Messenger and Visitor.

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—"RELIGIOUS observances without a spiritual experience of the divine life are of all things most dangerous to men who think for themselves." But when the spiritual life exists it is greatly strengthened and enriched by religious observances. The assembling together and exhorting one another in psalms and hymns and spiritual songs, the reading and meditating upon God's Word, the observance of our Lord's ordinances will add much to the power and depth and joy of the Christian.

—THE National Woman's Christian Temperance Union of the United States holds its 19th annual meeting in Denver, Colorado, October 28 to November 2, proximo. The National President, Miss Frances E. Willard, lately returned from England, will preside. Lady Henry Somerset, who so won the hearts of the W. C. T. U. women in America last year, will be present, and William T. Stead, editor of the *Review of Reviews*, and his gifted wife are expected to be among the honored visitors. The meeting, like previous gatherings of its kind, will, no doubt, be of great interest.

—WE have received the "official report of the eleventh international Christian Endeavor Convention, held in Madison Square Garden, New York city, July 7 to 10, 1892." A full account of the meetings, with what appears to be verbatim reports of the addresses delivered before the convention, is given. Portraits of the trustees of the United Society and those of prominent workers adorn the pages of the "report," which forms a thick pamphlet of nearly 300 pages. It will be of great interest to Christian Endeavorers and all who desire information in reference to the Christian Endeavor movement.

—KINGS COLLEGE, of Windsor, N. S. (Church of England), has established a Law School in St. John. It was lately opened with some eclat. This movement has caused some questioning among those interested in such matters. It has been asked why the law school in Halifax, connected with Dalhousie, is not enough for the Maritime Provinces. It is also asked why a Nova Scotia college has to come to New Brunswick to undertake this work when the province already has a state university. To the latter enquiry it was answered that conference had been held with the N. B. University, and that the authorities had announced the inability of said institution to undertake the establishment of a law school.

—AMONG the stories which are being told in reference to the late Mr. Spurgeon is the following, which appears to be well authenticated: Years ago, while staying at Mentone, Mr. Spurgeon had an experience and a deliverance which he never forgot. He was lying in a room of the Hotel des Anglais very ill; but he had insisted on the friends that were with him going out for a little exercise. Scarcely had they left when a madman, who had eluded the vigilance of his keepers, rushed in and said, "I want you to save my soul." With great presence of mind Mr. Spurgeon bade the poor fellow kneel down by the bed-side, and prayed for him as best he could under the circumstances. He then told the madman to go away and return in half an hour. He obeyed, and immediately the doctor and servants were summoned, but they were not able to overtake the madman before he had stabbed some one on the streets.

—CHRISTOPHER COLUMBUS was, after his fashion, a religious man. His way of regarding things in general, and his own undertakings in particular, appears at times to be deeply devout. But, as in the case of many others, there was too little harmony between his speech and his deeds, his profession and his practice. "In nomine Jesu Christi," we are told, he wrote in his log book and his journal, as he crossed the ocean on the way to a new world. This was a glorious motto, if only it could be regarded as a constant and sincere expression of his purpose. Whatever one does should be done in the name of Jesus Christ. We, too, from childhood till our forces wane into the weakness of old age, are discovering new worlds—entering new realms. Do we take possession of these new worlds "in nomine Jesu Christi"? Our forces of knowledge, wealth, ability, influence—are they held in the name of Christ and subordinated to His glory, or do we enter these new realms professing allegiance to the great King, but really with a spirit in our hearts which is too much like that of the lawless adventurer and the buccaneer—determined to enrich ourselves, with little regard for the interests of others or the will of the King? Columbus is getting a good deal of criticism, but after all not a little of the same kind of human nature that appeared in the renowned discoverer finds place in the world and, we fear, in the church too to-day.

—A CABLE from London announces that Rev. Thomas Spurgeon has set out on his return to New Zealand. He appears to have become very popular with the Tabernacle congregation during the summer, and the farewell between the people and himself was a very affectionate one. As Mr. Spurgeon has gone, it is to be presumed that Dr. Pierson will return to fulfill his engagement as preacher at the Tabernacle for the next six months.

—WHATEVER may be the result of the present presidential contest in the United States, the memory of it is likely always to recall sad thoughts to the mind of President Harrison. During the summer Mrs. Harrison has been gradually sinking under a form of pulmonary disease. No hope is now entertained of her recovery, and it is doubtful whether she will live to know the result of the election. The President, it is said, spends much of his time at the bedside of his dying wife.

