

Messenger and Visitor.

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—REV. DR. S. F. SMITH, the author of several well-known hymns in the collections which are in use among our churches, and distinguished especially as the author of the United States' national hymn, "My country 'tis of thee," reached his 85th birthday on October 21st. Dr. Smith, as is well-known, is a Baptist, and is held in high esteem for his character, his scholarship and his work. For many years he has been a resident of Newton Centre, Mass., where he still lives in the enjoyment of comfortable health.

—THE railway between Joppa and Jerusalem has been completed. Trains are running over the line, and the shriek of the locomotive's whistle is heard in the holy city. And the railway is not the only modern invention which is to be found at Jerusalem. The telegraph, the telephone and the electric light are there as everywhere. Factories also are being established, new streets laid out, both outside and within the walls, and the whole city is coming to take on a more modern appearance. It is said that there are now in Jerusalem 40,000 Jews, and in the whole country the resident Jewish population is placed at 100,000.

—NOTING the movement being made in this province for a separate convention, the *Canadian Baptist* says:

Our brethren by the sea are of course the best judges of what will most effectively promote the great interests for which the present Convention now exists. From this distant point of view it looks as if with the associations to look after local interests, the wider the field and the stronger the representation in the central union the better. In fact we have not been without hope that we should one day see all the Baptists of the Dominion united in Convention, though the "magnificent distances" which separate the extremities present, of course, a very serious difficulty. But too much subdivision must result in loss of the strength which lies in union.

—AN article on our second page, which we reprint from the *Canadian Baptist*, will be of much interest to many of our readers. The facts which therein receive note and comment appear to indicate that the French Roman Catholics of Quebec are not wholly unmoved by the spirit of the times in which we are living. The people, in certain quarters at least, appear to be awaking to the fact that they are being defrauded of their birthright in the interest of a tyrannical ecclesiasticism. It is certainly small wonder if these people are beginning to grow restless under a condition of things which dooms them to be always despotic and often corrupt. It will certainly be a day of promise for the French Canadian when he awakes to the fact, that instead of bread he is being given a stone.

—DISPARAGING statements in reference to the value of the work of missionaries in India are not infrequently made by persons who have no sympathy with the aims and the work of the missionary, and who possess but a superficial knowledge of the condition of things which they presume to criticize. Very different views are expressed by men who have really studied the problems which India presents to her British rulers, and who have an intimate knowledge of the work which the missionaries are doing. Thus Sir Charles Elliot, the highest officer of the British government in the province of Bengal, is quoted as saying that the chief business of the British government in India is the civilization of its people and their advancement and development. He also says that the only hope for the civilization of India lies in its evangelization, and that the people who are carrying on this work are the missionaries.

—REV. DR. CALKINS, Congregationalist, says in the *Andover Review*: "If mere numbers are any indication of the tendency of American churches, it is setting unmistakably towards Congregationalism. The difference between us and the Baptists is an imaginary line. We are practicing immersion if our members ask for it, and they are almost practicing infant baptism, because so many of their children are converted in tender years. And we are absolutely agreed in doctrine and in polity. Our churches thus virtually united number nearly four millions, and are increasing more rapidly than ever before. Our contribution to modern religious life is the restored and re-invigorated ideal of the church."

Dr. Calkins' statement is of value, as showing the tendency of the Congregational system of church government to prevail in America, but Baptists are not quite prepared to admit that the practical difference between Baptists and Congregationalists is an imaginary one. Probably the Doctor did not expect Baptists to take the statement very seriously. The difference between the baptism of

an infant and that of a disciple (however young in years he may be), who intelligently professes faith in Christ, indicates, of course, the whole difference between the Baptist and the Pedobaptist positions. It seems unnecessary to point out that the difference between the two is not one of years simply, but of repentance, faith, and intelligent action as opposed to helpless submission.

—OUR readers will find quite an extended account of the recent meeting of the convention of Ontario and Quebec in the letter of our regular Ontario correspondent, "L. M. W." also writes of the convention from the standpoint of a new comer. The two accounts complement each other. It is gratifying to observe that the work of our brethren in the upper provinces is in a prosperous condition.

