

# Messenger and Visitor.

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— READ Pastor Clark's poem, "Your Vote."

— FROM the *Canadian Baptist* it is learned that a memoir of the late Principal McGregor, of McMaster Hall, is now in the hands of the printer, and will be ready for delivery, it is expected, in about three months. The expense of the work is being met by subscriptions, and the proceeds from its sale are to be given to Principal McGregor's widow.

— THE first of a course of six lectures by Joseph Cook on the general subject, "Fruitful faith in all ages," was delivered in Tremont Temple, Feb. 2nd. The prelude was entitled "Three possible views of Mormonism." These lectures of Mr. Cook may not be less valuable than his earlier efforts in the same place, but they evidently attract much less attention.

— BEREAVED.—FROM a notice which appears in our obituary column this week, it will be seen that our brother, Rev. A. E. Ingram, and his family are sadly afflicted in the death of a beloved daughter, a bright and interesting girl just entering into womanhood. We kindly tender our Christian sympathies to our brother and his family in this hour of bereavement.

— THE *Examiner's* Boston correspondent says: "At the First church, Back Bay, Mr. Moody is to preach a week. Phillips Brooks and Dr. Geo. A. Gordon, of the New Old South, join in the meetings. If the 'four hundred' and their neighbors will come to hear, they will not be able to pass the message on to the West or North end, Moody's messages stick. As a stalwart hearer once exclaimed, 'That man hits a fellow right on top of the head.'"

— DID HIS WIFE GO?—A correspondent calls attention to a discrepancy between the statement of Hervey in his "Story of Baptist Missions," to the effect that Mrs. Carey accompanied her husband when the pioneer missionary went to India, and the statement of Dr. Saunders in our issue of Feb. 4, in an article on the "Beginning of Missions," which statement is that Mr. Carey "went without his wife." Our correspondent wishes us to say which is correct. When doctors differ, we naturally feel delicate about expressing our opinion. Hervey's account is very circumstantial and, we presume, he is correct, and that Dr. Saunders' memory in this instance is at fault. It may be, however, that Dr. Saunders has information on the matter from sources not at present accessible to us. If so, we have no doubt he will be willing to give it to our readers.

— IN our valued contemporary the *Canadian Baptist*, we find a short article on "The Political Campaign," of which the following is the closing paragraph and which, along with the entire article, we would cordially endorse:

"But one thing the Baptist denomination and the Master it serves have a right to expect. That is, that every Baptist elector, no matter on which side he may range himself for the coming contest, will set his face as a flint against every method or device which savors of political corruption in any form. However important may be the practical questions involved, it is of vastly greater importance that the politics of the country should be purified and elevated. It is not too much to say that if all the electors who are members of Christian churches would discontinue and denounce all methods savoring in any degree of bribery, deception, or corruption, our politicians would be compelled in self-defense to adopt clean and honest methods. Why not let the present struggle be marked by a resolute determination to raise Canadian politics to a higher level than has ever before been reached."

The *New England Magazine* recently published an article by Rev. Charles F. Dole, entitled, "What Shall We do with the Millionaires?" In the February number of the magazine there are two important articles which are in the line of an answer to that question. One, entitled "A Model New England Village," is on St. Johnsbury, Vermont, showing how the munificence of the Fairbanks family has furnished that beautiful town with an art gallery, public library, academy, natural history museum, and other things which make a rich intellectual life possible among the country hills. The article, which is by Edwin A. Starbuck, is an important contribution to the series of papers which have been appearing in the *New England Magazine* during the past year, bearing upon the elevation of New England country life. The other article is by Mr. Ashton R. Willard, on the "Ridge Gifts to Cambridge," describing the magnificent new City Hall, Public Library, and Manual Training School, which in Cambridge bear witness to the generosity of another millionaire. These articles are both richly illustrated.

## PASSING EVENTS.

THE HON. ROBERT DUNCAN WILMOT died of paralysis at his residence, Belmont, in the parish of Lincoln, Sunbury Co., on the 12th inst. Mr. Wilmot was born at Fredericton in 1809, and for some forty years was prominently connected with public affairs in his native province and the Dominion. He entered political life in 1846 as representative in the N. B. legislature of the city and county of St. John's, was a member of the executive from 1851 to 1854 and from 1856 to 1857, holding the office of surveyor-general and afterwards that of provincial secretary. He was also a member of the government in 1866, and represented his province as a delegate to the London conference called in that year in reference to confederation. When the provinces were confederated in 1867, Mr. Wilmot was called to the senate, and in 1878 became speaker of that body and member of the Privy Council. In 1880 he received the appointment of lieutenant-governor of his native province, which position he held until the appointment of Sir Leonard Tilley in 1885.

