Messenger and Visitor.

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NOTICE TO AGENTS.

Will all agents having money in hand for the MESSENGER AND VISITOR kindly make return the last week in May, as we wish, the first of June, to send out a statement of account to every subscriber in arrears?

NOTICE TO SUBSCRIBERS.

While the great majority of our subscribers have paid up promptly, some have not yet renewed their subscriptions. Will these kindly remit us $1.50 at once, stating any good reason they may have for failure to pay within the thirty days from the expiring of the old subscription the advertised condition for reduced rate, and we will do the best we can for them. Will any in arrears for longer periods also remit us, and we will be as considerate as we can be and not break down our rule?

IN connection with State Home Mission work by the Baptists of Georgia, 406 whites and 608 blacks were baptized the year just ended. —— The Baptists are making great progress in Boston. Sixty years ago the Congregationalists outnumbered them by nearly a thousand; now the Baptists outnumber the Congregationalists by 1,862. —— The Louisiana Lottery Co. offer to the State $12,500,000 for the renewal of their license for 25 years. This shows what a large swindle it is. —— Some people assert that appeals for money on Sabbath harm their spirituality. We do not understand this. The fact is, those who are the most spiritual are glad to have appeals made for practical help for the Lord's work. Must not the trouble with these people really be that they have but little spirituality to be harmed.

— THE LOGICAL OUTCOME.—Those who have pled for the church as the one body for organized Christian work, have wondered why, if it were well to have the sisters organized independently to do foreign mission work, it would not be equally well to have them organized independently for all other departments of work. In the United States and Ontario this logical trend has realized itself partially in Home Mission Aids. But the logical tendency pushes towards further action in the same line. If it be well for the sisters to organize independently, why ought not the brethren to do the same? Why should they be bound to do their work in the church as an organization, while the sisters may do the most effective work under the control of another organization than the church? And now this further tendency has found expression. The Presbyterian young men of Hamilton, Ontario, have started what they aim to make the beginning of a general organization of young men in the interest of Home Missions. There is but one more step. Why should the older brethren be bound to the church as their organization, any more than the sisters and the young men? Let them also form an independent organization in which to do their work, and the logical outcome of the principle of abandoning the institutions of Christ for those of men will be pretty fully realized.

— ANTI-PROHIBITION CAMPAIGN TACTICS AGAIN.—The *Voice* has another batch of letters from prominent liquor men, advising their brethren in Nebraska how to conduct the campaign there this autumn against the prohibition amendment to the constitution. They give the results of their experience in campaigns in other states. The unanimity with which they urge the buying up of the press is noteworthy. Here are samples:

Devereau & Meserve, Boston, write:

"We think to accomplish the best results in your state, would be to use the bulk of the funds with newspapers."

Bowler Bros., Worcester:

"The public press is the great lever to send your wheel rolling in the right direction. Subsidize the press all you can, and get them to talk up "high license."

Holbrook & Co., Boston:

"Our own idea is that money spent with the newspaper is more effective than in any other way."

Goodwin & Co., Dakota:

"Buying up newspapers is one of the best ways to reach the popular mind. We tried it with good results."

Michigan Brewers' and Malters' Association, Detroit:

"We established a literary bureau which furnished copies for about 40 or 50 country papers with reading matter against prohibition. It was not known though that we issued such patent papers, but nevertheless, 'Money makes the mare go.'"

Pennsylvania Brewing Co.: "Spend the funds with the papers."

Attention was also given to the clergy. Devereaux & Meserve say:

"Do not think you can silence the pulpit, but you can induce some of them to advocate high license on moral grounds."

A Dakota liquor firm thinks money can even affect the pulpit: "The press and pulpit you can only silence with money."

The advice to buy up leading politicians is only less general and clear than that to buy up the press. A suit entered to compel the State Brewers' Association of Pennsylvania to refund $22,800 of $38,000 loaned them to carry on the anti-prohibition campaign in that state shows how the press was influenced to take the side of rum. A list of papers is given, and the sums paid each. These sums range from $150 up to $4,000.

— ST. MARTINS SEMINARY.—Among the many popular entertainments with which this city has been favored during the past week, that given by the students of the St. Martins Seminary, in the Institute on the evening of the 15th, and at Union Hall, North end, on the 16th, deserve especial mention. They were greeted with good audiences, who were well pleased with the entertainment afforded. Other localities are to be visited. These may well expect a pleasant evening with our young students. Aside from a financial consideration, these visits of members of the staff of teachers and students we trust will do much to interest our people in the noble work being carried on in our Union Seminary.