—THE convention of the Prohibition party met, as advertised, at Amherst on Wednesday and Thursday of last week. Some sixty delegates were present from different parts of the province. We are informed that the convention was of a very harmonious character—but little difference of opinion being expressed in reference to the various points discussed. The conviction was generally expressed that there was no hope of obtaining prohibition through either of the old political parties. The platform of the party, was amended by the addition of a resolution declaring that the franchise should be extended to women. Large public meetings were eloquently addressed by leading members of the convention. The singing and addresses of the Emeralds, a Royal Templar revival team, are said to have added much to the interest of the meetings. C. N. Vroom, Esq., of St. Stephen, was elected president of the convention.

—A MINISTER who writes pleasant and instructive things in one of our exchanges, asks: "Shall I speak in my pulpit at a usual service of the lives and services to the world of such men as Whittier, Tennyson, Columbus, and of such current events as are occupying the attention and interest of my congregation?" He answers his question (which he thinks is one that many preachers are asking) by saying, in substance, that it is permissible and serviceable to introduce such characters and subjects into the ordinary religious service, provided he who uses them makes them truly subservient to his grand aim as a Christian preacher. If he presents such subjects he must not let them run away with him. "The presentation must be preaching. It should reach for men's souls every time and with every thing. The pulpit is not for narrative, biography, history or incident, as such. It is not a platform for poetry, art or literature, while it uses all them. It has motive in all and that motive is redemption. This should be very plain in every utterance. It should be its spirit, its reason, its right to that place. Otherwise I do not see how it belongs in the pulpit. Without this I should consider the occasion lost to the peculiar opportunities of the Lord's day and house. With this almost any noble incident or thought is sanctified and made fitting and useful."

—Dr. George William Winterburn and Mrs. Florence Hull will edit a new magazine, the first number of which will appear November 25, 1892, to be called *Childhood*. It will cover a field not hitherto occupied. It will be addressed to parents, and will endeavor to inculcate the most advanced ideas in regard to the moral, intellectual and physical development of children. It is believed that there are a very large number of parents who desire to give their children the advantages of the best training, but who, defectively trained themselves, do not know how to secure the ends desired. *Childhood* will attempt to be the guide of such, and by presenting the subject, in all its phases, by means of short, well-written contributions, to supply information which cannot be found elsewhere. It will contain thirty-two double column pages, and will be published monthly at ten cents a number—one dollar a year.

—London has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland and Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 papers, one-third of whom are children. London has over 36,000 registered habitual criminals. There are over 14,000 policemen, which cost the city over \$7,000,000 a year. London has also 14,000 grog shops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London; or the bottomless miseries and degradation of any other city, so long as the grog-shop curse is tolerated.

—Freeman Baxter, whose great grandfather, Jeremiah Baxter, came to New England as one of the Pilgrims in the Mayflower, died last month at Brockton, Mass., at the age of 95.

PASSING EVENTS.

THE kind of evidence which the Royal Commission on the subject of prohibition is engaged in accumulating is regarded—and as we think not without justice—by many of the friends of prohibition as being of comparatively little value. That a vast amount of poverty, suffering, vice, crime and numberless attendant evils result directly and indirectly from the liquor traffic; that in some places the Scott act has been reasonably well enforced and with beneficial results, while in others it has not been so enforced; that a number of men in almost every community favor a prohibitory law, and hold that its enactment would be attended with most salutary results, while others are ready and willing to express an entirely contrary opinion, are facts which it scarcely required a peripatetic Royal Commission to search out and set in order. If it was desirable to know more accurately what proportion of the people of Canada are favorable to a general prohibitory law, the obvious way to secure this information was through a plebiscite. If it was desired to obtain information in reference to the feasibility and the practical results of a prohibitory law, it would appear evident that the best fields for enquiry are those states of the American Union where, for a greater or less number of years, prohibitory laws have been in operation. The right of prohibitory legislation being admitted in principle, if it can be shown that a large majority of the people of Canada desire a prohibitory law, if it can be shown that where prohibitory laws have been introduced the results have been good, and if, further, it can be shown that on the whole the conditions for prohibition in Canada are not less favorable than in countries where such a law has been successfully administered, the way to this important position in the progress of temperance reform ought to be clear. These are the facts, or alleged facts, on which the prohibitionists depend. These are the matters with which the Royal Commission must deal. It must be shown whether in Kansas, for instance, the prohibitory law enacted by that state a few years ago is being successfully administered, and whether the people toward it are such as to justify the expectation that the law will finally triumph over all opposition. It must also be shown whether the conditions in Kansas were, on the whole, more or less favorable for the establishment of prohibition than they are in this country. Any Royal Commission which does not at least undertake as a part of its work an impartial and thorough investigation along these lines, is simply trifling with the subject and spending the people's money to no purpose.

