearly, beyond these there is a region in which knowledge is, more or less, shadowed and uncertain, and beyond this again there are infinite reaches of mystery. If one distinguishes between what he knows and what he merely guesses or imagines, and if also he perceives with humility, that what his knowledge covers is but a very diminutive arc of an infinite circle, his knowledge will be greatly helpful to himself and to others. But if he confounds knowledge with uncertain inference, puts mere opinion in the place of certainty, and confounds the little arc of truth which comes within the range of his dim vision with the infinite circle on which the gaze of Omniscience rests, he will know nothing as he ought to know it, and the effect of his knowledge will not be to edify but to inflate with human vanity. Knowledge puffeth up but love edifies.

As a guide to conduct, knowledge though it be correct is not sufficient apart from love. Knowledge and self-interest may indicate a certain course, but love prompts us before entering therein to consult the interests of others and enquire what will be the result to our brethren if we take this course?

The subject which the apostle particularly discusses is the eating of meat offered to idols. Should the Christian eat of it or should he refuse? Knowledge said. The idol is nothing in the world. It represents merely the ignorant and depraved fancy of the idolator. It has no power to harm or to bless. The offering of the food then to the idol is to the Christian an unmeaning ceremony. The food was made to be eaten, and for this purpose it is none the worse for any ceremonies with which it may have been connected in the heathen temple. It is the good creature of God, adapted to nourish the bodies of men, and as a part of God's bounty, it may be received and eaten with thankfulness. Love, on the other hand said: True, but all men have not this knowledge. Some of the brethren have little knowledge and little power to reason. They have been accustomed, in the past, to worship the idol, and they have not yet got free from the idea that it represents a reality. To partake of food which has been offered to an idol means to them fellowship with the idol, and is, in their view, an act of worship which their allegiance to Christ forbids. If then, one of these weaker brethren sees one who has knowledge—and because of his superior intelligence has respect and influence in the church—eating things sacrificed to idols, he may be emboldened by the example to do likewise, although his act shall be accompanied with a consciousness of wrong-doing, and thus his conscience is defiled, his Christian character is weakened or destroyed. The precept of Love to the man of knowledge is this: Do not use your knowledge selfishly and without consideration for others, nor let the exercise of your liberty become to weaker brethren an occasion of stumbling. It is better that you should never eat flesh at all, if thereby your brother is caused to offend. It is well not to eat flesh or to drink wine or to do anything whereby a brother is made to stumble.

The lesson here in its broadest form is this: Be careful of your example. It is not sufficient that you are persuaded that a course of action is in principle right and harmless, or even beneficial to yourself. As a Christian you are bound to consider not only your own things, but also the things of others, and to ask what will be the influence of your conduct upon your fellow men, and especially upon your brethren? Take for instance the tobacco habit; some Christian men may say: I enjoy my pipe or cigar; I am in no respect the worse as a man or a Christian for it. Why should I be deprived of a comfort and an innocent enjoyment? But at all events the indulgence is not necessary to your spiritual well-being, and the money might be spent in other ways which surely would be as much for the glory of God and the good of men. And there is the question of influence which charity prompts: What will be the result to others? Is not your smoking and endorsement of a widespread evil which is resulting in the waste of immense wealth and working great injury to many? Can any Christian man justify himself in a course of action which lends the power of his example to the influence constantly working to draw the youths of the land under the power of the tobacco habit? Whatever knowledge may say to you in this matter, does not charity say, "Abjure the weed?"

Then there is the question of theatre-going. Some Christian men say: I go to witness certain unobjectionable plays. I find the influence of them to be elevating to my intellectual and moral nature. I use discrimination as to what I attend, and I am in no respect the worse as a man or a Christian for my attendance upon the theatre. Admitting this, to be true for the sake of argument, has not charity a word to say here? Will not your example as a man of light and leading be quoted and followed by many who will go to all lengths and depths in their attendance upon the theatre? Can a Christian, under the guidance of Christian charity, lend his or her influence in that direction?

This principle has its application in reference to the right of Christians to indulge in the use of intoxicating drink. Some Christian men claim such indulgence as their right because, as they say, they are able to control their appetite, a moderate use of wine is to them beneficial rather than injurious, and they do not understand the Bible to forbid its use. Such ground is by no means unquestioned; but supposing it to be tenable, there is still something to be said. Charity questions as to the influence which such an example involves. It is not the example of the drunkard but the moderate drinker that has influence to entice men into the power of the liquor habit, and that influence is largely in proportion to the drinker's respectability and moderation. Is it possible then for any man who takes counsel of Paul and of Christian charity to satisfy his conscience while he is strengthening by his example an influence which is leading countless multitudes to ruin? It is difficult to see how Christian people are able to reach any other conclusion than

that, on the law of Christian charity which Paul sets forth, tobacco use, theatre going, wine drinking and many other things which are spoken of as "questionable," are excluded.

