

Messenger and Visitor.

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WALLACE GRAHAM has been appointed to the judgeship made vacant by the death of Judge James. He will honor the position as much as the position honors him. Dr. Castle has removed to Rochester, N. Y. His health is slowly improving. Prof. J. E. Wells has been appointed editor of the *Canadian Baptist*. He has had much to do with the excellence of the paper in the past. We expect it will be made still more able in the future. We welcome our old friend to the fraternity of Baptist editors.

ALL our readers will be grieved to hear that Bro. J. F. Kempton is lying in St. John, very ill, with small hope of recovery. Let prayers go up to God for him and for his family. He has been one of our most pious and devoted pastors—a good man, and full of the Holy Ghost.

COLPORTAGE WORK IN EASTERN N. S. ASSOCIATION.—We hope all interested will heed Bro. Layton's appeal in another column. Scarcely any work will do more to help on the Lord's work than this. We should have a colporteur in each of our Associations. We are glad the N. S. Eastern is taking the lead; we hope the others will follow.

SADLY TRUE.—Ex-President Anderson, of Rochester University, says that the children of the very rich are as dangerous to society as those of the very poor and of criminals. They are brought up to the idea that labor is ignoble and that amusement is the chief end of life. The man or woman who lives to kill time is in great danger of ruin through dissipation and sensuality. We have only to observe the lives of those who have been born to great wealth to see how many of this class become moral wrecks. Worse than the children of the vicious classes, their example has a more full power over others. In our solitude for those who are in moral degradation, let us not forget those who have plenty of physical comforts. Their case is the most difficult to reach; but they have an equal claim upon our prayers and efforts.

DISILLUSION.—It is not pleasant to be compelled to aid in sweeping away the halo which has been spread around the memory of the dead. Sometimes, however, this is demanded in the interest of truth and righteousness. There has been scarcely a newspaper, the world over, which has not had laudations of Father Damien, the missionary to the lepers of Molokai. His life has been spoken of as almost unexampled in its self-sacrifice and heroism. It now appears that all this laudation has been bestowed upon a very unworthy man. The *Herald and Preceptor* wrote to Dr. Hyde, principal of the theological school in Honolulu, for the facts about the life of Damien. The testimony of Dr. Hyde must be taken as undoubtedly true. This is his reply to the letter of inquiry:

HONOLULU, August 2, 1889.

Rev. H. B. GAGE:
Dear Brother.—In answer to your inquiries about Father Damien, I can only reply that we who knew the man are surprised at the extravagant newspaper laudations, as if he were a most saintly philanthropist. The simple truth is, he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there (at first) without orders; did not stay at the leper settlements, but circled freely over the island (less than half the island is devoted to the lepers), and came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided. He was not a pure man, and the leprosy of which he died should be attributed to his vices and carelessness. Other people have done much for the lepers—our own ministers, the government physicians, etc.—but never with the Catholic idea of meriting eternal life. Yours,
C. M. HYDE.

Висноу СОВЕТУХА preached a sermon on Church Union, at the session of the Anglican Synod in Montreal. He is reported to have said:

In working to this end (the organic union of all the churches) patience, knowledge, grace, wisdom and charity were required. Those who denied that the Romish church had sufficient grace of God to enable many of her ministers and members to live lives of holiness were wilfully blind to the facts. The four large bodies of Nonconformists had not so forfeited the grace of God that they had not been instrumental in winning souls to Christ and spreading the knowledge of His name on our earth.

As a member of one of the four great bodies spoken of, we are glad to be told by so high an authority that, presumably though not being churchmen, we have not sinned beyond the power of God's grace to make us useful. The breadth and reach of the Bishop's charity are remarkable. How insensible we must be to such condescending hopefulness, if we

do not, at once, abandon our sinful schism, and fall into the arms of the church which is so great in claim and pretension! Again the Bishop declares, as an essential to this union that "the different members of all congregations must come to form part of the body of Christ." This implies, of course, that at present they do not form part of that body, of which, it is to be presumed, the members of the Bishop's church have a monopoly. This union, then, must be consummated through all other bodies, becoming part and parcel of the Episcopal church, or as the Bishop would say, of the church. In this way his desire would be accomplished, and "the Church of England would be the centre of unity both to Romanism and the other forms of Protestantism." Doubtless the Bishop means well. It may be he is unaware of, or perhaps he is indifferent to, the fact that some of his utterances appear to the four great bodies of Nonconformists as offensive as they are absurd. We can only hope that the evangelical element in the Episcopal church may gain the ascendancy, and that the figment of apostolic succession which underlies all such arrogant assumptions, as we have quoted from the report of the Bishop's address, may be relegated to the Romish church, where they belong.

