

Messenger and Visitor.

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—THE MESSENGER AND VISITOR wishes its readers, one and all, A HAPPY NEW YEAR.

—A BAPTIST church-building enterprise, being undertaken in Boston, involves the tearing down of the Bowdoin Square Baptist Tabernacle and the two houses in the rear, and the erection on the same site of a new building which will be eight stories high, and will embrace a large auditorium and all other rooms needful for a great, philanthropic and religious work by the church. There will be stores and offices for rental, and so a revenue will be created to help sustain the religious work.

—THE Golden Rule, under the heading "Thoughts for College Men and Others," by Rev. Charles F. Thwing, D. D., among other good things, publishes the following:

The college man is to be a round about man, symmetrical. He cannot afford to be eccentric. Eccentricity is as much a mark of the fool as of the genius. Eccentricity is a mark of the fool and of the genius, but eccentricity constitutes neither. Curb your eccentricities; without restraint they will grow, and by and by will control you. The good and the bad as moral qualities lie side by side. The bad has on its left the worse, and the worse has on its right the better, and the better has on its right the best. The college man is not to be simply good, he is to be better; he is not to be simply better, he is to be best. To be good is never good enough if it can be made better; better is never good enough if it can be made best.

—CONCERNING the Christian Endeavor movement and its fruits in the Maritime Provinces, Mr. John S. Smith, general superintendent, writes in the *Presbyterian Witness*:

"A marked change for the better has come over many of our churches since the coming in of the Christian Endeavor movement. It is attaching the young people to their churches, and drawing them nearer to their pastors, and eliciting their interest and sympathy in Home and Foreign Missions as never before. It is rolling away the reproach of slothfulness and idleness from our congregations. Some of our societies are holding together pastorless churches. Some of them are carrying on the Sunday evening service in order that their pastor may preach elsewhere. As we judge of any method by its results, we cannot but feel that the Christian Endeavor method is all that its friends claim for it."

—WE have it on the best authority that the haste to be rich is not conducive to human happiness, and it is more than doubtful whether those who have great possessions average a greater amount of enjoyment in life than those who, with good health, are dependent for their daily bread upon their daily exertions. Solomon had observed in his day that "the sleep of the laboring man is sweet whether he eat little or much, while the rich cannot sleep because of his abundance." Mr. Gladstone, speaking to an audience of workmen, not long since, said: "There is a worse thing than heavy labor, and that is idle wealth." In vain does a man escape from the destiny of hard work if wealth is to bring with it the curse, the unmitigated curse of idleness and self-indulgence. The laborer has his legitimate, his necessary, his honorable and honored place in God's creation; but in all God's creation there is no place appointed for the idle man."

—PROTESTANT SCHOOLS FOR PROTESTANT CHILDREN.—The *Montreal Witness* says:

Of the number of Protestant girls who attend convent schools in Canada a large proportion become Romanists, or are tainted with Romanism. Whatever the religious ladies who carry them on may say to the contrary, and they say a great deal to the contrary, these schools are first and foremost proselytizing institutions where the whole moral influence that can be exerted on behalf of the Roman Catholic religion is brought to bear upon the impressionable characters who are ruthlessly subjected to it by their parents and guardians. The same is the case with boys, but to a smaller extent. A Protestant boy sent recently to a Roman Catholic school, was asked by a solicitous friend if he remembered to say his prayers. He answered, "Oh, yes, I say over my beads every day."

The excuse Protestants give for sending their children to these schools is generally that they are cheaper than other schools. The nuns receive no salary, whereas the teachers in Protestant schools must be paid. But the cheapness is only apparent, inasmuch as the education given in Catholic schools is not so thorough as in other schools. "A Protestant school needs to give a much more thorough training in the more solid elements of education than the nuns ever think of giving." The convents give, it is said, "outward polish," which, however, is a very aim preparation for the stern conflicts of life to which children are

hastening. There is no need of parents in these Maritime Provinces sending their children to Catholic schools. The provision made by the public school system and by the denominational academies and seminaries is sufficient to supply the needed training and at reasonable cost.

—READ the original article on page 2, entitled "The Missionary Bell."

—A FEW weeks ago we gave some account of the formation of the Christian Endeavor Correspondence Committee of Chicago. General Secretary Baer writes that "the Chicago Union is doing a grand work through its correspondence committee. In one day sixteen names were received from ten different states and provinces."

