

Messenger and Visitor

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S. MCC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER,
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The War.

During the past week war between the United States and Spain has advanced from a probability to a reality, and everywhere we are hearing echoes of the conflict. The newsboys cry it on the streets, men speak of it as they casually meet by the way, it forms the staple of conversation in club and drawing room, the pulpit has frequent allusions to it, the papers are full of its report. Regarded from a distance, the subject has a lively interest which breaks the monotony of everyday life; one thinks of and discusses it without having much of the horror of actual warfare brought within the circle of his consciousness. But, seen at close quarters and in its real character, war is horrible indeed. Said a leading General of the American Civil war, "I will tell you what war is; war is hell." Surely in this day there should be some less terrible way of settling accounts between nations. It seems difficult to believe that at this time two nations, both of whom are inheritors of the long results of time and civilization and both of whom are called Christian nations, are engaged in a mighty endeavor, by means of all the horrible machinery of war which modern science has invented, to do the utmost possible damage to each others property, to mutilate, maim and kill as many as possible of each others soldiers, polluting land and sea with blood, filling many homes with sorrow, making the burdens of the taxpayers heavier and the poverty of the poor more bitter, and letting loose the evil passions which war always stimulates. Whatever may be said in justification of the appeal to arms, war itself can never be anything less than horrible.

We are, however, not of those who believe that under no circumstances is war ever justifiable. We believe that a forcible intervention by the powers of Europe to compel the perfidious Turk to keep his solemn promises, and to deliver the Armenian people from his diabolical cruelty, would have been a righteous and a praiseworthy thing in the sight of God and men. We have little doubt that it was a duty of the United States to intervene in the affairs of Spain and Cuba, to put an end to the war which, for years past has so cruelly devastated that fair island, and which is but a sequel to other conflicts of like character growing out of Spanish misrule in Cuba. The cause for which the United States stand in their contention with Spain is a just one. The sober judgment of the world would certainly uphold the United States in demanding that Spain's government of Cuba be mended or ended. But whether the conditions were such as to justify and make necessary the forcing of a war on Spain at the present juncture, is another question. War is an evil so terrible in itself and in its consequences that certainly it could only be justified as a last alternative, when wise and patient diplomacy had altogether failed to secure absolutely necessary concessions. It may be that the pacification of Cuba under Spanish rule had become hopeless, it may be that Spanish honor was not to be trusted to redeem the promises made to the Cubans, it may possibly be that the destruction of 'the Maine' was due to Spanish treachery; but it would have been to the credit of the United States if its Congress had been less ready to accept the worst interpretation of these matters and less eager to force the President into a war with Spain before the resources of diplomacy had been exhausted.

The spirit in which President McKinley has dealt with the Cuban question has, in the main, been highly creditable to his head and to his heart. He has shown a wise patience and a dignified firmness which have won for his policy the cordial endorsement of the best elements in his nation and the approval of the civilized world. It has evidently been his wish and endeavor that, in the matter of Cuba, his Government should do neither more nor less than its duty, and, considering the exigencies of the situation, he has certainly succeeded to a very praiseworthy degree. He has been handicapped, however, as every President of the United States in similar circumstances must be, by the peculiar constitutional relation of the Executive to Congress. If the connection between the Executive and the Parliament of the United States were like those of Great Britain or Canada, the President probably would have been able to deal effectively with the Cuban difficulty without plunging his country into war. If, indeed, the Senate had lived up to the ideal of the founders of the Republic or to the traditions of its earlier years, the heart of the President might safely trust in it. If the Senate, as now constituted, embodied the sober, ripened judgment, the winnowed political wisdom and morality of the nation, it would have strengthened the hands of the President in his endeavors to bring peace to Cuba by diplomatic methods, instead of being the organ through which the jingoism of the country finds its most vociferous expression and controlled by men eager in their efforts to force the nation into war.

But no discussion as to whether the present war might or should have been avoided can alter the fact that war has come to be. We can but hope and trust that, in the mercy of God, the conflict will not be prolonged and that the result will be for the good of Cuba and the world. That many base and selfish motives are appealed to, that many evil passions are aroused, is inevitable. Thousands who prate most loudly about the wrongs of the Cubans are anxious mainly to secure some personal advantage out of the war. But there is, no doubt, in the hearts of millions of the people of the United States a real desire and a righteous purpose to right wrongs, to banish oppression and secure to the people of Cuba the best government which is possible for them. For such a purpose only would they sanction the appeal to arms. And for this reason, and because of the hope that the success of the United States in this war means the advancement of human liberty, the sympathy of the people of Canada will be with their neighbors in this conflict which they will pray may be short and decisive for the cause of freedom.

The King Who Stooped to Conquer.

In the passage which forms our Bible lesson for the week we have the only occasion in the life of our Lord on which he assumed, or permitted on his behalf, anything in the way of a triumphal demonstration. Up to this time he had discouraged and averted any outbreak of popular passion which, whether friendly or antagonistic, could but interfere with his work and his ministry on behalf of Israel and the world. He was constantly careful lest popular excitement should be aroused to such a degree that he would not be able to continue in his work as teacher and healer among the people. For it was necessary, in accordance with the divine plan, not only that our Lord should die for men, but that he should live for them. It was necessary that, before the final storm broke, there should be a period of calm in which he might, by proclaiming the gospel of the Kingdom, plant in the heart of humanity the seeds of eternal truth, and in which, manifesting himself as the compassionate friend and helper of the suffering and the sinful, he might reveal to the world in his own life an illustration and a proof of the love and compassion of the Father. When we reflect how important to the life of Christianity, in all its history, has been the record of the ministry of Jesus, and how, with every generation, the significance of that holy ministry grows upon the world, we can understand why our Lord was so careful that the final conflict with his enemies should not be unduly hastened. But now his hour is come, and having set his face to go up to Jerusalem, the intensity of his soul seems to have found expression in his countenance or his bearing, so that his disciples were afraid as they followed

him in the way. The hour which he had repeatedly foretold to his disciples is at hand, the last act in the wonderful drama is about to begin.