THE CITY OF TORONTO appears at present to be experiencing a rather decided check in the tide of her prosperity. Where there has been so much real advancement, it is felt natural that there should also be felt the evils attendant upon over-speculation and inflation. The unemployed of the city seem to have attained to somewhat formidable numbers and they are speaking out to let their wants be known. The other day 2,500 men, preceded by a drum and a man bearing a flag with the motto "Bread or Work," marched to the City Hall and sent a delegation to the mayor, asking him to say what the city could do to relieve the distress. The mayor addressed the crowd from the steps of the City Hall; but, apparently, was not able to promise any assistance or to indicate for the working men any way out of the difficulty. He said that the collapse of the building boom was the principal cause of the trouble and that the city engineer had under construction all the works sanctioned by the council. The men, it is said, were in an angry mood. Vague threats of violence were made, and it is expected the demonstration will be renewed.

THE ANNUAL CONVENTION OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR was held in Portland, Maine, February 2, 3 and 4. Much interest attaches to this convention, not only because of its being the annual gathering of a society which has enlisted in so large a measure the sympathy and endeavor of the Christian young people of this continent—a society, the rapid and wide-reaching development of which is so remarkable—but also, and especially, because it marked the completion of the first ten years of the history of the Christian Endeavor movement. Voluminous reports of the meetings have reached us through our esteemed contemporary *Zion's Advocate*, of Portland, and other sources. We have not, however, space at command for other than a brief notice. Over 1,800 delegates registered, and fully three thousand persons were in attendance at several of the meetings. The services were full of interest and inspiration for Christian workers, and the addresses of the representative ministers present from the several denominations appear to have been excellent in spirit and in substance. There are now, we are told, over 13,000 societies of Christian Endeavor with over 780,000 members, found chiefly in the United States and Canada; but also in Great Britain, Australia, and in all missionary lands. The following figures indicate the rapid extension of the movement: In 1882 there were 481 members; in 1883, 2,870; in 1884, 8,905; in 1885, 10,964; in 1886, 50,000; in 1887, 144,000; in 1888, 300,000; in 1889, 500,000; and in June, 1890, 600,000. During the eleven months last named about 16,000 have been added each month; every week 4,000 enlisted, and every day ten new societies formed. We do not see how the conclusion can be avoided that the history of this movement indicates providential leadings, that it is meeting a real want and fulfilling an important ministry for the advancement of the Redeemer's Kingdom. Its wonderful growth has not been in accordance with any human forecast or shrewdly conceived scheme. Those who watched over its infancy had no thought of so wide an extension of its sphere and influence. The Christian Endeavor Society, in its origin, was intended to apply merely to the local interests of the Williston church, Portland, of which Dr. F. E. Clark was then pastor. It seems, however, to have been from the first a veritable "child of Providence." As it was found

helpful in Williston, so it has been in thousands of other churches, and Christian Endeavor, in spirit if not in name, is finding almost universal recognition and adoption among the evangelical churches of America. Whether this young people's movement is destined to follow along the line of organization on which it started—its annual conventions affording a platform on which young Christians of all evangelical denominations shall meet and clasp hands in pledge of a common faith and of service to a common Lord—or whether it shall be restrained within strictly denominational channels, remains to be seen. It seems to us, however, that this movement is one of the hopeful features of our day. It is here, fulfilling a gracious ministry, it is destined to remain and do still more eminent service for Christ and for the church.

QUEBEC CITY HAS HAD ITS FULL SHARE OF ACCIDENTS and disasters in the past, and one of the most shocking in its history occurred on Thursday last in connection with the Quebec worsted factory. The factory is situated just outside the city limits in the rear of the Marine Hospital, and gives employment to about 200 men and women. About ten days before it had been closed for repairs. On Thursday morning the operatives returned, expecting to resume work; but, having been informed that the repairs were not completed, most of them went away. On the evening before, the engineers had attempted to work their engines, but could not succeed, and, with the help of several experts, were trying to put the machinery in order on Thursday forenoon, when, from some unexplained cause, one of the boilers exploded and all that part of the immense building over the engine room and dye house was thrown into the air. The loss of life resulting from the accident cannot at this writing be stated with accuracy. Some twenty or twenty-five persons are said to have been killed instantly, and quite a large number of others seriously—some of them fatally—injured. The noise of the explosion was heard all over the city, and, immediately, there was a great rush to the scene of the accident. Owing to the fact that so many had left their homes that morning to work in the factory, there was naturally great and widespread anxiety among the friends of the operatives, and soon immense crowds were filing every avenue or approach to the factory. Heart-rending scenes were witnessed as women and children went about searching for their husbands, fathers or brothers. The dead were for the most part frightfully scalded and mutilated, and few could be recognized, except by the clothing attached to the remains. It is suggested that the accident may be due to some of the pipes having been frozen during the time the factory was shut down, but nothing for certain seems to be known as to the cause of the disaster. It is said that the best engineering talent in the city was being employed in connection with the machinery when the explosion occurred.