—We learn from the *Watchman* that several representative Baptists participated in a service at Faneuil Hall, where 500 homeless men received a Christmas dinner in the afternoon of December 25th, through the generosity of Mr. George Parker, of the Helping Inn. Addresses were given by Dr. Lorimer and Mr. Cooke, of the Bethel, introduced as the "seaman's friend and everybody's friend." Many of the men were visibly affected by the kind words spoken. Pledges to abstain from the use of liquor were distributed and 500 were signed. Lodging was provided for 140 men who had no place to lay their heads, much less to call "home."

—Our Halifax morning exchanges, the *Chronicle* and the *Herald*, appear in their first issue of the new year, in enlarged and improved forms. The *Chronicle* has become a double sheet, and has a new and handsome dress. The new type will add much to the comfort of the reader, and the enlarged space enables the paper to report the current news with greater fulness. The *Herald* looks very neat and attractive in its new form. It has become an eight page paper, and its leaves are cut and securely pasted. These improvements, together with new and beautiful type, cannot but excite the admiration of its readers. It is now issued from a new Eckenrode web-perfecting press, which, the *Herald* says, is the first of its kind, erected in Canada. We are pleased to note these evidences of enterprise in our Halifax contemporaries.

—WE are glad to observe that it is becoming the custom in not a few of our churches to hold meetings for prayer and conference on New Year's morning. These are frequently seasons of great interest and refreshing. It was our privilege last Friday morning to meet with the brethren at Germain street. It has been the custom of this church, we learn, for quite a number of years, to meet thus on the morning of each successive new year, and the church could not easily be persuaded to abandon the custom. No service of the year is more highly prized. In this meeting, reminiscences of the past, expressions of gratitude for mercies received, tender reference to the departed, and the mention of various experiences and needs, mingled with expressions of confidence in the eternal God, expectations of greater good to come, and aspirations for a life richer in faith and love and service. It was the seventh New Year's service in which the present pastor and his people had thus met together, and the mutual love and confidence between them, which have but strengthened with the passing years, are beautiful to behold.

PASSING EVENTS.

On New Year's Eve Mr. T. S. Simms, head of the firm of T. S. Simms & Co., brush and broom makers, of this city, entertained the employees of the firm at a dinner in Washington's parlors, served in the excellent style of the well-known caterer on Charlotte street. The genial manners of Mr. Simms and the completeness of the arrangements insured the comfort of everyone present. The occasion was graced by the presence of Mrs. Simms and her sister, Miss Rutherford, who contributed much to the enjoyment of the evening. A few other guests were present by invitation, among whom the editor of this paper had the honor to be included. After dinner came an address from the head of the firm, which, in addition to pleasantries and amenities befitting the occasion, dealt with a matter of practical importance which we shall speak of further on. The host and hostess and their guests drank each other's health in cold water, with suitable responses. The press was also toasted, calling forth responses from representatives of the *Sun*, the *Globe*, and the *Messenger and Visitor*. After the toasting and specchifying, the

musical talent of the company revealed itself in several excellent pieces, both vocal and instrumental; Mrs. Simms also contributed a reading, and Miss Rutherford a recitation, which were very much enjoyed. In the course of the evening Mr. Simms stated that he had been engaged in the business here for nineteen years, and a few of those present had been with him nearly, if not quite, from the first. The business had developed from small beginnings until it was now employing about eighty persons and sending its products to all parts of the Dominion. Apart from the more serious business of the evening, the occasion is noticeable as indicating, and at the same time tending to confirm, pleasant and harmonious relations between the employer and the employed.

Coming now to speak of the more serious business of the evening, as set forth in Mr. Simms' address; the proposal was made to share with the employees of the firm the profits of the business. This, it was explained, would give to every person employed a personal and pecuniary interest in the prosperity of the firm. Improved workmanship, insuring larger sales at better prices, would result to the benefit of the workmen, and every dollar saved by carefulness and economy would mean money in their own pockets. The details of the plan as set forth in the address, are as follows:

The management of the business will remain, as heretofore, in my own hands, and the system of wages will be the same. As you will have no voice in the management, so you will not be called upon to share the losses. Should there come a year with no profit, your wages will be paid the same as usual. If the capital should become impaired, no profits will be shared until that amount is made up. Capital will be paid interest at six per cent. per annum. A salary will be paid for management. A percentage will be allowed for depreciation in plant; a small percentage will be allowed for a sinking fund, and also for an invalid fund. After providing for the above, the profits will be shared in an equal percentage between capital, salary for management and wages. This will apply only to those who have been in the employ of the firm at least ten months when the profits are divided. You will have the privilege of appointing two of your number, pledged not to divulge any facts that in the interest of the business ought not to be made known, who can inspect the accounts and see that the above agreement is faithfully carried out; or, if found desirable, a public auditor will be employed. This agreement is entirely voluntary on my part, and after the first year will be continued or discontinued, or modified, as in my judgment will be for the best interest of the business. Your dividends will be paid in cash, but the suggestion is offered that you deposit the whole or a part with the firm, for which certificates of deposit will be given and interest allowed at the rate of six per cent. per annum.

At the close of the address, a resolution was proposed and unanimously carried, accepting on the part of the employees the proposal of Mr. Simms. The scheme thus proposed and accepted is, so far as we are aware, the first attempt of any importance to introduce the profit-sharing system in Canada. It is, however, no new thing in the industrial world. In the United States, in England and on the continent, this plan of co-operative work has been tried with more or less of success. The experiments along this line have been most numerous, and at the same time most successful, in France. In that country the profit-sharing system may be regarded as something more than an experiment. The principle, with differences as to detail, has been adopted in many kinds of business, and in most cases with satisfactory results. Mr. Simms has been diligently studying the subject of industrial economy along this line, and believes that the solution of some at least of the difficulties which attach to the relations between labor and capital are to be found in the plan of profit-sharing, as outlined in his address, or in some modification of that plan. Whether the scheme proposed by Mr. Simms shall prove successful or not—and we see no reason why it should not—the spirit which has inspired it appears highly commendable, indicating, as it does, a view of the situation not from a standpoint of narrow self-interest, but rather a point of view which embraces the mutual interests of employer and employed and the harmonious relations of all concerned. Much must depend for prosperous and happy conditions in the future on the broad-minded and generous views which the representatives of capital are willing to take of the situation, and much also, of course, upon the way in which such views may be met by the representatives of labor. The results of the plan introduced by Mr. Simms will be watched for with much interest, and we sincerely hope they may be such as to

fulfill the expectations of the most hopeful.

While no recent progress seems to have been made in negotiations for reciprocity of trade between this country and the United States, it is announced that an agreement of reciprocity has been entered into by Mr. Blaine and the British minister, to embrace the British West India colonies of Jamaica, Barbadoes, the Leeward and Windward Islands (except Grenada), Trinidad and the colony of British Guiana. It is expected that the arrangement will go into operation, as to the West India colonies named, on February the first next, and as to British Guiana on March 31st.

Gilgit is the advance post, close to the borders of Cashmere, from which, as a base of operations, the British forces have been carrying on a campaign against the Hunza and Nagar tribesmen. The immediate purpose had in view in this movement appears to have been accomplished. Recent advices state that the British troops have been entirely successful. No effective opposition has been offered by the tribesmen, who have been thoroughly defeated in several engagements and have submitted to the British authorities, who will now be able to complete their work of constructing a road from Gilgit to the Pamirs, which the Hunza and Nagar tribesmen sought to prevent; and this, upon completion of the road from Cashmere to Gilgit, will afford an easy means of access for the British forces to the Pamirs, the country now in dispute between Great Britain, Russia and China. The State of Hunza lies on the southern slope of the Hindoo-Koosh, back of which lies the Pamir country.

Sanctified Meanness.