— THE Boston correspondent of the *Christian Inquirer*, has this to say of one of our provincial boys:

One of our most faithful and successful pastors is Rev. O. C. S. Wallace, of the First Lawrence. He took the church in an enfeebled condition, financially and otherwise. He has made each year square with itself, and at close of the last, April 1, had $25 in treasury, besides having paid $1,000 on floating debt, and $900 for benevolence. During his five years he has baptized 133, and received in all 214. He proposes soon to renovate the house, and has already $5,000 pledged for it. Bro. Wallace is a worker. He organized the church in Spencer in 1879, with twenty-two members, and that in Cooperstown, Dak., five years ago, when there in quest of health. He studied at Worcester Academy, Acadia College and Newton. Before entering Worcester he preached two and a half years for the church in Chelmsford. He is a young man, full of zeal and true piety, and much beloved by his church.

— A GOOD LEAGUE.—We clip the following from an exchange:

They have a Talking-Up League in the church in Blank. The only qualification for membership is the promise to say nothing in unkind criticism of the pastor, and when others begin to talk him down the members of the League are to retaliate by talking him up. This society has no central office or salaried officers, or conventions, or rows. Branches can easily be established, and there is no copyright on the idea.

Glad this idea is not copyrighted. We know of Talking Down Leagues in plenty, and we wish they were copyrighted so that no one could form one but the original inventor, and that he might die and take the whole thing away with him. Now why should not each church be a Talking-Up League? Are not all church members to be fellow helpers of the pastor, and in what more effective way can this be done than in avoiding unkind criticism and in speaking well of him? Let those outside the church talk the pastor down, if they will; but let those who are church members help him with their tongues as well as with their co-operation.

— HE KNOWS IT ALL.—Mr. Little, the Episcopal rector at Sussex, has given an utterance in the *Sun* which must bring more comfort to the enemies of the Scott Act and of prohibition than it is likely to give to himself. It is in the *a la* Macrae and Troop style. We must depend upon moral suasion; people cannot be legislated into reform; there is not enough public sentiment to back the Act, and all temperance men should unite in securing its repeal, etc. We understand that Mr. Little has been in this country but a short time, and that he has not fraternized with his brother ministers in their conferences in the interest of prohibition. Those who are the most earnest in applying legal suasion to the rum seller are equally earnest in using moral suasion upon the rum drinker. The advice to leading temperance men to unite to secure the repeal of the Scott Act is not at all timely, in view of the recent decision of the Supreme Court, and of the fact that four offenders in Fredericton are now in jail and others in hiding. We have no doubt that the rum sellers quite agree with Mr. Little; if he wishes to secure the repeal of the Scott Act let him appeal to them, for they are always ready to help in work of this kind. Let him know, however, that the leaders of true temperance sentiment are never found camping with the rum seller. We hope Mr. Little will, as he becomes better informed, use his influence along other than the channels through which the influence from liquor taps flows. [This note was crowded out last week.]

New York Correspondence.

Religious news regarding this section of Christendom is not very stirring just now. As in business, so in religion, we have a fall and spring opening. When the people have returned to their homes, after the summer's rest, there is sound of a "going" in the mulberry trees, which continues until the vernal equinox. Then comes Easter with its burst of life; for a week or so, there is the bustle of activity; for a day there is the noise of thousands tramping to church; then comes an increasing restfulness, until all is quiet along the rivers that water our spiritual heritage.

So Easter, with its music, flowers and sermons on the Resurrection, has come and gone, and matters are more quiet than before. Yet to those who are watching the movements of God's Spirit there is much of interest, and of deep interest too. Very recently, in this city, a convention was held to discuss various matters relating to a line of Christian work which has crystallized into working girl's clubs. The convention was organized by representatives of fifty regular societies, and plans for carrying on the work were projected and discussed in an able manner. This phase of Christian work is a very hopeful sign that a larger way of doing things is coming into vogue. It is not enough to bring souls into the church; bearing each others' burdens, is the purpose of our salvation, and these young women of very different social conditions are seeking to carry out that purpose in an effective manner.