INCONSISTENT.—The *Globe* says: Strenuous advocates of a free school system under state control, the Baptists have, nevertheless, at a great deal of expense to themselves, undertaken a work which is somewhat at variance with the ideas underlying the state system, and the experiment is an interesting one.

It is our opinion that the Baptist attitude to common schools is perfectly consistent with their strenuous efforts to establish higher schools of their own. They are the most strenuous supporters of common schools supported by government. So far as schools are for all, and afford advantages equally within the reach of all, we believe they should be supported by the public purse which is supplied by all. In order that there may be no barriers to the attendance of the children of any of the people, they must not be made the medium of any special or peculiar religious instruction. As the sphere of the state is over what pertains to men as citizens, the providing of religious influence or instruction is outside her proper function. How then is instruction to be provided for those who wish the higher training which all cannot seek or all attain? For this to be supplied from the public funds will be to require all to supply the means to afford advantage of which only a few can avail themselves. This is a manifest sacrifice of justice. Why should any be required to aid in the support of institutions from which they reap no advantage? There seems to be good and sufficient reasons why all schools above the common schools shall be supported by voluntary offerings. And just here, the desire had by Christian bodies to couple with the higher education of the young—that education which has to be sought away from the safeguards of the home, in most instances—religious influences and safeguards which will supply the loss of those of the home, and which is impossible, from the very nature of state institutions, in the secular academies, colleges and universities,—this desire, we repeat, has prompted our people and the members of other denominations to erect buildings and sustain higher institutions of learning in which these conditions can be met. In this way the state, if it choose, can be relieved of the difficulty it is in; because of the objection to expend the revenue from the many for the sake of the few. It is for these reasons that we hold the Baptist position of earnest support to the common school system and an equally earnest support of higher institutions of their own, to be perfectly consistent. Have they not the right to believe their attitude to these two species of educational facilities pre-eminently consistent?

Seven writers—clergymen, college professors and public men, some of them specialists of acknowledged standing—have associated themselves to discuss special questions of social interest and import, and to prepare papers to be afterwards given to the public from time to time in the pages of *The Century*. The writers include the Rev. Professor Shields of Princeton, Bishop Potter of New York, the Rev. Dr. T. T. Munger of New Haven, the Hon. Seth Low of Brooklyn, and Professor Ely of the John Hopkins University. For each paper the author will be responsible, but he will have had the benefit of the criticism of the other members of the group before giving it final form. The opening paper will be printed in the November *Century*.

Flowers of Song.

"Flowers, bring flowers."

A neat and graceful casket is before us, containing a cherished form lately radiant with youth and health, but now quietly sleeping in death. On the casket is a wreath of flowers, not elaborate, but simple and unobtrusive and in harmony with the occasion and circumstances. Flowers, if chosen with taste, are a fitting adornment of the coffin and the grave: they are an impressive emblem of the frailty of our mortal frames and of the shortness of life; especially are they becoming and impressive when they signify the removal of the young and fair and innocent. That they tend to soothe and to cheer is proved by the general use of them on occasions of bereavement and sadness, for sadness there will be, even when reason and revelation conspire to assure us that, as regards those removed, there is no cause for anxiety, but every ground for consolation and even joy. Then bring flowers, chaste and delicate, and let them exhale their choicest perfumes around the casket and the tomb.