—MANY readers of the MESSENGER AND VISITOR will be pained to learn of the death of Rev. J. F. Avery, of New York, and formerly pastor of the Tabernacle church, Halifax. Mr. Avery for some years past had been engaged earnestly and, we believe, successfully in mission work in New York city. He has occasionally given some account of his work in our columns. He also edited the magazine called *Buds and Blossoms*. We had received no intimation that Mr. Avery was not in good health, and were surprised and pained to learn of his death by a despatch dated New York, October 21st. Our sympathies are extended to the bereaved family.

—A CONVENTION of the Prohibition party is announced to take place at Amherst, on Wednesday and Thursday of the present week. If this convention were called to agree upon and promote a plan of political action in the interests of prohibition, in which prohibitionists could unite and co-operate, we should regard it as a step in the right direction. If the intention is simply to insist on "Third party" methods, and, after the manner of the party organ, to denounce and antagonize all who will not follow its standard and bow down to its behests, this convention is not likely to lead to any greater or better results than others of the same kind which have preceded it.

—AT the Provincial Sunday-school Convention held in St. John last week, the meetings were well attended and much interest was manifested. There were present 175 delegates from various parts of the province, outside of St. John and 64 delegates from city schools. The report of the field secretary, Rev. A. Lucas, showed that much ground had been travelled over and many addresses delivered in the interest of the work, and also that in parts of the province great need existed of larger efforts being put forth to promote Sunday-school work. The addresses of Dr. Gilbert, of Indianapolis, who was present in place of Dr. Hurlburt, and of Miss Harlow, of Lowell, were especially instructive and inspiring. Miss Harlow illustrated her methods of work in the primary department by teaching a class of children at one of the sessions. It was to many a revelation of the possibilities of primary class work. Those who attended the convention felt themselves well repaid. It could not but result in inspiring the teachers with loftier ideals and begetting in them a greater enthusiasm in their work.

THE BIBLE AND SCIENCE.—The *Century* Magazine will take up the Bible and Science controversy. In the November *Century* Prof. Charles W. Shields, of Princeton, answers the question "Does the Bible contain Science Errors?" with an emphatic no. He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like motes in the eye; but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." Prof. Shield's article will be followed by one in the December *Century* on "The Effect of Scientific Study upon Religious Beliefs."

—Five ex-Republican cabinet officers are supporting Cleveland in the present campaign. They are: Hugh McCulloch, the financial member of the Lincoln and of the Arthur cabinets; General Cox, of Grant's cabinet, a gallant soldier and ex-Governor of Ohio; Carl Schurz, of Hayes' cabinet, and Republican Senator from Missouri; Judge Gresham, of Arthur's cabinet, and Wayne MacVeagh, of Garfield's cabinet, and Republican foreign minister. The moral sentiment that built up the Republican party for Lincoln is now in revolt against McKinleyism.

PASSING EVENTS.

THE immense increase in the rice crop of the United States which has taken place within a year or two is worthy of note. Formerly the principal rice fields of this continent were in South Carolina and Georgia, on low lying lands, which could easily be flooded—an indispensable condition in rice culture. But a few years ago some western farmers settled in south-western Louisiana and engaged in rice growing on lands which they found well adapted to the purpose. The result is that this year, as reported, Louisiana will raise more rice by a hundred million pounds than the entire United States ever did before. Two years ago there were 1,200 acres cultivated in rice, this year there are 179,000 acres, and they talk of doubling the acreage next year. The rice crop of South-western Louisiana is estimated at some 864,000 barrels, valued at about $8,000,000. Six years ago the same section did not raise more than $10,000 worth of rice. Methods of cultivation do not vary much, we presume, as it is necessary that the crop be kept under water the greater part of the time until the grain is matured. But it is said the western farmers have introduced important improvements in the matter of harvesting. Formerly the rice was secured by harvesters working knee deep in the mud. Now, by means of a proper system of drainage, the water is caused to run off rapidly when the rice has matured, so that machinery can be used to gather the crop. The rice industry is bringing to Louisiana from the north and west a new class of people among the old Acadian French who inhabit that region, and those non-progressive people are being aroused by contact with more go-ahead neighbors to adopt the improved methods which advancing civilization has made possible. It may be that more extensive cultivation and improved methods will so cheapen the cost of this grain that it will enter much more largely than at present into the food supply of the people of America. This would not be a matter of regret, as it doubtless forms one of the most wholesome and most nutritious of foods.