THE CONFERENCE AT BOURGOGNE between Messrs. Parnell, O'Brien and Dillon had no result as to settling the question of the Irish leadership. It is doubtful if this means any disappointment to Parnell. Messrs. Dillon and O'Brien have returned to England and surrendered themselves to the authorities. They are now, we presume, serving out their term of imprisonment. Parnell will conduct a vigorous campaign in Ireland, looking toward the next general election. He will have the very formidable opposition of the R. C. hierarchy, but he accepts the battle and expects largely to increase his following in the next parliament. The anti-Parnellite leaders, on the other hand, are confident that the victory will be with them, and that after the next election, their party will number 70 members of parliament instead of 33, as at present. One thing seems to be certain, there will be no further talk of compromise, and the battle between the factions will be fought out to the end. It is understood that certain assurances have been given by the Liberal leaders to the Irish party, but the nature of them has not yet been made public. The war between Parnell and the priests will be watched with interest.

RUSSIA'S BARBAROUS TREATMENT OF HER PRISONERS has lately been brought home with force to the people of the United States. Captain Morris, the master of a sealing vessel, was apprehended for illegally taking seals in Russian waters, and with his crew was condemned to imprisonment and labor for years in a coal mine under conditions so cruel that few of them survived. Captain Morris having lived to tell his terrible experience has returned to his home in Boston. Such, in brief, is the story; in reference

to which the *Boston Herald* says: "Our government would do well for humanity's sake as well as in defence of American citizens, to make it a subject of investigation, and, if the statements are borne out, of stern reprobation with the St. Petersburg government."

MR. MOODY'S WORK IN BOSTON THE PRESENT WINTER, though marked by the absence of sensational methods, is by no means barren or unfruitful. The services being held in Tremont Temple have been already noticed in our columns. A meeting in the Temple on Sunday evening, the 8th inst., as we gather from a report of it in the *Boston Herald*, was one of remarkable power. Mr. Moody had preached in the morning on the subject of Faith and again in the evening to an immense congregation, from the words, "Come unto Me, all ye that labor, etc." The theme was handled with great effect. A meeting had been announced for men at nine o'clock, and when the evangelist returned from the lower hall, where he had held an enquiry meeting attended by hundreds, he found before him a great audience of men, representing all ages and classes in life. Mr. Moody chose for his text the words, "Whatever a man sows, that shall he also reap." He spoke with great earnestness, power and effect.

"After this talk he called upon those who desired to become Christians to stand up. It was here that the remarkable ableness of the meeting became apparent. Men stood up all over the hall. Extraordinarily moved by the sight, Mr. Moody continued his appeals for many minutes. There seemed not to be a man in the house that was not sobbing or coughing so as to keep back his sobs. Finally, the evangelist declared that he thought the scene was the grandest he ever saw. 'Thank God for this hour. He is with us to-night. If I weren't to have another meeting here in Boston, this would fully repay me. I've seen a good many sights of this kind, but I think this is the grandest of them all.' Then after prayer, he told the men he would hold an enquiry meeting in the Meiserson. The last thing he did before starting downstairs was to ask, 'How many of you would like to have another meeting such as this next Sunday night? Every hand in the hall was raised. 'God bless us, then,' said the preacher, 'we will.' The enquiry meeting was begun shortly after 10 o'clock, and the lower hall was filled."

