Messenger and Visitor.

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TORONTO UNIVERSITY, or, more properly, University College, has lost its brightest ornament in the death of Prof. Young, which took place last week. In the realm of philosophy he probably had no peer in Canada, and no superior in America. Already there are rumors that our Dr. Schurman, of Cornell, is to succeed him. ——— The Telugu mission of the American Baptists still continues to be wonderfully blessed. Although the mission is inefficiently manned, last year there were over 2,700 added by baptism. A strong appeal has been issued by the missionaries on the field for an increase of the missionary force. ——— Protestantism is troubling the Papacy in Austria. The Archbishop has called a conference to decide upon the best way to resist the progress of the Reformed and the Baptists. ——— The Prime Minister of Italy proposes to confiscate the possessions of the monastic and other Romanist orders. They yield an income of about $30,000,000 annually. This means war to the knife between the Italian government and the Pope. Is it not a little strange that Catholic countries are disendowing the Romish church, while some Protestant ones are pouring all manner of gifts into her treasury? ——— A case as remarkable as it is grimly humorous is before the courts in Australia. A merchant having left $7,000 in his will to deliver his soul from purgatory, the executor demands proof that the conditions of the will have been fulfilled before he will pay it over. So the parish priest is required to prove there is a purgatory, and that this particular soul has been safely passed through it. ——— A funeral was recently stopped in Brooklyn on the way to the cemetery, because a driver of one of the coaches was not a member of a trade union! If anything can kill such unions, action of this kind will. ——— Dr. Ellis says the sucessful Christian worker "must go at men heart first, and not head first." Excellent; but the head must follow the heart: there must be intelligence as well as feeling in the best work for God. ——— The statistical report, as given in the Annual Methodist Episcopal Year-Book for the United States, shows: Annual conferences, 110; itinerant preachers, 14,135; local preachers, 14,132; lay members, 2,093,935. ——— China has gone back on her past record. Over 3000 years ago she had a prohibitory law. There were no courts to explain everything away on the principle that black is white and white black, neither were there appeals on appeals. When a man broke the law he lost his head, by order of the Emperor, and that was the end of it. If in our land to-day, the transgressor could be fined and imprisoned, and that be the end of it, we should be satisfied. ——— The creedless, free-thinking Parker Memorial Society, that to which Theodore Parker ministered during his life, is no more. Its numbers have been declining for years, and now its property has been handed over to the Unitarian churches of Boston. ——— Jn. D. Rockefeller has offered to give $100,000 to the Baptist Education Society of the United States between this and next January, to help on its work. ——— The *Congregationalist* reports a small boy as declaring at dinner-table that he did not like his Sunday-school teacher because he was so "all-fired pious"! The *Christian Inquirer* asks, if that small boy had lived two hundred years ago, what would his Puritan father have done with him? The smart boy would have smarted.

—IS HE WILD?—In the *Nineteenth Century* Oscar Wilde declares that in the English Church a man succeeds, not through his capacity for belief, but through his capacity for disbelief," and it is sufficient for a man to get up in his pulpit and "express his doubts about Noah's ark or Balaam's ass, or Jonah and the whale, for half of London to flock to his church and to sit open mouthed in rapt admiration at his superb intellect." The assumption which doubters make of superiority over believers, is, in most cases, very absurd. What should we think of the man who did not believe in the conclusions of Geometry, etc., should he claim superiority to the man who was sure of their truth? The one disbelieves because he has not had the will or the wit to find out the truth, while the other has found out that Geometry is true by a vigorous exercise of both. So of a large class of doubters; they are mental imbeciles, who doubt because they will not or cannot investigate the matter in hand to the bottom. By far the most of those who doubt the truth of the Bible, are those who have studied its claims the least. And yet there are many who will concede orignality and superiority to those who are too indolent or too imbecile to study the question to an intelligent conclusion. For earnest doubters we have the profoundest sympathy, but for doubters of the indolent, shallow and conceited kind, we have a very large fund of contempt.

— GOOD ADVICE.—The following most excellent advice has been going the rounds. We hope our readers will act upon it:

Four "Don'ts." *Don't* discontinue your paper! *Don't* fail to renew your subscription for another year! *Don't* forget to recommend the paper to your fellow-church member! *Don't* let the day you read this pass without making an honest effort to secure at least one new subscriber for your church paper!