HAVING mentioned the State of Kansas as affording fair data by which to judge of the political working and results of a prohibitory liquor law, we wish further to notice in this connection the report on temperance adopted by the Baptist convention of that state at its recent session. In this convention about 650 churches and a Baptist population of perhaps 150,000 are represented. The report may fairly be taken, we suppose, to state facts and to express the sentiment of a large majority of the people of Kansas, including generally the moral and religious elements of the population. It is as follows:

"We recognize the saloon as a deadly enemy to individuals, home and society; a chief source of poverty and disease; the cause and ally of crime and vice. We record our conviction that the legalization of the saloon, by open, direct license, or by covert, ante-chamber connivance, is sin. Against such legislation we pledge the exercise of all our power along all lines of honorable opposition, from the altar of prayer to the ballot-box of the nation.

"We reaffirm our faith in constitutional prohibition, as a wise and efficient means of stamping out the saloon; and confidently expect the time when prohibition will be incorporated into the laws of every state in the republic and shine on the pages of the statute-book of the federal union.

"We cheerfully acknowledge the debt of gratitude due to the long line of Kansas worthies, who, in the legislature, on the bench and in executive office, have been faithful to the solemn trust of creating and enforcing the prohibition law. To such a grateful people pledges continued honor and support. With humiliation and disappointment we observe the presence of a temporizing policy in the executive department of our state government and a lamentable failure of local authorities in several counties to perform their duties under the laws of Kansas and their sacred oath of office. Against such temporizing spirit in the executive department and such corrupt and truckling conduct in local officials, we enter our most solemn protest and give notice to those who thus attempt to enervate the body politic and paralyze

the arm of the law, that they need not look to us for aid, comfort or apology.

"We recommend a vigorous revival of moral and religious temperance work, not only that individuals may be fortified against temptation to intemperance, but especially that an irresistible temperance sentiment may be created and maintained, which shall successfully resist all combinations intended to neutralize or to overthrow present prohibitory statutes."

It will be observed that in this there is no disposition evinced to recede from the advanced ground which has been taken. On the contrary, the report reaffirms faith in constitutional prohibition as a wise and effective means of stamping out the saloon, that "deadly enemy to individuals, home and society, a chief source of poverty and disease, cause and ally of crime and vice." But there is also evidence in this report that the stage which has now been reached in temperance reform in Kansas is not altogether such as to leave nothing more to be desired. The executive department of the state government, it would appear, is not so fully and actively in sympathy with the law as to make prohibition in Kansas, at the present time, an ideal success, and there is noted a lamentable failure on the part of the local authorities in several counties to respect their oaths of office in faithfully carrying out the provisions of the law. Against all this the convention enters an indignant protest, assuring those who are responsible for this temporizing spirit and truckling conduct that no aid, comfort or apology need be looked for from those who compose the convention. Further, in view of the present state of affairs, the report recommends "a vigorous revival of moral and religious temperance work." And to this fact especially we desire to call attention. There are in this report, we take it, lessons as applicable in Canada as they are in Kansas. We know of no righteous and effectual way of dealing with the saloon but by prohibition, and we should hold the day as one of bright omen for Canada, when through this wide dominion the voice of the law shall proclaim that the drink traffic shall no longer enjoy its countenance and protection. But we need clearly to understand that, if the saloon is to be abolished and the curse of drink removed, it will not be by the agency of law alone. We hear a great deal about the educative power of law, and law is certainly an educator. But a law will not enforce itself, and if not supported by a strong and positive public sentiment, and in the hands of an asphetic or temporizing government, a prohibitory law, a prohibitory liquor law would be likely to prove a bitter disappointment to the temperance reformer. While therefore we labor and hope for prohibition, we can by no means afford to remit our efforts, by education and persuasion, to bring old and young to an intelligent acceptance of the principle and practice of total abstinence. The time when we can afford to fold our hands and stand by to see the baneful life of the drink traffic crushed out by the iron heel of prohibition we shall not live to see. There is and will be need of education and moral suasion, teaching and preaching, line upon line and precept upon precept, until, and for long after, the day that a prohibitory law shall have been enacted.