But these flowers of Nature are perishable and short lived; some of them fade even before the beloved remains, which they temporarily adorn, are borne from our sight; they cannot be preserved to a period sufficiently remote to answer the demands of affection, of chastened grief, of believing joy. Another anthology of more enduring character is desired, and happily it is attainable and within easy reach. There are flowers of beauty and un fading attractiveness scattered throughout the literature of the ages, and especially of these later times, in which Christianity has exerted its influence to hallow and spiritualize our memories and our hopes. The young, the pure, the good are thus immortalized by thoughts and sentiments engraved on the living stone or tablet of bronze, or entrusted to the still more faithful custody of the written or printed page. A few of these may be here singled out from the number for reflection and meditation.

The first which we shall consider originated, as far as literature testifies, with the Greek poet Menander, who flourished in the fourth century before our era. In its source it was not; therefore, Christian; but it has been adopted by Christian writers and appropriated as the utterance of Revelation itself. The sentiment is that those who are dear to heaven die young: "Εαν κoi θεoi φιλoi σου αποθνησκoi νεoi." About two centuries afterwards the Roman poet, Plautus, repeated the thought in language so similar that it may be regarded as merely a translation, and need not, therefore, be reproduced. The sentiment, sometimes with modifications, is often met with in our English classics. It is thus expressed and expanded by Byron:

"Whom the God's love, die young," was said of yore,
And many deaths do they escape by this:
The death of friends, and that which
"slays" e'en more;
The death of friendship, love, youth, all that
Except mere breath; and since the
silent shore
Awaits at last e'en those who longest miss
The old archer's darts, perhaps the early
grave
Which men weep over may be meant to
save.

This is very just and very beautiful, and is quite as religious as we might expect from one who, like poor, sceptical, unhappy Byron, scarcely acknowledged a hope beyond the grave.

The sentiment is thus conveyed by Moore in one of his "Sacred Songs":

Weep not for those whom the veil of the tomb
In life's happy morning hath hid from our eyes,
Ere sin threw a blight o'er the spirit's
young bloom;
Or earth had profaned what was born
for the skies.
Death chilled the fair fountain ere sorrow
had stained it,
'Twas frozen in all the pure light of its
course;
And but sleeps till the sunshine of Heav'n
hath unchained it
To water that Eden where first was its
source.

If any words here used by the Irish melodist are held to be not strictly orthodox, we must remember that Moore was not taught in an orthodox school.

In the lines of Moir, the admired "Delta" of *Blackwood's Magazine*, we find the same thought very tenderly expressed.

I look around and see
The evil ways of men;
And O beloved child,
I'm more than reconciled
To thy departure then.

To the graceful writer, Carolina Bowles, afterwards known as Mrs. Southey, we are indebted for the following remarkable lines:

O change! O wondrous change!
Burst are the prison bars;
This moment here, so low,
So agonized; and now
Beyond the skies!
O change! Stupendous change!
There lies the soulless clod;
The sun eternal breaks,
The new immortal wakes,
Wakes with his God.

Examples of the sentiment, which we have thus traced from an antiquity so remote, might be vastly multiplied, but want of space forbids. A kindred doctrine, or the same is taught in the New Testament. When weeping friends were standing around the lifeless form of the youthful daughter of Jairus, the gracious Saviour allayed their grief by the remarkable, the consoling words, "The damsel is not dead, but sleepeth." In more general terms the same divine teacher assures us that, "Of such" as such as the ruler of the Synagogue's daughter—the true, the innocent, the pure in heart—"is the Kingdom of Heaven."

One of the blessings promised in the gospel is rest, another is peace. The testimony of the Catacombs, the burial-place of so many of the early Christians, is, as was natural, that these blessings were much in the thoughts of the harassed and cruelly persecuted infant church. Hence we read such inscriptions as the following on the numerous tombs which crowd the streets of that city of the dead:

Laurentius entered upon eternal life in his twentieth year. He sleeps in peace. A. D. 329.

Here reposes in the sleep of peace the sweet and innocent Severinus, whose spirit is received into the light of the Lord, A. D. 393.

Protina went to rest—a maid of only twelve years, an handmaid of God and of Christ, A. D. 401.

Here rests Mala in the sleep of peace, received into the presence of God, A. D. 452.