Sam Jones, the evangelist, often says, when he is preaching to church members, "Christianity will never succeed until you professing Christians quit your meanness." There is more truth than poetry in his statement. Look at many of our churches throughout the length and breadth of our country, and what a spectacle of decline they present. True, many of them are badly depleted of their numbers by removals to the States and the great West. But that is not the main source of their lack of progress. To a large extent worldly-mindedness has intimidated the religious circle; and with the decline of spirituality a parsimonious spirit has entrenched itself in the hearts of many. So that in many places few are to be found who are willing to do all they are able to do to sustain the means of grace among them, that God has ordained to build up and enlarge the church in her influence, membership and usefulness. Many of our churches are pastorless, and likely to be until a more primitive spirit of generosity takes precedence among them. In many instances when a minister makes a visit to pastorless churches and gives them a sermon, or a whole Sabbath's services, with a few honorable exceptions, they will put a black cent, or at most a five cent piece into a collection for him, and they will let him go with thirty or fifty cents, to pay his car fare or steamboat fare as the case may be, and to keep himself and family for the next week. And if he should get two or three dollars, they seem to think he has done well, and so have they. They do not consider that five dollars for a Sunday's service is but two hundred and fifty dollars a year, and that ten dollars would only be five hundred dollars a year, and that Sunday is the minister's week so far as remuneration is concerned. In most of these churches there are many who, if they would consider this matter in its true light, could put from ten to fifty cents in a collection, making from twenty to forty quarter dollars, according to their numbers; and to them it would not be a ruinous matter, while to the minister it would be a fair living remuneration. One thing I have observed in connection with the taking of collections for a visiting minister, the deacons will hand the boxes or plates around without stating for what purpose the collection is to be given, when a word or two of explanation from him or some other brother would be in point and of great use in prompting the people to do nobly and heartily this part of their duty. I knew a good old deacon who would always preface the collection with an encouraging word to the audience to act liberally. Sometimes he would say (especially if the sermon was a good one), "We have had a feast to-day," or "We have had a treat this morning; now let us show the speaker that we appreciate it," or sometimes he would say, "The minister has given us a rich banquet; now let us do the honorable thing toward him by put-

ing something more than cents on the plates." It is a pity that all the churches had not some such men as this deacon, for he always got a good lot of shiners on the plates. How some people can think that a minister can pay his traveling expenses and live on a few cents given for a Sunday's services, is a problem too abstruse for me; I can only solve it by the word meanness.

ONE OF THE SUFFERERS.

Concerning Missionaries.

BY M. B. SHAW.

This class of people are much discussed these days. Many cutting criticisms are heard, some of them cruelly unfair, other some about which the one criticised should be the last to complain. The age of heroism has not passed; but in any age true heroism, as true virtue or true Christlikeness, is ever extremely modest. Many of the men who went to California for gold in '49, or to Australia when the rush was at its height, performed deeds of the most exalted heroism. If one had told them so, they would have thought it a good joke; what they were after was gold. What cared they for exposure by land and sea, to frost and heat, to robbers and fierce beasts! They were seeking gold.

In India to-day there are thousands of Englishmen, and many of them have been tenderly reared in luxurious homes, in Government service, who have all the hardships of the missionary, and not a few many of his comforts, and they feel that their appointments were a stroke of luck. People speak truly when they call it a glorious thing that upwards of 6,000 young men and women in America are looking to appointments to missionary service. It is one of the marvels of this century; but while rejoicing in this, let none forget that for every government position in any heathen country on the globe, there are ten applicants where only one man is needed. Why should missionaries call attention to themselves as more heroic than those who live in the same circumstances, physically, in secular pursuits? This question the goddess man may ask with good show of plausibility, and he is a wiser man than the average missionary who can answer it satisfactorily. There are already sides to the missionary's life no doubt; but no shadier than the civilian knows. The beloved wife of a missionary, who had been in the country only three years, died in Madras this fall. But she died in her husband's home, surrounded by Christian friends, and in full view of the Christian's hope. A much sadder thing occurred in Madras about the same time. A revenue collector, a man of wealth and culture, an Englishman who had known all the benefits of being reared in a Christian land, died in the public hospital among unsympathetic strangers. And for aught his life had shown to the contrary, it was a hopeless end.

The missionary has pangs of loneliness that only an exile feels, and he looks forward to the arrival of the home mail as the average Canadian youngster anticipates a rainy day's fishing in the "back medder brook;" but he is no worse off than the other man who has other things to complain about. The missionary has too many advantages over other Christians ever to need to strive after any false sentimentality with which a morbid mind may expect to acquire fame. He is in the scouting party that is being constantly pushed ahead of the main army. There is sure to be fighting in that position if anywhere, and no true soldier shirks the fight. Let the enemy come on! The chief reason for his being a soldier is that he may pitch into the thick of the conflict, and this his Lord expects. At the outposts information is obtained for the encouragement of the whole army. The missionary is constantly supplying information and inspiration to the body of Christians behind him, concerning fresh advances into hostile territory, and about which their too frequent apathy misses the keenest spiritual satisfaction. He is the man who has done the advancing, and has been drinking in to the full the joys of battle. There is another side to a missionary's life which is seldom, if ever, made prominent. His life is full of adventure, and any day-dreams he may have had in his boyhood over Robinson Crusoe or Baron Munchausen are more than fulfilled in every week. There is a good deal of gypsy blood in the veins of Nova Scotia's sons especially, and the life of a Maritime Baptist foreign missionary during his absence from home, if he is keen enough to grasp his opportunities, will satisfy the strongest cravings of this Esau-like side of his nature. Who cannot remember the