— THE REASON OF IT.—Burdette says: "It is the easiest thing in the world to invent a new religion; any fool can do that. It is a thousand times easier to invent a new religion than to live up to the old one." Inventions are meant to be labor saving machines, in any case, and inventions in connection with religion are not exceptions. Take the various isms of the day, and it will usually be found that they are inventions by which people are taught to believe they can get to heaven more easily than by the good old way. What gives them their popularity is that they are labor saving or fear saving expedients to make people comfortable, who are living careless, selfish lives. Beware of all such isms.

— SETTLING A CRANK.—Dr. Hutcher, a Southern Baptist minister, had a good deal of very pleasant and intimate intercourse with Mr. Spurgeon, while visiting London. In one of a very interesting series of communications to the Alabama *Baptist*, he relates how Spurgeon settled a crank. They had retired to the pastor's study and were partaking of refreshments, when in came a crank.

"Mr. Spurgeon," he said, "you believe in the Bible, do you not?" "Indeed I do," said Spurgeon. "Do you believe in the 12th chapter of Revelation?" "Yes, and the 13th also," Mr. Spurgeon calmly replied. "You know," said the man, "that chapter tells about the open door, and the Lord has revealed to me that that door is the door to your college, and that I am to enter it." "Very well," said Spurgeon, "when the Lord shows the same thing to me, I will let you in." The remark struck the crooked brother with the force of a pile driver, and he instantly vanished.

— PERSECUTION.—Mr. Stead, the proprietor of the *Pall Mall Gazette*, has published a book entitled "Truth about Russia," in which he refers to the intolerance and persecution which there prevail. He sums up thus:

Men are compelled to give up their situations; families are expelled from the cities where they have established their homes; others are deprived of their business. Others, again, are interned in their own villages, or banished to distant provinces. Their offence is in most cases the same. They give away a Testament, or hold a prayer-meeting, or invite their neighbors to a Bible-reading. In listening to the recital of these sufferings, inflicted on the possessors of a living faith by a dominant orthodoxy, I felt as if I had been suddenly transported to the period when Prynne was pilloried, and the Puritans crossed the Atlantic in the Mayflower.

— PROHIBITORY AMENDMENT.—The Legislatures of Pennsylvania and of Massachusetts have voted to submit a constitutional prohibitory amendment to the state constitutions to the people. This is in fulfilment of pledges made by the Republicans to the temperance people before the presidential election. Many Prohibitionists were skeptical about the honoring of these pledges, when once the presidental election was over. Similar ones had been broken in the past. It shows that politicians are aware that the Prohibitionists are too strong and too determined to be further trified with in the old way. At a hotel in Massachusetts, a ballot box was set up, and the guests requested to deposit ballots for or against the amendment. Of the 446 cast, 401 were in favor. But too much must not be made of this. When the liquor men touch the political wires and pour out their bribes, there will be a great change

— THE FINALE.—Dr. Dowling left the Baptist denomination because he could not tolerate close communion. However, he thinks so little of his Baptist views that, instead of joining the open communion Free Baptists of the United States, he has become pastor of a Reformed church in Albany. Of course he must now tolerate infant baptism and unconverted membership and all the rest of it, and give his life influence to support these ideas. This shows how much worth was his statement that he continued as strong a Baptist as ever, though he had renounced strict communion. In the meantime, his old church has called a pastor good and true, and his exit scarcely causes a ripple. If he is satisfied his course is consistent, to his own Master he standeth or falleth. The lesson for our people is that the surrender of strict communion and of Baptist principles generally, usually go together in those of our body, who adopt open communion views.

Chicago Letter.

Allow me to congratulate you on the improved appearance of the MESSENGER in its new dress. The paper and type are excellent. It now stands in the front rank of our denominational periodicals and is well deserving of increasing patronage. May it long be the messenger of salvation to a perishing world. I read many papers, and none with more interest than yours.

The last number seemed to me to be richer than usual. Glancing over its contents I am specially interested in the editorial paragraphs. Then the letter from England is full of news interesting to all who love the dear old land of our fathers. Then follows the tidings of Mission work in foreign lands, containing enough information to make a live missionary concert. Then some sensible comments on a so called Reformed Baptist denomination which proposes to carry open communion out to its legitimate results in open membership churches. Certainly there is no logical resting place between these two things. If a person is qualified for the Lord's Supper, he surely is qualified for church membership. But why such a church should be called a Baptist church is a mystery. Then the review of The Week gives the reader a good idea of what is passing in the political world—as much perhaps as the Christian worker in this busy age cares to know. Then a very careful and thoughtful review of the contents of the Baptist Quarterly, making one wish to read them, if he has not already done so. Then News from the Churches, always interesting to every lover of Zion. All this, and a good deal more on the inside pages. Such a paper is of inestimable value to every Christian pastor. If I could have lent one book, it would be the Bible; and if I could have lent one paper, it would be a religious one. And I am sure if I lived in Canada, it would be the MESSENGER.

