

Messenger and Visitor

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THE CONVENTION.

As announced last week the next meeting of Convention will be held in the Leinster Street church, St. John. The Convention met there in 1882 and the services were interesting and profitable. We trust the approaching gathering may prove equally happy. The work in hand is of as much consequence as at any time in the past and should receive the very best attention.

We trust also that the attendance may be large from all parts of the provinces. The churches have the matter in their own hands. They can send their delegates and by helping in the payment of expenses can insure an increase of interest on the part of all concerned.

In our opinion this is a proper arrangement. It is more blessed to give than to receive and there is no good reason why one church should have all the blessing. The Convention itself will gain in the elements of the highest power when it is independent and self-supporting. The churches gain by giving. Plan to go to Convention, brethren, and to carry up to the meeting praying hearts and loving spirits.

DENOMINATIONAL RE-UNION.

The various religious bodies are holding their annual gatherings for hearing reports of work done and for forming plans for years to come. The Methodists have this year observed, with much spirit, the birth of John Wesley which took place two hundred years ago. The observance has been general and in some cases it has been made the occasion for international fellowships. For instance the Wesleyan University, located at Middletown, Connecticut, the oldest Methodist University on the continent, we believe, has called to its Commencement men from different parts of the States. Dr. Allison, President of the Mount Allison University, Sackville, was invited to the anniversary of his Alma Mater and while there he received the degree of LL.D., which he well deserves.

The Methodists seem to attach a higher value to large gatherings of their people than the Baptists give to such assemblies. This difference was marked in the Old Country two years ago. The Methodists held the re-union of their body of various parts of the world which they hold every ten years. The meetings were held in the House of Worship in City Road, London, where Wesley's work began. There were papers, addresses and sermons from leading Methodists from all parts of the world.

Dr. Inch of Fredericton, at an evening meeting in St. James' Hall, spoke with much acceptance for the Maritime Provinces. The learning and power of oratory of the body found opportunity for expression. The programme was not overburdened with philosophical subjects. Practical matters were most frequently considered. The genius and spirit of Methodism predominated. Those who attended went away stronger Methodists than ever.

A few days later the Baptist Union of Great Britain and Ireland held its autumn session at Edinburgh. The distinguished Dr. Maclaren presided and delivered a magnificent address. The session was announced as an Ecumenical session. Representatives of Baptists in various parts of the world were asked to be present. The services extended over several days. But the meeting was practically one of the Baptists of Great Britain only. True, representatives from thirteen other parts of the world were present in answer to the invitation of the Union, but at only one session were they allowed to speak. That meeting was planned not to exceed two hours in length. It took the distinguished minister who welcomed the brethren from abroad twenty-five minutes to say how glad the British Baptists were to see the Colonials and others. There remained only a little over an hour for the invited men from all the world to speak for the multitudes they represented.

Dr. W. N. Clarke represented the Baptists of the United States. He spoke twelve minutes. Other delegates had to

make their remarks in a shorter time. That was the ecumenical character of the Baptist meeting.

It was good as far as it went. But it did not go very far. A meeting of Baptists of the world will probably not take place very soon, if ever.

Perhaps it is not desirable. We have so much to do near our own homes and in foreign lands that we have little strength for elaborate greetings and long parliamentary discussions. Our success will depend mainly on the strength we can draw from above and not from the wisdom of our brethren, though the latter should not be despised.

IMMIGRATION IN THE UNITED STATES AND CANADA.

The population of the United States is great and rapidly growing greater. The immigration for the year ending June 30, it is estimated, will not be much short of 900,000. But the character of the immigration is such that the coming of so many thousands is regarded by many as a calamity rather than a blessing. "Never before," says the Congregationalist, "was so large a proportion of the immigrants so alien to earlier American ideals in character, habits and inheritance." It is being strongly urged that this vast immigration of illiterate and in many cases morally degenerate people, creates a serious problem and imposes obligation to strenuous efforts on the part of the Christian churches of the United States for the religious and moral improvement of the immigrants. It may be worth while to consider in this connection that while the immigration for the past year into Canada has been only about one-eighth of that into the United States, yet the volume of immigration in proportion to the present population of the country is twice as great in the former country as in the latter. If therefore the problem which the influx of immigration creates in the United States is a serious one for that country, it must appear that Canada has on her hands an immigration problem of at least equal seriousness, even though it be admitted that Canada's immigrants are in considerable part of a much higher class than those now coming in so great numbers to the United States. The fact is that in both countries much will depend for the future upon our doing the best possible for the immigrant in the way of evangelization and education. The opportunities and responsibilities in connection with home mission work as enlarged by immigration are obviously very great.

MOB LAW AND RACE WAR.

In view of the lynchings and other forms of mob violence against negroes, so prevalent of late in the United States, it is not surprising to find leading newspapers of that country devoting a good deal of attention to the subject and enquiring whereunto this contempt for law and for the natural rights of men is likely to grow. Indications are not wanting that the disturbances growing out of race prejudice and the disregard of law and order may take on a much more serious character than they yet have done. The bestial viciousness and criminality of a certain type of negro does not justify the barbarous atrocities inflicted on these wretches by white mobs, still less does it justify the terrorizing and killing of innocent negroes. The sense of this injustice and outlawry is rankling in the black man's blood and unwise leaders among the negroes are advising their people to arm themselves and resist violence with violence. It will be nothing to wonder at if this advice shall be accepted and if bloody encounters like that which lately occurred in Evansville, Ind., shall be repeated in many places and on a larger scale.