These flowers of the tomb are as fresh and fair as they were seventeen centuries ago, when they were placed by loving, believing hands on the bosoms of the peaceful sleepers. It is to be remarked that the word employed is "sleepeth," not "reposes"; "he sleeps" not "may he sleep" in peace—the church at that early date not having attained to those false and dangerous views which marked her decadence at a period not much subsequent. Nor is there any trace of a purgatory in any of the inscriptions of the Catacombs. The happy sleepers are "received" into the presence of God.

Some of the quotations above given are from the works of writers who derived their views from the completed New Testament records, as penned from an advanced and mature Christian enlightenment, and who were in full sympathy with the doctrines taught and the beliefs and hopes inculcated. Through the "gates ajar" we may then discern the beloved forms and well-known features of our friends who have passed into the skies, as they are engaged in the high services of the upper sanctuary, or as they bend over the volumes written in "the grand dialect the prophets spake," in which are recorded the mysteries of God—a Providence which is continually removing from earth the fairest, the best and, as it seems to an imperfect vision, the most useful, the most needed of its inhabitants; but in that "better world beyond" they read more clearly and interpret more correctly the doings and the purposes of the Most High. "Here we see through a glass darkly, but there face to face."

Through the same gates ajar, opened to our wondering, admiring, assisted vision, we may, perchance, also discern some with whom we have been conversant in this lower world, as they are being dispatched on missions of mercy and good-will to man—to counsel, to instruct, and to aid in our conflicts with evil and "the powers of darkness," for "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?"

It is a beautiful belief,
That ever round our head
Are ministering on angel wings,
The spirits of the dead.

In this mortal life there is much to add and depress. Everything, therefore, that elevates above despondency and sorrow, should be welcomed. Such is the view which the Christian moralist and poet, Longfellow, takes of the event that removes from our companionship by an inevitable decree the nearest of our kindred, the dearest of our friends: There is no death; what seems so is transition;
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portal we call death.

The same cheerfulness pervades the language of a leading American magazine, written anonymously:

Away! away! I would not shun
The welcome summons of the grave;
If faith be kept and warfare done,
Not sweeter freedom to the slave,
Than death to me.

Only one other flower shall be added to these promiscuously "gathered for the tomb"—it is found in the writings of that excellent, devoted Christian woman, Mrs. Barbold, and was penned by her when in the exercise of faith and hope she was daily expecting to hear the welcome message—"Come up higher." The lines were considered so beautiful by one of England's foremost religious poets that he declared that he would rather have been the author of them than of anything he had ever written:

Life! we've been long together,
Thro' pleasant and thro' cloudy weather;
'Tis hard to part when friends are near,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time, [Come
Say not good-night, but in some happier
Bid me good morning!

Wolfville, N. S., Sept. 1. C. D. R.

W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

The Sunday afternoon session of the Association at Springfield, N. B., was occupied by the Women's Missionary meeting, and was presided over by the corresponding secretary of the W. B. M. U. Addresses were given by Mrs. March and Mrs. Martell, showing the extent, need, and encouragement of our work, after which it was decided to re-organize the Aid Society that existed some years previous. The following officers were appointed: President, Mrs. Cornwall; vice-president, Miss Agnita Nobles; treasurer, Mrs. Abram Hatfield; secretary, Mrs. Perkins. Enthusiastic addresses were then made by Revs. G. O. Gates and G. W. Springer, setting forth the necessity of a deeper consecration, and personal interest—thus enabling us to faithfully carry out the Saviour's commission to teach all nations. The congregation was large, many being obliged to stand, and we were impressed with the presence of the Master. After the meeting was closed, many expressions were heard, indicating the interest in the work of Missions, and there is a growing desire that similar meetings shall be held in many of our churches. We recognize the fact that there are sisters whose circumstances render it impossible for them to attend an Association or Convention—they seldom get beyond their own church doors—and then not as often as they wish. Yet in their hearts is a burning desire to reach out a hand to rescue a lost one at home or abroad. If some of our good earnest workers could visit these places where such sisters are found, and place the work simply before them, both in private and in public, these meetings would certainly prove a great blessing, and these good desires which are born of God would develop into real and active work, bringing forth fruit, some thirty, some fifty, and some an hundred fold. Try it, young sisters, you have not the burdens cumbering you that your older sisters have. It is not necessary to spend five or ten years in a mere surface life in order to have "a good time," and then in the more matured years to have their memory acting as a continual sting. Remember, nothing is more noble than youth consecrated to the service of God. May the open way for this course be impressed upon the hearts of many of our dear young sisters, and they have the joy there is in doing work for Christ.