A CHICAGO UNIVERSITY.

We used to speak of The Chicago University in the days past, but there is no such institution now. The noble building stands by the shore of the lake, occupied by families who rent its rooms for dwellings—it stands a monument of bad management and divided councils. Its loss was a great blow to the Baptist cause throughout the whole Northwest. There was not a Baptist interest but felt the shock. To retrieve that disaster is the necessity of the hour. At last it looks as if prayer for this lost cause was about to be answered. In your editorial notes you speak of what Mr. Rockefeller proposes to do for a new Baptist University, and the indications are that the new institution will be located in Chicago. The proposition is to found a school to cost not less, when equipped and endowed, than four millions of dollars.

REVIVAL NOTES.

The winter has been unusually mild and favorable for holding evening meetings. Many revival services have been held, with blessed results in the saving of souls. Dr. Perren assisted pastor Jackson at Bloomington for ten days, and seventy-one were added to the church. A revival of great power is in progress at Englewood, one of our suburbs, and already forty-three have been baptized. Drs. Corunier and Henson have been holding meetings in their respective churches, and report a quickening of the members and many conversions. Nineteen were baptized a few Sabbaths ago in the Western Avenue Church. In fact, almost every one of the churches have manifestations of the special presence of the Holy Spirit in the preaching of the Word. C. P.

Our Children.

Is it not a noticeable fact that just now there is, in many of our churches, an awakening among the little ones—a "coming into the kingdom," the church? And who will dare to say it is not right? This ingathering is evidently the fruitage of Sabbath-school and Christian "home-training." "Sow in the morn thy seed." "Train up the child in the way he should go, and when he is old he will not depart," is as true to-day as when first spoken. We, as Baptists, hold (as our ground work) to a "converted church membership," and some of our older members have feared that, to admit the youth, would tend to gather in members whose hearts had not been really changed. And so the evil would overbalance the good; but who, I ask, are likely to really love the Saviour of mankind as those in tender years, and who so likely to continue obedient?

Who doubts the affection of the child to the parents, and who among us more than the dear children can whole-heartedly love Jesus, the Son of our God? And here let me say, that admitting children at eight years and upwards is not a new thing—an innovation by our people—by any means. Who among our "sages" does not remember the "Annapolis Valley Reformation," and the children's meetings and the large numbers of children received into the church—men such as Rev. Dr. Welton, Enoch Gates (father of Rev. G. O. Gates) and many others, ornaments of the church, whose names are a praise in the earth?

I am so interested in the young in Sabbath-school and temperance work, that I am constrained to write thus to encourage Christian workers to more earnestly labor for and among the young for their spiritual good.

"Do not permit Satan to sow his death seed, "while men sleep" till the children are 12, 14, 16 and 18 years old, then pray and exhort and expend your strength to uproot the briars and thorns which preoccupy the heart soil; but see to it that the tender emotions of the youth-heart are directed. Christward, heavenward, and "duly will appear the blade, the ear, and full corn at length."

Lastly, feed the lambs of the flock when in the fold with the "milk of the word,"—food suitable—and here is room for work, grand work! Get them into the church. If they love the Master and desire to obey His commands, then care for them, and so make them strong Christians.

"Our Pedo-Baptist brethren surely err when they take in the unconverted babe into the church, and some of our people also err when they forbid them to come and refuse to receive such as love the Saviour and desire to follow Him.

To our young people do we all look for our future good men and women. They are the "hope of the church," the country, the temperance reform, and all good in the land. Surely then, work for them is of the utmost importance.

W. J. G.

Remembering Jesus.

BY REV. THEODORE L. CUYLER.