Our indefatigable brother, H. Grattan Guinness, is here, and, as anyone who knows him might suppose, he is here with a purpose. This purpose he disclosed to an audience in the Calvary Baptist church recently, and was in substance a scheme for the preparation of some of his students for work in foreign fields. Mr. Guinness has some views in this respect that are not common. To his mind the worker in the vineyard needs a varied experience to relieve the monotony that endangers even spiritual occupations. So he wishes to prepare a number of young men for the foreign field by sending them first into the dark places of New York city. This embraces a scheme of city evangelization which, if properly carried out, would be a great blessing, and at the same time give these young men an experience with foreign populations that would commend them to our societies as fully qualified to be sent to our missionary stations as need might require. Here is another attempt to solve the problem which faces the missionary society when young men are ready to go to foreign fields and there is no money to send them.

And that reminds me that this, with other matters, may come up for consideration in our anniversary meetings which will take place at Chicago. One thing at least will be talked about there, in the corridors, if not in meeting. I refer to the subject of the "Great Baptist University." As one of the Philadelphia brethren, in discussing the question in the ministerial conference there, said, we are in danger of having a few million dollars given to found a great university. The ministers of Philadelphia are strongly in favor of Washington, Dr. Boardman especially; while in New York there are those who feel perfectly confident that our city is the only place where such an institution should be placed. The Chicago University project, important as it is, for the moment, is overshadowed by this other. Yet there are many here exercised by the desire to see success crown the effort to plant a solid educational institution in the city that is really to have the World's Fair.

I wonder, if such a university as is being discussed were placed in New York, anything would be added to the great question of municipal government? Surely the need is great, and some are awakening to the duty Christianity owes to mankind. The corruption among city officials, discovered by the Tassett Investigating Committee, has aroused some ministers to lift up their voices against the apathy of the Christian public, and the low standard of morality which it is to be feared, some church members have in their political relations. Dr. Parkhurst last Sabbath preached a sermon relating to the Christian's duty to civil affairs, and our young brother, Rev. Thos. K. Dixon, of the Twenty-third street Baptist church, has done much to arouse thought in the same direction.

Indeed, there is now quite a disposition to consider the social aspect of the teachings of our Saviour. The great working-men's parade of May 1st and the demand for fewer working hours, have occupied the attention of the world, and here at least the moral aspect of the question is beginning to have proper regard. And with the need, and the attention of those who heed the cry, there is a seeking the gospel for a prescription for the ills, and some believe they have found it. At anyrate there is a getting away from the position on the fence—a position the church has occupied through fear of too close connection between the things belonging to Cæsar and those which belong to God.

To turn to another and more familiar feature of religious news, a word or two may be said in regard to the revivalistic work. New York has seen a good deal of it this last winter. Mr. Harrison, the boy preacher, held sway last fall, and this last month Mr. Moody. The results cannot be stated; but all who know Mr. Moody can readily believe that those who sat under his preaching would receive a permanent blessing. Another evangelist has come to the front in the past three years, and from our Presbyterian brethren too. His name is B. Tay Mills, a young man of thirty-three years. For the three weeks just past he has been working in Newark, N. J., a city in which the breweries vie with the churches for number and prominence. The city is only nine miles from New York, and, with the pardon of Jersey City, is the largest city in that state. Here Mr. Mills did a great work; about three thousand persons, inquirers, backsliders and others not possible to classify, avowed their decision to walk in the fear of God. The noticeable feature of this evangelist's method is the absence of anything like excitement or revival trickery. His style of address is calm; the action of delivery is in the fervency of feeling rather than physical motion; his dependence is on the Holy Spirit and a reasonable presentation of truth. Such work gladdens one, as a gleam of sun shine on a cloudy day.

Of course a letter from New York must not leave out the Baptist Ministers' Conference. That body is noted, and justly too, for the scope of its privileges. One of the notable papers lately read at the conference was by a minister of the Seventh Day Baptists,—Rev. H. H. Lewis, D. D., of Plainfield, N. J. The subject, which was treated in a very able, scholarly manner, was, "Pagan Water-Worship in relation to Christian Baptism." A subject worth attention, and which the essayist made exceedingly profitable and interesting.

The conference meets in the Tabernacle Baptist church of this city,—Dr. Potter pastor. But on Monday, the 12th, at the invitation of Rev. W. W. Boyd, D. D., the meeting will be held in the new building of the Peddie Memorial Baptist church of Newark, N. J.—New Jersey plays quite a part in the conference. Dr. Armitage is to preach, and a general inspection of the building is to be made. This church building, which is to be dedicated next week, is unique in every respect. A description cannot here be attempted; though the house is really so well arranged and beautiful that one is sorely tempted to do so,—if one could. It is considered by those who have seen it, the best appointed building for religious work to be found in this country. The dedicatory services are to continue eight days; each day is given to representatives of one of the evangelical denominations. The programme certainly affords a rare treat.