THE death of Mrs. Harrison, the wife of the President of the United States, occurred at a very early hour on the morning of Tuesday, the 25th Oct. The sympathy felt for the bereaved President extends far beyond the bounds of the nation of which he is the executive head. It is no doubt a very sad and real affliction to Mr. Harrison. Together from early youth they had fought the battles of life, and through all their struggles and triumphs, from the three-roomed cottage in which their early married life was spent to the White House, they had been faithful to each other. Mrs. Harrison's maiden name was Caroline Lavinia Scott, the daughter of Dr. J. W. Scott, who was at the time of her marriage and for some years before, principal of a young ladies seminary in South-eastern Ohio. In the same village was the school dignified by the name of Miami University, through which Benjamin Harrison, a poor lad, was struggling toward graduation. He became acquainted with Principal Scott's daughter and they fell in love with each other. Carrie Scott was an intelligent, demure girl, with a pleasant face and beautiful brown eyes, and Benjamin Harrison was bright, hopeful, industrious, but poor. He was barely twenty-one and she a year or so younger when they married with the consent and blessing of course, but not altogether with the approval of the older folk.

They had some education, plenty of hope and health, but not much else to start life on. They went to Indianapolis—then the promising town of what was considered the far north-west—and the life battle began. Harrison obtained room for his desk in the law office of a relative. Their home was a three-roomed cottage with a lean-to for a summer kitchen. Children came to bless the humble home, the income was pitifully small, and the strictest economy was necessary. Mrs. Harrison had not been accustomed to luxury. In her Ohio home she had learned to work, and she probably did not think there was cause to repine when she found it necessary to be the nurse of her children, and to perform the other labors of the household. Her husband appears to have done what he could to lighten her burdens. For ten years the battle with poverty lasted, and the two kept up each other's hearts, bearing their burdens with courage and mutual reliance and gaining strength through discipline. In 1860 Mr. Harrison obtained a position which promised them a comfortable living. Then the war came, and the call for troops. Mr. Harrison quickly responded to the call of his country. He raised a regiment of which he was given command. There was no more poverty, for his pay was ample for the needs of his family, but these years when her husband was fighting for his country were anxious years for Mrs. Harrison. Then when the war was over, her husband came home a general—and his professional success and political career began. He became a senator, and in 1888 successful candidate for the presidency. Mrs. Harrison was, without doubt, a brave, true wife, a gentle and pious woman. As the mistress of that humble cabin in Indianapolis forty years ago, she doubtless had little thought of what things fortune had in store for her. But whether she was happier as the wife of the President of the United States, or as the wife of Ben. Harrison, the struggling law student; whether life was brighter as the mistress of the presidential mansion than it was when she ruled in the three-roomed cottage, who will say?

UNION THEOLOGICAL SEMINARY, of New York, on account of its relations to Professor Briggs on the one hand and the General Assembly of the Presbyterian church on the other, continues to attract attention. It was agreed between the Seminary and the Assembly in the year 1870 that the Assembly might exercise a right of veto over the appointment of professors to chairs in the Seminary. When Dr. Briggs was transferred from one chair to another the General Assembly attempted to exercise the veto power, and the directors of the Seminary denied its right to do so. The Seminary then proposed to annul the compact, and the Assembly refusing to concur, the directors of the Seminary have now given notice that, by their independent action, the compact heretofore existing is annulled. This action is supported, it is said, by the legal opinion of one of the first lawyers in New York, who maintains that the duty of the directors of the Union Seminary as trustees is to administer the trust reposed in them according to their judgment of what will subserve the best interests of the Seminary, and that it is the duty of the board of directors to disavow any intention to abdicate their functions or to delegate them to others. From the tone of addresses delivered at the opening of the Seminary, it seems evident that Union intends to stand quite firmly by Dr. Briggs. What the effect will be on the Seminary of the severance of the relations which existed between it and the General Assembly remains to be seen. The relations between them have, of course, been considerably strained during the past year, but this fact does not appear to have affected the popularity of the school, as the class engaging this year is said to be unusually large. The trial of Dr. Briggs for heresy by the Presbytery of New York is to take place during the present month. The result will be awaited with no little interest.

W. B. M. U. RECEIPTS.
From Oct. 12 to Oct. 25: Lockhartville, W. M. A. S., and partial receipts of thank-offering meeting, F. M. \$15.40; Blitown, F. M. 5.00, H. M. 1.45, Cen. Fund, 2.65; River Hebert, F. M. 7.50; East Florenceville, F. M. 10.00; Lower Aylesford, F. M. 8.00; Chester Basin, F. M. 8.50; Woodstock (Albert st.), F. M. 3.00, H. M. 3.00; Gibbon, F. M. 3.00; Foster Settlement, F. M. 4.00; Port Greville, F. M. 4.25; Mrs. Freeman, Moncton, Y. P. S., F. M. 3.50; Brookville Sunday-school, F. M. 2.00; Truro (Immanuel ch.), F. M. 12.67.
MARY SMITH, Treas.