Of all the good things that were intended to be wisely used, few have been more abused than the Lord's Supper. The simplest of all services, it has been transformed by superstition into a pompous and intricate ceremony. The fungus growth has entirely enveloped and obscured the original ordinance. Instead of the sweet, simple memorial service, has grown up the sacrifice of the Mass, in which by a special miracle a bit of bread is transmuted into the veritable body of our Lord—the partaking of which ensures the pardon of sins, and a reception into God's favor. When I have witnessed in some foreign cathedrals this gaudy ceremonial, with its accompaniments of organ and orchestra, I have wondered what Peter or John would have thought of it, if they could mingle with the gazing multitude. "Do *this*," said the Master when He brake the bread and poured out the fruit of the vine; and whatever is added to "*this*," cometh of superstition and error.

If the Ritualist buries up this simple sacrament under a pile of pomps, there is also a danger that evangelical believers may stray off a little from its divinely appointed purpose. Christ defined this purpose in one sentence: "Do this in *remembrance* of me." He appealed to the natural instinct in the human heart, by which we associate the memory of the loved with some precious keepsake or article that recalls them. The foremost purpose of the rite is to commemorate the death of our Redeemer. Many other thoughts may crowd into our minds when we sit around the communion-table. We may recall the time when we were strangers to the blessed hope; we may think of the loved ones who used to sit beside us there; we may think of somebody who has injured us, and whose presence in the company may tempt us to feel wickedly when we ought to be forgiving; we may even be disturbed by cares and worries that should have been left outside of the door. All these thoughts are irreverent intruders, if they conceal the blessed Master. He should be the central, sovereign object on whom every eye is fixed and every heart is fastening. Not Jesus, the living teacher, or miracle-worker, or healer, or consoler; but the *dying* Redeemer, who endured the agonies of the Cross for our salvation. "Ye do show the Lord's *death* until He come," as oft as ye partake of this ordinance. With eminent human characters such as Abraham, Moses, David, Mohammed, Luther, and others, the least significant thing about them was their dying. In the case of our divine Lord, it was the most significant; it was the culmination of his mission. He came into this world not only to live, to teach, to work deeds of love, but to *die* for us sinners. Therefore it is that the two simple emblems that we partake of, recall only the sacred body broken and the precious blood poured forth upon the Cross. As all scripture and all church history converges to one spot, *Calvary*, so all our thoughts at the Lord's table should converge upon one Person, the bleeding Lamb of God, who taketh away the sins of the world.

On the day before his death, Dr. George W. Bethune wrote a half dozen beautiful stanzas, which were afterwards found in his portfolio. This is one of them:

"I read God's holy Word and find
Greath truths which far transcend my mind;
And little do I know beside
Of thought so high and deep and wide,
This is my best theology,
I know my Saviour died for me."

The Lord's Supper is no more a didactic ordinance addressed to the head, than it is a pompous ceremonial addressed to the eye. It is a simple, devout service of worship springing from the heart. Its single purpose is to awaken memory of Jesus, to arouse gratitude, and to kindle love. Everything that diverts our hearts from this, is an intrusion. Every one that comes between us and our atoning Saviour is an intruder. We ministers who conduct this service, may with the best motives commit a serious mistake by talking to Christ's followers, when their hearts should be silently conversing and communing with Him. Many an elaborate address at the sacramental table, has been only a solemn impertinence. "Do this in remembrance of *Me*." That single brief injunction seems to waive out of sight every one else, and everything else, in the universe. At the communion table we should see and hear no man save Jesus only.

Ah, my dear brethren, we need to have seasons for remembering our crucified Master, for we are sadly apt to forget Him. We too often act as if we had no loving protector to take care of us, and no shepherd to guide our footsteps. We worry over perishable trifles, and fret about paltry losses, forgetting that "all things are ours, and we are Christ's, and Christ is God's." We get discouraged under trials, and worse still, we fall into shameful sins, just as if our Lord had vanished out of all sight and hearing of us. Depend upon it, that He who knoweth what is in man, did a most wise and needful thing for us, when He commanded us to come together often and to do this in remembrance of Him. We had better forget every friend or kinsman on earth, than forget Him who redeemed us from hell, and set our feet upon the pathway to heaven. Sooner let us forget everything we have ever learned, than let the Commandments of Christ fade from our memory. Among all the last words of dying mortals recorded in Scripture or in history, I know of none more appropriate for our last departing breath, than those uttered by that courageous believer in Calvary: "Jesus, *remember me* when Thou comest into Thy kingdom."—*Evangelist.*

Literary Notes.