time when to meet a man who had been round the world was considered as great a treat as to see royalty! There is a returned missionary in the Maritime Provinces to-day who has been round the globe, and this route is now open to every missionary who comes to this field.

Looking at the matter in another light, and the best light, the missionary, if his notions be founded on a proper conception of Christ's life and death and resurrection, is the man who is in reality, to use a homely phrase, "bringing most grit to his mill." In Scripture language he is the five talent man. Christ came to earth to seek and to save the lost. This also the disciples were commanded to do, and the missionary, putting himself right among the thickest multitudes of the lost, has a tremendous advantage over his brother, who is working in lands more sparsely settled with lost people. Take it any way you will, the missionary has the best of it with the Christless government officials in India; or with his Christian brethren at home.

W. B. M. U.

MEMBER FOR THE YEAR:
"Be not weary in well-doing."

PRAYER MEETING FOR JANUARY:
For the officers of the W. B. M. U. and the members of our Home and Foreign Mission Societies, that the wisdom which cometh from above may be given to all, and the Kingdom of our Lord and Saviour be wonderfully advanced through them this year.

Monetion to the Front.

The Young People's Society has decided to adopt Mrs. Churchill's school and boarders, costing \$100 per year. A member of the same church will support "Mary," one of Mrs. Churchill's Bible women, and the Linville Sunday-school, a branch of Monetion church, are already supporting Mammas, the other Bible woman at Bobbitt.

The annual reports have all been distributed with the exception of a few. Any society not having received them will please let me know. Or if a few more are needed I can supply them.

A. E. JOHNSON,

Dartmouth, Prof. Secy., N. S.

Thoughts for the New Year.

As we look over the year that has closed, with reference to the advancement of Christ's kingdom in the world, praise and adoration must fill our hearts. Christianity is coming to be the dominant religion of the world. The success of modern missions is wonderful, unparalleled in Christian history since apostolic days. And the past has been the crowning year. Never have so many missionaries gone forth into heathen lands. Never so many volunteers preparing to go. Never so much silver and gold poured into the treasury. Never so many hearts moved by the power of God's Spirit to pray, "Thy kingdom come."

There are now in Europe and America 32,994 ladies' societies, with an income of 1,785,000 dollars, employing 1,892 mission workers; 3,052 native helpers; supporting 3,235 schools, and having 112,239 scholars under instruction. Dr. Clough gives the chief credit of the wonderful work among the Tengu to the native preachers and the Bible women, and these are supported largely by the W. M. A. S.

The Christian church is committed to this missionary work as never before. Does not this show an increase of faith in God's promises? Dr. Gordon says: "The missionary enterprise is from first to last a faith enterprise." More and more must we keep in mind that the matter of money for missions is matter of faith.

The money question is most of all a spiritual one. Nothing but the Holy Spirit can incite souls to that degree of faith which will lead them to set at defiance the dictates of selfishness, the maxims of worldly policy, and the suggestions of cold, cautious prudence. We shall never dare for Jesus as He deserves until our lives are illuminated by the unselfish Holy Spirit.

If we expect God to grant us some new measure of spiritual power for our brethren's sake, we must make to Him some demonstration of our faith, daring, heroic, splendid in its measure, uncalculating with generous self-denial. Are we ready to do this, sisters, as we enter on 1892, the centennial of modern missions? Let each one enter into her closet and shut the door and pray to her "Father who is in secret, and thy Father who seeth in secret shall reward thee openly."

We should send out at least six mission families this year. Our board are looking toward the men, and the men are looking toward the board. Brethren and sisters, the silver and the gold are in your banks. "Have faith in God," and launch it out. P. M. B. K.