FOR some time past there has been complaint from various quarters that the provisions of the school law of this province are being violated in the interests of the Roman Catholics. These complaints have had especial reference to the condition of things existing for a considerable time at Bathurst. At the meeting of the Western New Brunswick Baptist Association in June last, at Fredericton, the matter was discussed and the following resolution was adopted:

"*Resolved*, That this association express its protest against the outlay of public monies for the support of the special teachings of the Roman Catholic or other religious beliefs in this province, and notably against the recent management and expenditure of school monies in the town of Bathurst in this province."

The matter has received a good deal of attention at the hands of our Presbyterian brethren at various meetings of their Presbyteries and Synod. At the recent meeting of the Synod in St. John, the present condition of things in reference to the administration of the school law was the subject of a good deal of unfavorable criticism, the condition of things at Bathurst being chiefly the subject of complaint. It is alleged that the law requiring teachers to attend the Normal School before receiving license to teach, is violated in favor of persons connected with the Roman Catholic religious orders, and that the regulation requiring teachers to pass examinations at Fredericton is set aside in the interest of the same class of persons. In reference to Bathurst especially, it was complained that not only are teachers admitted on these conditions, but the number of teachers is greater than is required, and also that a part of the convent is unnecessarily used for public school purposes and rent paid for it, thus rendering the support of the schools burdensome to the people. It was stated by Mr. Thompson, Presbyterian minister at Bathurst, that though it was claimed that the Roman Catholic teachers did not impart religious instruction, yet this claim was not in accordance with the facts. The younger children, he said, were required to sit under the teaching of the Roman Catholic sisters at the convent, and "the sisters taught the children prayers and all that sort of thing." The following resolution, moved by Rev. Mr. Thompson, of Bathurst, and seconded by Rev. Dr. Macrae, of St. John, was unanimously adopted by the Synod:

"Whereas, the Synod at its meeting at Halifax, Nova Scotia, in October, 1891, passed the following resolution:

"'Having heard the complaints of the Presbytery of Miramichi regarding the maladministration of the New Brunswick school law in the interests of the Roman Catholic church, the Synod expresses sympathy with that Presbytery in their efforts for the redress of the wrongs of which they complain, and with the Protestants of New Brunswick, who, in certain districts, feel themselves aggrieved by injustice done to them.

"'That the Synod further disapproves of any attempt at the contravention of the free unsectarian school law in the interests of any particular denomination.'

"And whereas, This resolution was duly communicated to the government of New Brunswick, but, so far as the Synod is aware, no steps have been taken by the said government to enquire into or redress the grievances therein alleged;

"And whereas, At the present meeting of the Synod these alleged grievances have been again brought under the Synod's notice;

"The Synod once more submits this matter to the government of New Brunswick, and expresses the earnest hope that the allegations therein referred to may receive prompt and serious consideration."

The administration of a common school law in a province like New Brunswick is likely, of course, to be attended with more or less of difficulty and friction. It should be the aim of law and government to secure to all classes, so far as possible, equal rights and the liberty to follow out their conscientious convictions. But the rights and privileges of one class ought not to be sacrificed to the religious scruples of another. Whatever defence there may be for a departure in certain cases from the letter of the law in respect to the method of training and licensing teachers, there would certainly seem to be none whatever for a state of things by which the expenses of the common school are unduly increased in the interests of one religious denomination and teachers inculcate their peculiar religious views in the school room in opposition to the will of parents whose children are entitled to the benefits of the school.

THE canal and tunnel on the American side, whereby a part of the vast water power of Niagara is to be utilized for mechanical purposes, are approaching completion. For nearly two years an army of about 800 men have been at work day and night, using also about 1,400 pounds of dynamite daily, in the construction of the tunnel, which is nearly 7,000 feet in length and had to be excavated through the solid rock. A canal, 100 feet in width, will convey a stream of water, twelve feet deep, to the wheel pit. This pit has a depth of 170 feet from the surface of the ground, the actual water head being about 140 feet. In this wheel pit great turbine wheels, four in a row, will be placed, and from the pit the water will be discharged into the tunnel. The power thus supplied is equal to 100,000 horse power. It will be much cheaper than steam and will be utilized for various manufacturing purposes. Much of the power will be converted into electrical energy and transmitted to a distance. It was stated some time ago that the electrical energy required at Chicago in connection with the Columbian Exhibition would probably be derived largely from this source; but whether it is now considered feasible to transmit electricity over so great a distance we are not informed. The privilege on the Canadian side is owned by the same company, and next year the tunnel on that side, which will only require to be one-tenth as long, in order to secure an equal power, will be commenced. A vast amount of power will thus be utilized either for use directly on the spot or to be converted into electricity and transmitted to other places wherever it may be required.