You see there is some movement in this part of Christendom after all. It is worth while looking up these affairs, for by doing so we find much work going on that ordinarily does not count as such.

MAPPIK.

From England.

The articles on the relation between pastors and churches in the MESSENGER AND VISITOR for March 5th and 19th, by Bro. Cohoon were excellent, and I hope that those they most concerned did not fail to read, mark, learn, and inwardly digest them. I have sent them to the *Baptist* with the hope they may find insertion for the benefit of many who live this side of the sea. The nature of such relationship and the duties involved have need to be better understood than they are.

Glad to see some indications of spiritual progress in the provinces; may showers of blessing fall on all the churches. Here in England matters spiritual are in a low state, while as regards matters temporal there is a brighter outlook. The general depression which has so long prevailed is giving place to general prosperity. May the blessing long continue, and may the greater blessing of spiritual prosperity soon come to our land, for it is sorely needed. If all the Lord's people more fully realised their obligations to Christ and to the world, the complaints which have so often to be made of spiritual dearth and indifference would be heard no more. I have a very deep impression that there is too much attention given to matters that lie outside of the special work which Christ has called upon His followers to do. The love of amusement is much too strong, and there is a serious danger of its eating out the love of pure religion. In proportion as the love of amusement grows, innocent though it may be, the love of godliness declines. Innocent amusement has its place no doubt, but the danger lies in giving it too much place. Last night there was a concert in our town, there were also two prayer-meetings, both of which suffered somewhat seriously on account of the concert, and such I fear are not isolated cases.

A curious advertisement appears in the *Baptist* of April 11th. Here is part:

"THE LAST DAY OF THIS AGE on April 11, 1901, as being the last day of Passover week, 1901, and therefore the end of Daniel's great date of 2,345 years from the command to rebuild Jerusalem on the last day of Passover week, B. C. 445, and also the end of Daniel's 1,335 years from the papal temporal power being established, A. D. 566 (see Daniel 8: 14, 9: 25; 12: 11, 12; Neh. 2). This, and other related prophetic events, such as the advent of Christ as bridegroom on March 5th, 1891, and as judge on April 11th, 1901, will be explained by Rev. M. Baxter and other speakers," &c.

In some papers received two days ago, it appears, according to another prophet, that Mr. Baxter is quite astray in his calculations, and that in the year 1894 these events will be. Well, time will tell, but I am afraid these predictions will turn out like the many that have been made before.

These prophets, there is no doubt, have faith in their theories, but they will have a great deal to do to convince people generally of their soundness. Doubtless some believe them, and no wonder, for it is as strange as it is true, that many who use their reason and judgment in other matters, allow themselves to be led blindfolded in matters religious. Something like the natives of Java, where there is a prophet who has been paid £80 a year for the last thirteen years, "for not predicting a tidal wave which will sweep clean over the island." The natives believe that he has only to predict to set a wave in motion; and so there are some in another island than Java who believe if a certain man predict a thing it will be.

While such predictions on the part of Mr. Baxter and others seem somewhat daring, if the Lord's people are led thereby to greater activity and zeal, some good at least will be effected.

Nature is putting on her beautiful garments. Buds are bursting in fields, hedgerows, and gardens. Apricots, peaches, plums, pears, &c., are putting forth their blossoms in the gardens, while the violet, primrose (sweetest of our spring flowers), wood anemone, celandine, and a host beside, are opening their eyes to the sun. Yesterday I was delighted with the note of the cuckoo and the sight of a swallow. Our unequalled song-birds are in full force; the lark, blackbird and thrush among the sweetest, save the nightingale, which, however, we are not favored with in these parts. To listen to this justly universal favorite in some valley at midnight is charming beyond expression, and one wonders how such a small bird (only about the size of our robin) can produce such a powerful volume of sound, and that, too, for such a length of time, its sweet notes ever varying, ever new.

In Germany this charming bird is more appreciated than here, if that be possible, for when once the Prussian authorities, under pecuniary pressure, were about to cut down certain trees near Cologne, which were frequented by nightingales, the citizens bought the trees in order to save the birds and keep their music. And yet one would hardly think their music worth keeping, if it really sounds as it looks on paper. I have seen different attempts, but all failures; to reduce it to ink and paper is simply impossible. Here is an attempt by Bechstein:

"Lozozoz