Notes by the Way.

Our readers will be pleased as they learn that the good cause at Benton, Carleton Co., is progressing under the care of Rev. J. W. S. Young. The new house of worship is nearing completion, and is in every way creditable. In a few weeks it will be dedicated with appropriate services, and a great effort is being put forth to have it opened free of debt, or as nearly so as possible. By Bro. Young's assistance we added largely to the mailing list of the *MESSANGER AND VISITOR*.

Lower Woodstock and Canterbury are having the services of Rev. J. E. Blackney one half of the time. Though with impaired health he is filling the pulpit with his usual ability. Under present arrangements, the small church at Lower Canterbury, which has a part of its membership on the opposite side of the St. John River, in Southampton, is left pastorless. The only hope of a number of small churches here, known as the Canterbury group, having regular pastoral supply, is by their continuing together under one pastor. This field is one of bright prospects if skillfully worked. The revival of last spring under the labors of Bro. Young, has added much material strength if properly developed.

A very comfortable house of worship at Barony, some ten miles below Canterbury, is occupied in common by the Free Baptist and Baptist people here. It would be greatly to the advantage to the cause if these bodies could be organically united. The Presbyterians have a flourishing interest in this and adjoining neighborhoods.

Some twelve miles brings us to the centre of Prince William. This was formerly the church of Father T. W. Saunders' care. It is now pastorless. A Sabbath spent here convinced us that this is a church of large possibilities. They have an audience room which is a model of neatness, and an audience most inspiring to the preacher.

In the parish of Kingsclear we have two churches. The upper church is about being supplied by Rev. Bro. Reese. The lower church has Rev. Bro. Stevens as pastor. His services are divided with churches on the other side of the St. John River. It is a pleasant drive from Woodstock to Fredericton along the valley of New Brunswick's famous river. Farming, fisheries, and the reward of the toilers is full granaries and store houses, and homes with every necessity provided for. To one interested in our Baptist Zion in this fair land, where there are many of our members, there is one cloudy circumstance. From Woodstock to Fredericton, a distance of sixty miles, there is not a resident pastor on the west side of the river. What pulpits supply our churches enjoy is by non-resident men. At a great disadvantage, and with but slim prospects of success can pastoral work be done under such conditions. United purpose and effort on the part of our churches, and a strong ministry would very soon bring about a change for the better. Macquack and Keswick on tributaries of the St. John, bearing these odd names are beautiful situations. The Baptists have here a comfortable parsonage—the first we have seen in sixty miles drive. Pastor Stevens has just taken possession of this.

It was our pleasure to spend an hour or two with an old friend and brother in the ministry—the Rev. S. Sykes, pastor of the Congregationalist church at Keswick Ridge. This people have the best church and parsonage I have seen in any rural district in this province. In this they are a model that our own churches may well copy.

Questions.

Is it a violation of Baptist church rules for a member of the church to take a member of his family in the church for burial services being unbaptized? B.

If what is meant in the above is, as we suppose, taking the coffin remains of an unbaptized person into the church, we can only say that there is, of course, no general rule applying to Baptist churches in respect to such matters, nor have we ever heard of any Baptist church having a rule in reference to the matter mentioned.

1. Will the editor of the *MESSANGER AND VISITOR* please give his readers his reasons for his belief that the Economy Council acted wisely in excluding the two lady members of the council from their meeting? Also,

2. Does the editor believe that men addicted to the use of tobacco, either by smoking, chewing or snuffing should be ordained to the gospel ministry or would be if ladies ruled in church councils.

(1) We understood that what was done was not to exclude the two ladies from the meeting, but to decline to recognize them as members of the council of ordination. Our reasons for thinking that the council acted wisely in not establishing a precedent in favor of women sitting, on ordination councils are that what was proposed was a decided innovation upon established custom among

us, that probably the sentiment of the denomination is pretty generally against it, that it is desirable to have uniformity of action in such matters, and that before a council should take the responsibility of establishing a precedent in favor of such an innovation, it would be well that the subject should be maturely considered by the wisest and most experienced minds in the denomination, and that the churches should have the benefit of their counsel in the matter, delivered through the association or otherwise. Of course such deliberance would not in any way obscure the action of councils and churches, but it might guide them to a more uniform and intelligent course of action than they would be able to reach without it.

