

Messenger and Visitor

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S. MCC. BLACK EDITOR.
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The Culture of the Christian Life.

In our last issue we sought to lay some emphasis upon the fact that the religion of Christ means a new and abundant life. This life is communicated to us by Christ through the medium of faith. It is Christ in us. Christ is our life. His blood, as it were, passes into the veins of our withered souls, and becomes in us vitality and vigor for righteousness. As at the creation He breathed into the physical man the breath of a higher life, and he became a thinking, feeling, self-conscious soul, so in regeneration He breathes into the psychical man the breath of spiritual life, and he becomes "the new man, which after God has been created in righteousness and holiness of truth." Wherever that new man is found, he lives by the life of Christ. He is bound in "the bundle of life" with Christ. Christ lives in him. And the life which Christ lives in the believer's soul, is identical with the life He lives at the throne of glory, even as the sunlight is the same in the chamber as in the sky. The Christian life is the Christ-life in a human soul.

Now this view of the case discloses the way to the culture of the Christian life. The life received through faith is maintained by prayer. Prayer braces the soul's door open Christward and cries, "Oh life of life flow in." This is the great office of prayer, to keep the line of communication clear between the soul and Christ. There is much in our life here that tends to crook and choke this channel. It is, therefore, of utmost importance that the believer be watchful unto prayer. Paul in writing to the Ephesians, expressed fear, lest by any means, as the serpent beguiled Eve in his craftiness, their minds "should be corrupted from the simplicity that is toward Christ." The word simplicity means straightforwardness. It is sometimes, used of wood that is straight-grained. What the Apostle feared was a divergent, wavering line of life; what he desired was a life straight-grained toward Christ. We can only keep life thus by ceaseless prayer. But this is our privilege and duty. Prayer may become the habitual attitude of the soul, the constant direction of life in a straight line toward Christ. And the heart that maintains this "simplicity" toward Christ is one that ever feels the deep movements of his life within, one that is kept fragrant with His presence and sunny with the light of His face.

In the cities on our Canadian Pacific coast, and in those about the shores of Puget Sound, there is much to offend a fastidious taste. The foreigner has brought his filth and squalor into them. Yet from every reeking alley and malodorous lane, the inhabitants may look away, straight to the great white cove of Mt. Baker, that towers in matchless purity and grandeur above the clouds. Amid all the dust and grime of their hurrying life, they have that majestic presence ever before them, a minister of calmness and purity, if they will only lift their eyes. So we, if we will, "may live with the majesties and beauties of the great white throne and of Him that sitteth upon it, closing every vista and filling the end of every commonplace passage in our lives." To live in this high communion is to experience—

"All joy and peace and knowledge of his word,
The power and fruit, and service for the Lord."

Doing nothing at all is often the worst kind of wrongdoing. Simply failing to do what we ought to do may be more inexcusable than any mistake in our best methods of doing. If we see another by our side in peril, and fail to give him warning or help within our power, his blood is as clearly on our head as though we had stricken him down with a club or a knife. What sentence of the Judge, in the great day of account, can be severer than "Inasmuch as ye did it not, depart from me?" Let us watch and strive against the righteous doom of not doing.—S. S. Times.

Editorial Notes.

—The census returns show that the city of Bombay, India, has now a population of 770,000, a decrease of 50,000 as compared with ten years ago, the decrease being mainly due, it is said, to the exodus on account of the plague. Partial returns from the rural districts give evidence of the terrible ravages of the famine. Thus the population of Mahikantha has decreased by 230,000, Bajapore by 61,000, and Poona City by 7,400.

—Referring to Mark Twain's blunder in founding a denunciation of Christian missionaries in China on what should have appeared to any person an improbable statement and which afterward was shown to have been a mis-statement arising from a blunder in transmission, the Hartford Courant is moved to remark that "Even a very versatile humorist ought to know something about his subject, or else he ought to abstain from taking up serious subjects." Perhaps Mr. Clemens appreciates the humor of the situation in which he finds himself, but like 'Bro'r Rabbit,' "he ain't sayin' nuffin."

—For the past two or three weeks the church at Wolfville and the Institutions have united in special religious services, in which Pastor Hatch has been assisted by Evangelist Gale. A telegram from President Trotter informs us that a gracious revival is in progress. This will be good news to many readers of the MESSENGER AND VISITOR, and many will unite in earnest prayer that the good work in progress may be widespread and thorough. May it be a time of large spiritual blessing for our schools and for the Wolfville church.

—Mr. Jacob Denton, of Waterford, Digby County, N. S., has just renewed his subscription to the MESSENGER AND VISITOR. Bro. Denton is the senior deacon of the Digby Neck church, over which our now venerable Dr. Morse has so long presided. Deacon Denton is 82 years of age and his wife one year his junior. They have together breathed the storms of life for 57 years, and for 55 years Deacon Denton has taken the denominational paper, paying for it each year in advance. It is a very wholesome thing for a young man to marry a good wife and to take a good religious newspaper and pay for it in advance—or rather they are two very wholesome things. We heartily commend Deacon Denton's example to all our young men.

—The Episcopal Methodists of the United States are this year engaging in a twentieth century forward movement with the hope of promoting a larger religious life in the churches and securing conversions. The report of the six months work since August 1st of last year is said to indicate that Methodism in the United States is enjoying the greatest revival of the generation. A Corresponding Secretary in Wisconsin makes the statement that the reports from one hundred Presiding Elders' districts, in which only two thirds of the churches had reported, give a total of 34,103 conversions, and estimates that if the churches from the other districts show as large an average as those which have reported, and if this average is kept up for the second six months, the year will show a total of 600,000 conversions in connection with the Protestant Episcopal congregations of the country. There are "rather too many important "ifs" in this statement to permit us to accept these results as being within the bounds of probability, though it will be a great cause for gratitude if the largest hopes of this sanguine Corresponding Secretary shall be realized.