—The three-page poem by John G. Whittier, which will appear in the November *St. Nicholas* Magazine, commemorates the visit of a party of girls to the poet's home. It contains the following lines, which have a peculiar significance now that the good Quaker poet has passed away:

"I would not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see,—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our lives and longing prove
The foretaste of diviner love!"

—The series of reminiscent articles of "My Father as I Recall Him," by Mamie Dickens, the oldest and favorite daughter of Charles Dickens, will begin in the next issue of *The Ladies' Home Journal* by an entertaining narration of Dickens' personal habits, and an inner glimpse of his home life.

—The daughter of the late Sir Daniel Wilson is to devote the fortune left her to the founding of an order of deaconesses.

W. B. M. U.

MOTTO FOR THE YEAR.

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

PRAYER TOPIC FOR OCTOBER.

For the officers of our Home and Foreign Mission Boards, that great grace and wisdom may descend on all, and thus the kingdom of our Lord be advanced this year.

Letter from Mrs. W. V. Higgins.

[Read at a centennial meeting held in the Wolfville Baptist church, October 9, under the auspices of the Aid Society.]

CHICACOLE, Aug. 10.

Dear Friends,—I have been requested to write a letter for a meeting to be held October 2nd, and I feel that I must respond. If I can write anything that will honor God and increase the interest in missions, I shall be well repaid.

While deeply interested in the foreign mission enterprise while in the home land, by coming out here and seeing things as they are, that interest has been intensified and my faith in this great work strengthened. It is God's work, and blessed indeed are those whom He permits to engage in it.

It is true there are many discouragements, and the Christians, for the most part, have not attained to that standard of Christian living in which we expected to find them. But when we come to think of it, what we looked for in the converts is an impossibility so early in the new life, for they have only just emerged from degradation, superstition and idolatry centuries old.

But the discouragements are counterbalanced by the joy we feel in seeing what a change the love of Christ *does* make in them, and the progress which most of them make under Christian instruction and training. The children of our Christians, accustomed as they are from infancy to hearing the story of the cross, to the atmosphere of prayer in the home, to the keeping of the Sabbath, and to constant attendance upon the services of the church, believe no more in idolatry than you or I. It is true they inherit the weakness of past generations steeped in superstition and error, but they are born into the light of the present, and each generation will lose more and more of the inherited weakness, and will grow stronger and stronger in the growing light of the future.

Is it not worth our while to spend our lives in the effort, *certain to be crowned with success*, of raising a nation or nations from darkness to light, and from death to life? Verily, *it is*.

Could you be present with us at our Sunday services and week-day prayer meetings and see the rows of boys and girls, and men and women, listening to the preaching of the Word, or taking part in the testimony or prayer, you would feel that all you had given for Christ, whether in time, thought or money, in this part of His vineyard, had been returned to you in full measure, pressed down and running over.

But even though God did not permit us to see so many tokens of His power to save and enlighten, should it not be the aim and delight of our lives to fulfill the last command of Christ, and to do anything and everything that would please Him? Even though the thought of saving a soul does not spur us on, a thing we can hardly imagine, the thought of pleasing Jesus should. That after all is the great incentive.

May God make His people at home and on these dark fields fully alive to the import of Christ's last commission to His followers, and fully determined by His help to carry it out. Ah! there is nothing so sweet as to feel that we have been faithful to our God.

We have just been in the midst of one of the great feasts of the year; the tiger feast it is called. For three or four days the air has been rent by the sound of the drum and bugle and the shouts of the people, while the streets have been thronged day and night with gaily attired natives. The noise and din have been almost more than we could stand. Especially was this uproar and disturbance annoying when we would assemble for worship in the house of the Lord, and drum after drum would be beaten as the people marched past the door, preventing us entirely from hearing any who were speaking or praying, even the singing was completely drowned.

That is the way the heathen worship their gods. How different was the condition of that handful of Christians assembled in the house of the God of gods!

This feast is a Mohammedan one and is characterized by numbers of natives painting themselves, to look as much like tigers as possible, and then running about the streets followed by crowds of people and the beating of drums. The natives are hideous indeed, when painted after this fashion. During the feast the temples are handsomely decorated and gorgeously adorned images of various kinds are carried about the streets. The excitement has now subsided and the feast is over. Our ears, however, are never free from the sound of the drum and the temple gongs. Will it not be a happy day for India when the only sound on the Sabbath will be the church bell calling the people to the worship of the true God? The coming of that day will be hastened or retarded according as we fulfil or trifle with God's purposes. . . .