But also, how few these instances are in comparison with the great host of sisters who have lost sight of the fact that it was to women that was entrusted the first news of the resurrection. The angel said, "Go quickly and tell his disciples," and thus the gospel was to be spread all over the earth. We Christians of the nineteenth century have the same glad message to tell, and upon us is resting a greater responsibility. Are there any who read these lines, who hitherto have been asleep, or have regarded this work with a light significance? Think dear sisters of your position in this Christian land—made so by the preaching of the gospel. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold... but with the precious blood of Christ, as a lamb without blemish or spot." "Blessed is that servant whom his Lord when he cometh shall find so doing."

A letter from Miss Gray, this week, reports all well, Mrs. Sanford better, though they dread the next hot season for her.

The treasurer of the W. B. M. U., to whom all monies from Societies are to be sent, is Mrs. MARY SMITH, Amherst, not Mrs. Henry Smith.

Heroic Women.

While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribe and inhospitable climates. Mrs. Livingstone laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hoare made her home for several years on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue, of which they well nigh perished. Mrs. Pringle travelled in a canoe several hundred miles up the Zambesi and Shire rivers to Lake Nyassa. Lady Baker was travelling companion to her husband when he discovered Albert Nyanza. And now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garanganze, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promise well for their heroic enterprise. The *New York Sun*, which furnished most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa."—Selected.

"We Are Laborers Together with God."

Friends of God! Be up and doing
In the light!
Plant the seed of love and duty
With your might.
God of heaven aid and bless them
Ere in the right!
Give reward for earnest toil,
Give them victory after spoil;
Give them hope to pierce the veil,
Give them faith that cannot fail.
Give a love that changes not,
Give a zeal with knowledge fraught,
Father, Son and Spirit bless them
In the right.
Friends of God! The world is waiting
For the seed.
Lo! within each dreary desert
Great's the need!
God of promise! aid and bless them
While they sow!
Give rich harvest for the toil,
Bless the seed and bless the soil;
Pour the sunshine on the ground,
Everywhere may showers abound;
Call the laborer, give the field,
Count the sheaves and own the yield;
Father, Son and Spirit bless them
In the work!
— Mrs. S. D. Condit.

Literary Notes.

Mrs. Nellie Blessing Eyster, of California, a lady well known as an able lecturer on temperance and kindred topics, has written an interesting story of old colonial days, founded on historical facts, under the title of "A Colonial Boy," which D. Lothrop Company will publish this month.

Littell's Living Age.—The numbers of *The Living Age* for the weeks ending September 21st and 28th, have the following contents: Matthew Arnold, by Lord Chief Justice Coleridge, *New Review*; A Glimpse into a Jesuit Novitiate, *Blackwood's Magazine*; Only a Joke, *Longman's Magazine*; Roger Bacon, *Fortnightly Review*; The Minister of Kindrach, *Murray's Magazine*; Emerson in Concord, *Saturday Review*; The Cottage at Home, *Murray's Magazine*; The White Comyn, an Old Tragedy, *Spectator*; The Duke of Coburg's Memoirs, *Quarterly Review*; Naomi, *Murray's Magazine*; The Works of Henrik Ibsen, *Nineteenth Century*; Apocryph of Samuel Rogers, *Temple Bar*; The French Revolutionary Calendar, *National Review*; The Art of Conversation, *Nineteenth Century*; French and English, *Blackwood's Magazine*; together with poetry and miscellany. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; and by \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Co., Boston, are the publishers.

In a recent number of the *Forum* there was a very interesting article by the Queen of Roumania, on "Pagan Life in Roumania." Among other things she describes the baptism of an infant as practiced there. She says, "The Pope now takes it up with his thumbs under the arms, while with his other fingers he closes the eyes, nostrils, ears, and mouth, and then dips it thrice under the water in the name of the Father, the Son, and the Holy Ghost."