W. B. M. U.

NOTES FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER NOTES FOR NOVEMBER.
For the workers at Robbitt—Bro. and Sister Churchill, Miss MacNeill, the native preachers, colporteurs and Bible women.

Mission Bands of N. B., N. S. and P. E. I.

In my last letter I promised to tell you of the "baner." This banner, which will be a very handsome one, and suitably inscribed, is to be given next August at our annual meeting to the county whose young people have, during the year, raised the largest amount of money toward Mr. Morse's salary. The banner will be the property (for the year) of the Mission Band in that county which has raised the most money according to its membership. The award will be in this way, that all may have a fair chance. As many of the members of our Young People's Societies are also in our Mission Bands and Sunday-schools, the banner can be hung in the Sunday-school room.

Dear young friends, this prize is not offered to you as a bribe, but as an incentive to greater work; and we do hope that it will be the means of leading you all to covet earnestly, and to make still greater efforts towards that higher prize which our great Captain is holding out to every one of us.

Christmas will soon be here with all the brightness and cheer, all the gifts and good things which its coming annually brings you. Amid all your preparations you will not remember the many thousand young people in India who know nothing of the joys of this season, and who never will know unless you send them word? Will you remember that the "Lord Jesus Christ is standing with pleading countenance looking upon the millions whom He died to save; looking upon the many idle ones—His own followers"; looking upon you in the happy homes which are His gifts, in the youth and health and strength which He has given you; looking upon your opportunities for doing good, His gifts again, and then He turns in mute appeal—He stretches forth His pierced and bleeding hands and cries: "This I did for thee; what hast thou done for me?" What will be your answer, young people of our Mission Bands, Sunday-schools and Y. P. Societies of these provinces?

For Aid Societies—Home Mission Meetings.

"The Outlook"; "What is in thine hand?" 1c.; "The Christ Visitor," 1c.; "Somebody is watching," 1c.; "The union of the Mission Bands in the church"; "Silver or Souls? Dollars or Duty?" 2c.; "Serving the present age," 2c.; "Suggestions how to grow," 2c.; "Our land for Christ," 2c.; "Praise meetings," 1c.; "God's tenth," 3c.; "Messengers," 2c.; "Story of a bed quilt," 1c.; "Ears, me and the boards," 1c.; "Aunt Parson's story," 1c.; "The Christian woman's responsibility," 1c.; "There shall not an hoof be left behind," 1c.; "Preparation for the Master's work," 1c.; "Pitchers and Lamps," 2c.; "How to hold a home missionary meeting."

For Mission Bands.

Exercises—"Missionary Ships," 2c.; "God's Tidings," 3c.; "Thank Offering," 2c.; "The King and the Kingdom," 1c.; "A Band Leader's Suggestions," 2c.; "Talhitha Cumi," 1c.; "Why should young women be interested in Home Missions?" 2c.; "How our Mission Band learned to Pray," 1c.; "The Birthday Box," 1c.

For Aid Societies—F. M.

"Burdens or Wings, Which?" 2c.; "A Question of Delegates and one of Expenses," 2c.; "Woman's Work in the Church," 2c. (Bible reading); "As I have loved you," 1c.; "Our hour of prayer," 1c.; "How to awaken a deeper interest," 2c.; "What is in thine hand?" "Need of an increased interest," 2c.; "Result of not doing," "Mrs. Pickett," 2c.; "The Commission," 2c.; "Crete Blake's Way"; "Three Collectors"; "A Question Answered," 1c.; "Hindu Widows True History," 2c.; "He Calleth Thee," 3c.; "Lessons the Hindu may teach us," "What ye will," 2c.; "That Mission Box," "The Two Mites," 1c. A few copies of the "Unfulfilled Commission" by Rev. J. Stillwell, India, 25c. each.

Where Aid Societies and Mission Bands feel they cannot pay for these leaflets, they will be sent free.

ANY E. JOHNSTON.

Dartmouth, N. S.
—Two young girls from Japan are now enrolled among the nurses in training at the National Temperance Hospital in Chicago. Both are graduates of a Japanese college, and desire to perfect themselves in the knowledge of nursing and non-alcoholic remedies.