## Societies.

This is the age of societies. A new guild springs up every few weeks. The last is always the most important, of course. We are all pressed to "join," and it requires courage to refuse. Now and then, as in the Dutch Reform Club, the new movement sweeps all before it—is carried on with enthusiasm for a time—and then gradually subsides. This, I believe, the history of all societies, formed for whatever purpose, moral or charitable. This will be the fate of all societies, except one—the divinely founded association called the church of the living God. This is the one efficient agent for the reformation of the world, and if its members understood its mission, and would work upon the lines of its Founder, the world would be reclaimed sooner, and much more effectively than by any other, or all other human organizations taken collectively. The lack is in her own dullness and hesitancy. She sits still and lets a thousand organizations attempt to do her work. Her own members dissipate their energies by giving their time and labor, not to speak of their means, to one or more of these secular organizations.

It is apparent, however, that the church is beginning to stir. It might even be said that she is awaking. She is rubbing her eyes, and in a half somnolent state, is feeling round for her garments. She is going to dress herself for she hardly knows what—for the general labors of the day, perhaps. She hears the children saying, "We must organize, we must have more societies, we must have like the rest of the world, must have presidents, and secretaries, and record books; we must pledge ourselves to pray, to speak in meeting, to labor for the Master," and the church, while rubbing her eyes, finds herself mechanically muttering, "Yes, we must organize." The good woman breathes the air of the time, she instantly feels that something must be done, and like too many people she is ready to catch at any expedient that may offer itself.

It is just here that the work of the Christian pastor comes in. He must ask himself what all this means. He must get an accurate idea of the situation. How much of "organization" has his church? Is there any well-defined line of operation? or is it a mere chaos of preaching on Sunday, and prayer-meeting once a week, and conference at the end of the month, at which service minister and people consume much valuable time in talking about themselves only,

oblivious of the fact that the world is yet largely Pagan? Is there a Sunday-school in which a portion of the members are doing efficient service or teaching the children the way of life? Is there a Woman's Missionary Aid Society, whose members meet, and pray for God's work at home and abroad, and lay before one another the intelligence they collect from every quarter? Does the church, as a whole, have some one meeting occurring more or less frequently, when a general survey of denominational work can be had, and prayer may be offered for the college, for the missionaries, for the young men studying for the ministry, for sister churches, and for the editors of your Baptist paper? Does the church contribute steadily to the denominational funds, and is there an increase in these funds year by year, as the church grows in numbers, and learns more thoroughly the lesson of systematic benevolence? Are there brethren told off whose special duty it shall be to wait upon the sick, to watch with them, if need be? And, while every member should be ready to labor in this department, are there any appointed whose special duty it is to look after the strangers? Do any of the more gifted brethren go outside anywhere to hold services, or to encourage the weaker parts? If all this be measurably attended to, if these and such like things are being carried forward, there is certainly a fair showing.

But there is one thing of greater importance than all these, and that is the study of the Word of God. I do not refer to pulpit work, nor to the labors of the Sunday school; but to the systematic patient teaching, by Christian scholars, of the real meaning of the Bible, taken in books and sections, rather than in texts and sections as in ordinary preaching, and in the International lessons. Is this course pursued year after year; following up a system which inquires what is the meaning of every word, phrase, and paragraph? What are the allusions, and peculiar expressions? and what doctrines come out of all this? Here, it seems to me, is the centre of things. If we ground our people in the Bible, cause them to understand the principles of righteousness taught there from Genesis to Revelation; then they will be fit to labor. Such pupils can themselves teach. But mere "Bible readings" taught by some tyro, who is himself not sure of his ground, and knows almost nothing of the surroundings of the great Book, will not accomplish this. "How can I understand except some man should guide me?" There is more skill, more ability needed here than anywhere.

I emphasize this, because it is liable to be lost sight of in all this effort at "organization." Dr. Harper, in a late number of the *Old and New Testament Student* gives this significant hint: "Let the Christian Endeavor... if it would preserve its own existence, organize a work for its membership, a work so arranged as, when done, to furnish the foundation for the super-structure which is now being erected to so dizzy a height, and with such amazing rapidity, as to occasion no small degree of alarm." Granted, then, that we have this machinery which I have sketched above, in running order, what more do we require? A Baptist church ought not to need a Society of Christian Endeavor. She is, by virtue of her constitution, such a society now.