(2) The editor has met some very good and useful ministers who are addicted to the use of the tobacco. But in our opinion the Christian minister should, both for his own sake and the sake of others, leave the weed alone. We think an ordaining council may very properly further and insist that a man who uses tobacco shall not enter the Christian ministry, may be going a little farther than we have authority to go. After all, have we any Scriptural precept or precedent for setting up one standard of morality for the minister and another for the deacon or the ordinary church member? As to what the sisters would do in such cases or councils of ordination we cannot undertake to say. No doubt they are on principle and as a matter of practice very generally opposed to the use of tobacco. But in the case of a nice young man who thought a call to preach and the right to smoke did not conflict with each other, we are by no means sure that a council in which ladies ruled would be more severe with the candidate than one composed of what is generally regarded as the sterner sex. It is a quite indisputable fact that not a few very estimable Christian ladies enter into very intimate and life-long relations with men who smoke.

One Sunday in Chicago.

Millie, Annie and Haddon McLean invited my brothers Will and George and me to spend yesterday going to church &c., with them. I went over to them at 9:30 in the Hotel Curtis, just across 55th street from our apartments, and found that they, with Mr. Archibald and Mr. Newcombe, Acadia B. A.'s, now post graduates in the University of Chicago, were going to hear Dr. Gifford. Well, to Emmanuel Baptist church we went on 23rd street. The edifice is beautiful and well adapted for church and social services. Their Sunday-school is superintended by B. F. Jacobs, the celebrated worker and president of the World's Sunday-school Convention, lately held in St. Louis. Dr. Penicock, of London, preached on the Resurrection. It was grand! He and Joseph Cook are said to be the only two big men attending the Congress of Religions who are orthodox. We took elevated train to the University for dinner, and alighted so as to walk through Washington Park. It is a fine spacious place; parts are beautifully gardened. On one knoll is a large globe completely covered with plant life—the continents, islands, seas and lakes, distinct by means of patches of different colored flowers. There are also gates, vases, statuary and a sundial all of plants and blossoms. The last named is a tall octus so placed that its shadow passes over the hour figures on the ground around it.

After a very pleasant dinner with a table to ourselves in the University dining hall we went to Museum Hall on the campus and listened to Professor Drummond. He was fine—not a strong voice nor good delivery; he looks just like his published picture. There was a great crowd and I was some distance back and could not hear all he said. His theme was life, which he put into three parts—a threefold cord.—Work, Love, God. On each he expatiated. His six lectures begin this week on "Evolution", in the Emmanuel Baptist church; we will go if possible.

After the lecture we went through some of the University buildings and started on the elevated for Emmanuel church again to hear Moody. We were 40 minutes early, so got nice seats; but it was uncomfortably warm. The boys' quartette of Ohio rendered fine music. Moody was the attraction, and to a crowded house he discoursed most scripturally on "Ye must be born again." There was no uncertainty in his ideas. Religion is business; and he is proving at Chicago this summer, as elsewhere before, that on business lines Christianity commands attention. If preaching fails to convert, something must be wrong with the preacher or his methods; it does not fall wherever Moody goes. Then we went to Dr. Barrows church (Presbyterian) on Indiana Avenue; heard a flute solo and a sermon by a missionary visitor, after which the cable train took us to University and a late tea. It was a lovely day and we did have a delightful time. It was so nice for eight of us "Acadians" to spend the day together in a foreign

city. Dear old Acadia and the home circles were thought and spoken of despite the rivers of thought that carried our lives forward that day.

MABEL H. PARSONS.

Chicago October 2.

The Baptist Year Book.

The Year Book comes well filled, finely executed and in good time. It contains 212 pages, and follows the make up of previous years—constitution, rules of order, list of delegates, minutes of the 48th Convention, reports of treasurers, giving the contributions from all the churches; report of Foreign Mission Board, Centennial Committee, the W. M. A. Society, educational institutions, Home Mission Board, Manitoba and N. W. Convention, Ministers' Amity Fund, temperance report, and the minutes and statistics of the eight associations, followed by names of all the ordained ministers and the licentiates, officers, &c., of the B. Y. P. U., statistics of the churches and Sunday-schools, the Baptist Institute, Tract Society, Union Baptist Seminary, the Baptist Calendar for 1894, and some first-class advertisements.

The statistics of the churches and Sunday-schools gathered from all the associations, and the estimates made for the few not reporting this year, are given on page 202. It is the only official statement that we have or can get, so we publish this in full. To get the aggregate it is necessary to have the figures from every church and school. When a blank is left by even a small church where some figures should be put, the total of the whole denomination is lessened. We hope proper reports will be the order in the church letters to the next associations. For the first time in our history the dates of ordination of all the ministers are given this year:

Associations.	No. Churches.	No. Baptisms.	Church Members.	Expenses for Mission, &c.	Sum raised for support.
N. H. Western.....	73	403	11123	\$2173 50	\$3136 25
" "					