—The great Temperance Conference held a few weeks ago in Manchester, the British Weekly regards as probably the most cheering and hopeful that city has ever seen. Among the speakers at the Conference was Lord Peel—ex-Speaker of the House of Commons and son of the still more famous Commoner—who met with a fine reception, and whose speech is described as a model of judicial fairness and insight. It made a deep impression, as did also an address by Lady Henry Somerset. The British Weekly asks: "Is it too much to hope that Lord Peel will cripple the liquor traffic as his father freed us from the Corn Laws?" At an evening meeting in Free Trade Hall, which was densely packed—hundreds having to stand, Dr. Alexander Maclaren presided. He was in fine form and when he rose to speak was received with great enthusiasm. In the course of his remarks, Dr. Maclaren said: "We have in our various divisions and sections been long enough hammering at the walls of the fortress with our individual hammers, and we have broken off a bit of brick here and there, but we have not done much more. Suppose now we get a battering-ram, with plenty of ropes on the shank of it, and each of us take a hand and go at the blood-stained walls of this tower of iniquity."

—Some remarks of Sir Wilfrid Laurier contained in his speech on the Costigan resolution touching the Coronation declaration, are worthy of being noted as an expression of twentieth century Roman Catholicism. "Let me say here, as a Roman Catholic of the twentieth century," said the Premier, "that the Pope has no authority or jurisdiction whatever in secular matters. His power and jurisdiction and authority are exclusively

in spiritual matters, and we Catholics accept him by the power which has the final authority to pronounce upon all controversy in matters of faith and morals. Beyond that the Pope has no more authority than any member of this House. He has no jurisdiction over secular matters in any shape or form, and Catholics do not claim that he has." We do not know whether this will pass unchallenged at this day as a delimitation of the Pope's sphere of influence. It seems however to differ considerably from the view of the subject entertained by the men who framed the declaration connected with the Coronation Oath. The Premier's statement would, of course, be considerably more valuable if he could give us an orthodox definition of the points at which "secular matters" and "matters of faith and morals" meet.

—Probably Booker T. Washington is today beyond all question the largest personal force for the uplifting of the negro race in the United States. Mr. Washington was born in slavery, and though there is a large admixture of white blood in his veins, yet he has very fully identified himself with the interests of the negro race. He is a man of remarkable ability, keen perceptions, sound judgment, great personal magnetism, and withal of a broad and generous Christian spirit, which saves him on the one hand from blindness to the faults of the negro people, and on the other hand enables him to make allowance for the natural prejudices of the whites. In his work as a teacher he has been eminently successful, and the Tuskegee Institute stands as an enduring monument of his labors for the negroes of the South. The story of Mr. Washington's early struggles and late successes, and the work that he has accomplished on behalf of his people, which has been recently issued in book form, after running through the New York Outlook, is one of the most interesting autobiographies which has appeared in recent years.

—At the Negro Conference lately held at Tuskegee, Mr. Washington presided and delivered an address which was filled with sound advice, doubtless much needed by the negroes of the South. He advised a prudent economy in the use of the money which some of them were making. There were many ways of spending money to little profit. Venders of big pictures, lightning rods, organs, pianos and top buggies were ready to make spoil of them. He had heard of one poor old house that had thirteen big pictures in it costing \$3 each. One man had paid \$35 for lightning rods on a house that was not worth \$25. In some rented houses there were big organs and pianos and no one who could play on them. Build your houses first, said he, and when you have educated your children so that they can play, and you own your house and pay your taxes, then buy your piano. He had heard of a man in South Carolina who had \$60 left from his cotton crop after paying his debts, and he was persuaded to buy a top buggy with it. Not having any horse or mule, he pulled in front and his son pushed behind to get the buggy home. "We must stop this and come right down to business. . . . We must learn to stick to one thing. It is said that a colored man cannot be depended on. Let us see that we carry out our promise to the very letter. When you get a home improve it and make it attractive. Get rid of the old notion that it won't do for a colored man to live comfortably lest some one may think he has money. I hope you have come here to take something back with you. Be an agent and carry back with you what you have gained and spread it among your neighbors. In proportion to your doing this will this meeting be made valuable."

Notes from Newton.

On Tuesday evening, the 5th inst., the entire Newton family, professors and students, took tea together in Sturtevant Hall, having as the guest of the evening our venerable professor, Dr. Hovey. It was the occasion of Dr. Hovey's eighty-second birthday, and the students embraced this opportunity to do him honor for whom all have such a deep appreciation and affection. It was an exceedingly happy and informal season. Mr. Herrick, on behalf of the students, and Dr. Brown for the Faculty, spoke fitting words of congratulation. This honored Baptist Father maintains a wonderful vitality after his 52 years of devoted public service. This anniversary day was also the birthday of a grandson of President Wood. Recently the Acadia contingent at Newton was very delightfully entertained by Mr. and Mrs. Floyd (nee Miss Cohoon of Wolfville) at their home in Brookline, and by Mr. and Mrs. Belias of Newton Centre. Such kindnesses are greatly appreciated by the students.

There is a good missionary interest at this school. The Student Volunteer Band consists of about 20 enthusiastic men and women, the lady members belonging to the Hasseltine home. Beginning with the New Year monthly missionary meetings conducted by students were begun and are proving of interest and profit. In addition to these meetings occasionally some prominent missionary worker is secured to give an address.

For about two months there has been a considerable amount of snow on the ground and no little sleighing. The drapery of winter has now departed except where it lingers on the wooded hillside. The March winds are here in earnest. Very soon the gentle zephyrs of spring will begin to kiss the earth and lo, in loving response what new life will burst into bloom! A. F. N.