Henceforth there is no attempt, no desire in any sense to conceal himself from friend or foe. He avoids no danger, and he forbears not to assert his authority and his claims to recognition, as the Messiah. His entrance into Jerusalem—riding, as the ancient kings of Israel were accustomed to do, upon an ass—amid the joyous acclamations and the eager homage of the multitudes, was an assertion of his royal character and a summons to the people to receive him as their king. The forcible cleansing of the Temple courts which followed was likewise an assertion of regal or Messianic authority. It was a tremendous demonstration. The city was mightily moved. Evidently, for that day at least, the people were with the man from Nazareth, and the Jewish authorities at Jerusalem, deeply as they hated Jesus, dared offer no active opposition. We can easily imagine that the disciples would be greatly affected by this assertion of dignity and authority on the part of their Master and the demonstrations of popular favor, which it had called forth. They doubtless forgot all about the predictions of rejection, condemnation and crucifixion, uttered by their Lord. They felt sure that now Jesus was coming to his kingdom, and their foolish hearts were filled with ambitious dreams, which were only dispelled when, at the last supper, they saw their Lord rise from the table and, girding himself as a servant, begin to wash their feet. But Jesus himself was not deceived by the popular demonstration in his favor. He knew what was in men. He knew the unreasoning, deadly hate of the Pharisees and the rulers, and he knew how little dependence could be placed in the fickle multitude. He understood that the destiny of the holy city was sealed, and as he beheld it in its excellency and grandeur from the descent of Olivet, he wept over the fate which its blindness and hardness of heart had now made irrevocable.

This picture of a king, meek and lowly, coming to his capital, riding upon an ass, amid the glad acclamations of a multitude of pilgrims and the joyous cries of children, is suggestive. Before this picture we may well pause, and ask what are the proper insignia of true royalty, what are the elements of genuine kingship? This is not the guise in which the kings of this world are wont to display their royal authority and assert their rights of kingship. To the Roman in his pride of empire, as well as to the Jew in his pride of Abrahamic descent and his perverted Messianic hopes, the man of Nazareth seemed very little like a king. Yet the Son of Man is the kingliest figure in all history. The Nazarene still goes forth conquering and to conquer. He has demonstrated the truth that kingship means service, and that for the highest kinship no service is too lowly or too hard. The truest kingship finds its sanction in self-sacrificing love. For love's sake, it stoops to wash the feet of foolish, sinful men. For love's sake it accepts the cruel, shameful cross, and that cross becomes its throne of power, its symbol of majesty and authority in all the world. It is the Crucified whose name is above every name. Standing in the midst of the throne, John saw the Lamb that had been slain. All voices of Angels, of Living Creatures and Elders proclaim the Lamb "worthy to receive the power and wisdom and riches and might and honor and glory and blessing." The Lion of the tribe of Judah is transformed and glorified in the Lamb that was slain. It is he alone who is able to open the sealed book. The throne of the universe is "the throne of God and of the Lamb."

—The International Sunday School Lesson Committee held a meeting in Chicago recently, at which the plan of Bible study for six years, from 1900 to 1906, was considered. It is announced that three years and a half will be given to the study of the New Testament and two years and a half to the Old Testament. A year and a half of the time, beginning with January 1, 1900, is to be given to a chronological study of the life of Christ. The last six months of 1901 are to be given to Genesis and Exodus.

—The long-expected prohibition plebiscite bill was introduced in the Dominion House of Commons on Thursday last by Hon. Mr. Fisher. We have not seen a copy of the bill, but it is stated that it proposes to submit to the electors only one question—Are you in favor of an act to prohibit the

manufacture, importation and sale of liquors? The list to be prepared before Parliament Dominion election furnish the ballots name the day for

—Rev. Dr. Butt is to preach on this year. He will observe his anniversary day, before the Acadia May 11th. He also visited Wolfville and the institutions of the institutions Mr. Emmerson w

—We were pleased to see President Trotter where he won the week in the fund. Dr. Trotter's visit in the New England branch Acadia, held on Hotel, Boston, learn, was marked officers of the society to promote the interest. Trotter spent some other provincialism vicinity in behavior. Promises were over thousand dollars. from alumni in thousand dollars Esq., of New York Mr. and Mrs. Pyl N. S., fifty years ago goods has been causes have been Mrs. Sturtevant promised one thousand members as the gave \$1000 through to the New England nucleus of the end for the fact that the else and the uncertainty a paralyzing effect has no doubt that successful. As it relations with a nation believes, yield fruit

The 7th Chapter of Christ

I have lately been and I may say that with new interest and been more impressed the apostle's thought received his meaning with fresh delight.

ly and with increasing plan. With your perspective some of the thought light may be thrown readers.

It is particularly to write. If our thought teaching of this passage brethren will kindly

First, is the apostle regenerate or an unregenerate? It is the experience of in vs. 14-24, I think certain that no unbeliever of God after the inwardly only be put into the renewed by the Holy "born from above" delight in the law of asserts in ch. 8, 7, that God, for it is not such deed can be." Hence mind, natural heart, since it is not in subject

But we may trust Christians corroborate gauge used by Paul in