"Comments on Canada," by Charles Dudley Warner, accompanied by a striking portrait of the Right Hon. Sir John A. Macdonald, appears in *Harper's Magazine* for March. This article describes the topography, climate, system of government of the Dominion and of the provinces, and the political issues; and the author gives his views on the Canadian sentiment towards England, on the French Canadian element, on retaliation and commercial reciprocity, annexation and independence, and the future of the Dominion. Mr. Warner is an accurate and sympathetic observer, and his conclusions will doubtless command the attention which they deserve. This number also contains beautifully illustrated articles on the Institute of France; Vienna; Norway and its people; William M. Chase, painter, &c., &c. For sale by all booksellers.

"How checkered is life's winding way,
All dappled o'er with light and gray."

Checkered and interwoven with little trials and troubles, here a worry, there a worry. Every life has its own peculiar trials; things seem as if they will not go smoothly, and we are so apt to fret over them; or, it may be, our hearts are crushed with heavier burdens, and we forget that, up yonder, through the mist, is the silvery-lined cloud of God's love.

Why can't we take the comfort of His help? It matters not how trifling, to others, our care is. He *can* and *does* feel for us. No matter how great, He can and will help us. Then, troubled one, bow your tired head and feel the touch of His dear wounded hand. Hear the gentle voice, "My child, I love thee. *Be still*, and know that I am God."

LILY MAY.

W. B. M. U.

"Arise, shine: for thy light is come."

Dr. A. J. Gordon, of Boston, Mass., says, taking Jacob as a type of Christ—Our Immanuel has been serving six millenniums for his bride the church, and the seventh is close upon us, in which I expect the marriage of the Lamb; and because the time is short, God seems to be in haste to gather in the guests for the bridal feast.

For quick results and large returns there was never such an age before. Man's extremity is God's opportunity, we are wont to say. What if I turn it about and say, that God's extremity is man's opportunity—It is such now. He is pushed for time; He is straightened for help; He will hire even at the eleventh hour if laborers have not come at first. He will take reformed drunkards, and converted gamblers, salvation armies and travelling gospelers, if only His work can be done before the night cometh, in which no man can work. It is God's extremity and therefore man's opportunity. Obligation presses a pound to the square inch, where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources, if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more man, that the church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation: Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and Him crucified, and I will set the world on fire with them. Therefore I exhort that we all, and altogether, do these three things.

FELLER INSTITUTE.

It is proposed that the Baptist women of Ontario raise $2,000 towards enlarging the building. Will not every Baptist woman of the Maritime Provinces contribute a sum not less than ten cents to aid the glorious work of our Lord and Saviour being done at this Grand Ligne Mission. Your money can be sent either to Mrs. J. W. Manning, Halifax, or direct to Mrs. D. A. McGregor, 54 Avenue Road, Toronto.

An urgent appeal from Brother J. H. Doolittle, Supt. of Missions in Manitoba and Northwest, has just reached us asking the Woman's Baptist Missionary Union to undertake the support of two young men, students from Acadia, who would preach in the Northwest during their vacation. What reply shall be sent? Let us hear from a good number of the sisters without delay.

The Bible teaches woman's duty and privilege in Christian work. Women are included in admonitions, warnings, and commands given to the children of Israel. In the service of song they had a large share. All the women went out after Miriam, when she exclaimed, "Sing ye to the Lord, for he hath triumphed gloriously." When David was returned from the slaughter of the Philistine, the women came out of all cities of Israel singing and dancing. Women had an active part in the equipment of the tabernacle; and all the women that were wise-hearted did spin with their hands, and brought that which they had spun.

In the Prophets we see them as mourners. Rise up ye women that are at ease; hear my voice, ye careless daughters. Many days and years shall ye be troubled, ye careless women.

The Old Testament records signal services rendered by women, nor does it close without a prophetic glance at the future enlargement of their work. "Your sons and your daughters shall prophesy. . . . Upon the handmaids in those days will I pour out my spirit." Add to this the words of Christ, and woman's Christian privileges and responsibilities cannot be doubted. But just what is our great work as women of the nineteenth century?

Our Saviour has died. The door of heaven is open to every poor sinner.

Whosoever shall call upon the name of the Lord shall be saved. Yet millions of women know not this truth,—and why not? Christian women have not told them.

In the selection of His disciples, our Saviour makes prominent a single requisite. And Jesus said unto them, "Come ye after me and I will make you become fishers of men," and straight way they forsook their nets and followed him. Prompt obedience was repeatedly the condition of signal blessings. Mary showed her knowledge of Christ when she said, "Whatsoever He saith unto you, do it."