In reference to this subject *The Watchman* of Boston says: "The expected has happened. After long suffering from the unlawful attacks of the whites, the Negroes have learned that the same tactics which have been employed for years by the whites against them may be successfully turned by them against the whites. In Norway, South Carolina a white boy whipped some Negroes; the Negroes shot his father while seated in his own home at supper, the whites killed a Negro who was not known to have anything to do with the murder and severely whipped several other Negroes, one of whom died from his injuries; then the Negroes who are in a majority in that section surrounded the village with the intention of murdering all the inhabitants and the village was saved only by the gathering of the whites from all quarters to its rescue. This is race war. In Evansville, Ind., a white mob gathered to lynch a Negro who had murdered a policeman, and a Negro mob gathered to defend him. This also is race war. Three things are to be observed from these and other recent events of the same character. First, the lawless violence which has been too little regarded, by some when directed against a certain class of Negro criminals, has grown bold and is now directed against other crimes. Second, the Negroes are learning to turn against the whites the methods of attack of which they have been chiefly the victims. Thirdly, the disgrace of law and authority generated by the unpunished lynchings of the South is spreading among the people of the whole country. . . . Attention to the current of events shows that disregard of law and authority is increasing. This is fostered by corruption in courts and legislative bodies, as well as by the indifference to lynchings and other violations of laws referred to above. The condoning of crime is bearing its fruit, and those who have so early disregarded the wrong done to others find the threatening evils coming nearer to themselves. There is the most urgent need of a great revival of civil righteousness, public and private, if the peace, good order and well-being of our country is to be conserved."

Editorial Notes.

—The good brother who reported for our columns the proceedings of the Eastern N. S. Association has given an excellent report of what appears to have been an unusually interesting meeting of the Association. Five columns, however, is a little too much of a good thing in this connection. When there are so many Associations, Quarterlies, etc., to be reported, we must learn the art of condensation. It is to be admitted that it is not easy to condense a report without squeezing the life out of it. However it is possible. We desire to say here that the brethren who have reported the several associations for our columns this year have our hearty thanks and we are sure the thanks also of our many readers for their valuable and gratuitous service.

—This world of alternating day and night, clouds and sunshine, should teach us many lessons in respect to the experiences of the spiritual life. Resting in the assurance of the uniformity of nature's methods we suffer no panic when the shades of night gather round us and in the dark and cloudy day we are able to possess our souls in patience, assured that soon the sun will break through all the clouds and shine as gloriously as ever. So to him whose heart rests in the constancy and faithfulness of his God there should be no fear of evil even when he passed through the valley of the shadow of death. And then through the dark valley may lie the pathway to better things than the green pastures and still waters left behind—even to rest from all toil and conflict, the triumphant feast, the overflowing cup, the joy of the Lord.

—"You never know all the good you do when you do good" someone has said, and it is very true. We cannot follow the love-inspired word or deed, to see how it has helped first one, and then how that one, thus made stronger and happier, has helped others and these others still others in their turn, until that movement of goodwill has pulsed through the world. And it is so also with evil-doing. When one does evil he never knows all the evil that he does. If some word or deed of ours makes some life darker, some heart harder, some mind more corrupt, then the evil that is done flows on, a widening, blighting stream, to darken, harden and corrupt wherever it reaches. It is true that "the evil that men do lives after them," and it is not true that "the good is interred with their bones." Let us therefore cease to do evil and strive to do well.

—From an article in the *Independent* on Egyptian Discoveries it is learned that Prof. Flinders Petrie in his excavations at Abydos in Egypt discovered no less than ten successive temples, ranging in age from 5000 to 300 B. C. In the plans of these temples built one upon another something can be seen of the changes from age to age through the whole Egyptian history. One of the results of these excavations is said to be the discovery that Osiris was not the original god of Abydos but that a Jackal god and a god of the West were honored there down to the 11th dynasty; and it is seen that about the 14th dynasty the temple was abolished and only a great hearth of burnt offerings is found with votive clay substitutes for sacrifice. This corresponds exactly with the story of Herodotus that Cheops had closed the temples and forbidden sacrifices. Of Menes, the founder of the first dynasty Prof. Petrie discovered part of a large globular vase of green gage with the name of the monarch inlaid in purple, and thus polychrome glazing is carried back thousands of years earlier than it was before known to exist. Pottery of forms and material hitherto unknown in Egypt belonged to this remote age, and proves to be, like that of Crete, of the late neolithic age. The head of a camel modeled in pottery carries back the connection of that animal with Egypt some 4,000 years; hitherto no trace of it had been discovered earlier than the Greek times.

—How they keep "the glorious fourth" in the United States, or at least in some of the cities of that country, may be learned from the following observations taken from the *Standard* of Chicago: "More ferocious and careless than ever was this year's celebration of Independence Day. The police of New York City made strenuous efforts to suppress the characteristic and hideous cannonading of the day, and by their proclamations, presence and more than 100 arrests, confined the deaths of the merry-making to five persons, the injured to sixty-one and the fire loss to \$200,000. In Chicago three persons were killed, 111 injured and the number of ruas made by sections of the fire department to keep down Chicago's fire loss to \$30,000 was 102, the greatest number ever made in one day. The country at large offered up to our Moloch of patriotic tradition fifty-two dead and 3,665 injured. The agents of joy and destruction were fireworks, skyrockets, cannon, miniature and improvised gas-pipe, fire-arms, toy pistols, loose gunpowder and runaway horses." The *Standard* cherishes the optimistic faith that the nation will evolve a better and more peaceful fourth. It would "keep the fourth but civilize it." One would hope that something in that direction might be possible. Still if our demonstrative neighbors should go on celebrating after the present fashion, we suppose it will not be made the subject of a remonstrance on the part of any foreign government. If a nation chooses to kill its citizens by scores and maim them by thousands in celebrating its natal day, that is doubtless its own affair, but surely so resourceful a people ought to be able to discover some way of showing how glad they are to be free, without so large a sacrifice of life and limb, to say nothing of the strain upon their nerves.