Ten have been baptized on this field since the beginning of the year. We are praying for fifty. May the Lord grant our request.

Dear friends, do all you can for the spread of the Gospel in darkest India. Let not your zeal slacken or your faith or love grow cold. Rather work harder, pray more earnestly, and give more liberally than ever before.

EDITH C. HIGGINS.

Literary Notes.

"A New Harmony of the Four Gospels in English." Revised Edition. By Rev. George W. Clark, D. D., 12mo, 302 pages. Price, $1.50. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

Twenty-two years ago Dr. Clark gave his Harmony of the Gospels to the public, and especially to our own denomination. It has had a large sale, and has sustained itself among standard works of its kind. In the interval between that period and the present, the life of Christ has been studied as never before. Farrar, Geikie, Andrews, Edersheim, and others, have written on the wondrous story, and in Sunday-school helps the ground has been again and again gone over. Also, during this interval the Revised Version of the New Testament has appeared, throwing new meaning on the word.

The progress of a quarter of a century must of necessity throw new light on familiar paths, and cause some modification of positions once securely held. It was felt then by the author of the Harmony, as well as by others, that the times were not only ripe for, but really demanded a revised edition. This edition has now been made. All recent Harmonies have been consulted, and all helps have been employed in order to make it as perfect as possible. In his preface the author says: "While the general arrangement of the text remains substantially the same as in the first edition, certain changes have been made to facilitate study, and get more closely into accord with the majority of recent harmonists." By virtue of these changes the Harmony can now be used in conjunction with all standard Harmonies.

At the bottom of the pages the readings of the Revised Version are given, thus grouping for the student the rendering and harmony of the several passages considered. Supplementary matter has been added, sustaining by argument and authority the arrangement made, although this matter has been reduced from that in the old edition.

The A. B. P. Society has also recently issued, in a neat volume of 190 pages, "Outline Analysis of the Books of the Bible," by Prof. Barnard C. Taylor; and, in white leatherette, two booklets—"Walks and talks with Spurgeon," by Dr. Wayland Hoyt, and "True Biblical Criticism," by Dr. Jesse B. Thomas.

The Missionary Review of the World for November has the following interesting table of contents: Literature of Missions: The Metropolitan Tabernacle as a Missionary Centre, by the Editor-in-Chief; The Samoan Mission of the London Missionary Society, Rev. J. E. Newell, D. D.; Native Instrumentality in Foreign Missions, Rev. A. Bunker, D. D.; How Shall the Interest of Our Missionary Meetings be Increased? Mrs. Ethan Curtis; Johann Ludwig Krapp, a Pioneer of African Missions, Rev. F. Wilkinson; Prayer and Missionary Work, W. D. Rudland; Our Indebtedness to Christ for Temporal Blessings—III., Rev. T. Lindie; Forerunners of Carey, Rev. A. J. Gordon, D. D.; From Cannibalism to Christ; Extracts and Translations from Foreign Periodicals, Rev. C. C. Starbuck. International Department: Africa in a World's Congress, J. T. Gracey; Lady Missionaries for Foreign Fields, Rev. C. A. Nichols; Affairs in Japan, Rev. H. Loomis; Things Chinese that are Promising, Rev. J. Sadler; Canada Notes, Rev. W. B. Dickie; A Call for Prayer; Book Bulletin. Department of Christian Endeavor, by Prof. Amos R. Wells. Editorial Notes on Current Topics: The Improvement of the "Review"; Mr. George Mueller's Orphanage at Bristol. Monthly Concert of Missions: South America—Brazil. General Missionary Intelligence: Organized Missionary Work and Statistics; British Foreign Missions, Rev. James Johnston; Monthly Bulletin. Funk & Wagnalls Company, Publishers, 18-20 Astor Place, New York.

When a woman of such unquestionably high position in New York society as that occupied by Mrs. Barton Harrison consents to define the best and most careful social laws for girls, our young women can well afford to listen and remember. There is every indication for a most agreeable interest in the series of articles on "The Well-Bred Girl in Society," which Mrs. Harrison will begin in the November issue of *The Ladies' Home Journal*. Mrs. Harrison will, in this series, take up every phase of a girl's life in society, and point out to her principally the mistakes it is wisest for her to avoid.