There are serious objections to *imperio in imperio*—a government within a government. I cannot help believing that in this, as in so much else connected with the Christian system, the simplicity that is in Christ is the best thing. I am doubtful about our complex system of Christian effort. For one, I am afraid of the distracting effect of our modern way. If it shall damage the oneness of sentiment and feeling of our fathers, then, whatever be the gains, we shall be in some sense the losers. Fellowship must be secured between all the members. The communion of saints must be perpetuated. The old must counsel the young, the young must feel that they are one with the old, and the men and the women must labor together in the gospel. While I cannot help feeling that we, as churches of Jesus Christ, if we were at all up to our ideal, have no need of another society, with its formulas, catechism, initial letters in silver or in gold, conventions and printed organ, with any and all paraphernalia of these "organizations," I must acknowledge that in too many instances, there is not to be seen the divine ideal of church life, or of church work. The remedy, however, is not in being smitten with a mania, but for each pastor and church to consider their particular needs, and to proceed accordingly. I have faith in the genius of Baptists, and in their Christian independence. D. A. STEELE.  
Amherst, Jan. 26.

## Prohibition Don't Prohibit.

SO THE RUMSLEERS AND THEIR VICTIMS SUFFER.

While the proprietors of the gin mills and others who love to swell down wine and beer, and call the vile poison a "good creature of God" to be taken in moderation, are never tired of publishing to the world that "prohibition doesn't prohibit," they at the same time spend large sums of money and much time in their efforts to defeat the law, and thus by their own actions give the lie to their utterances.

Such truthful information as the following in relation to the effective working of the law in Kansas, and which fills the pages of over 200 temperance newspapers published in the United States and Canada, is studiously and intentionally kept from the public by the leading political press of all parties, and because of the power of the saloon on politics; but their doom is drawing nearer and nearer every day.

Hon. John J. Ingalls, United States senator for that State, says:

"Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The bar-keeper has joined the troubadour, the crusader and the mound-builder. The brewery, the distillery and the bonded warehouse are known only to the archaeologist."

The attorney-general, in his report, says:

"The people are beginning to see the results. The taxpayer begins to feel it. The wives and children of the reformed inebriates experience a change. Prohibition is here to stay; it is a fixed fact. A vote of the people would never reverse it. It is depopulating our territory and reducing pauperism and crime to the minimum. The saloon has been banished from Kansas soil, and already the result can be appreciated. The county jails throughout the State are comparatively empty, and the number of convictions in the penitentiary is growing less."

The population of Kansas has increased about 680,000, and the tax rate has decreased from 55 cents in 1889 to 40 cents in 1889 (on the \$1000), while in Nebraska with a \$1,000,000 it has increased from 39 cents and 9 mills in 1880 to 63 cents and 3 mills in 1889.

Hon. Albert H. Horton, Chief Justice of the Supreme Court of Kansas, whose testimony, as the result of very extensive experience, has special significance, says:

"Under the laws of our State the open saloon has been banished utterly from its limits, the overwhelming sentiment of Kansas is against it, and a complete revolution will have to take place in the minds of a majority of the voters, before the saloon traffic will again exist in the State. With the abolition of the open saloon the vicious habit of treating has passed away. With us the habitual use of intoxicating liquors is a bar to political preference, and the saloon is no longer a political factor in elections."

"All classes in Kansas have been benefited by prohibition. Its beneficent influence has reached rich and poor, but most of all it has helped the laboring man. This is the laborer's age. In spite of all assertions to the contrary, the world thinks, talks, and acts more with reference to the interests of the man who lives by his daily toil than ever before. Prohibition drove out the robber and despoiler of the poor. The effect of the passage of the law in our manufacturing towns was immediate. The hand of the liquor-seller, before stretched out between the employer and the employe, disappeared from the payable table of grocers, bakers, and dealers in clothing noticed a change. The money came to them for the necessities of life that before had been expended for its curse. The traps before set for every step for the feet of the laboring man disappeared. The father is no longer allowed with the consent of the State, to squander the money of his wife and little children. He no longer takes the furniture or the scanty clothing from his little home, and exchanging it for money at the pawn-shop, spends the proceeds at the nearest saloon. Employers have repeatedly testified to the benefits which come with the change."

And such is the testimony of all classes and conditions of men and women in Kansas, as well as in other States; and though such facts are of the utmost importance to suffering humanity, a thousand times more important than the German doctor's great consumption cure, yet it is almost impossible to get a leading newspaper to publish them, while falsehoods as to the failure of the law, got up to deceive the public will at once fly on the wings of the press from ocean to ocean, free of cost, while the facts I give above will still-born from the first press that published them. But this state of things will end soon; aye, the tide is even now on the turn.

W. H. ROGERS.

— ON account of a pressure of matter on our hands, and by the courtesy of the lady editor of the *W. B. M. U. column*, that column is omitted this week in consideration of double space to be occupied in next issue.