

number of its ministers find a difficulty in accepting the Confession as a statement of their belief, even with such softening of its angularities as may be supposed to be implied in the qualifying phrase "for substance of doctrine." But when it is proposed to alter or supersede the Confession, so great a diversity of opinion becomes manifest, that there seems small hope of reaching unanimity on the subject. This is shown by the fact that of 115 Presbyteries which have replied to the request of the General Assembly to indicate whether they favor (1) a revision of the Confession, or (2) a supplemental explanatory statement, or (3) a brief supplemental creed, or (4) the dismissal of the whole subject, thirty Presbyteries have voted in favor of revision only, and thirty for a supplemental statement, fifteen for a substitute creed or for revision and a supplemental creed, while forty Presbyteries are opposed to any action in the matter.

—There appears to have been on the part of the members of the foreign legations at Peking, a very general and hearty recognition of the invaluable services rendered them by missionaries and native Christians, during those terrible weeks that the legations were besieged in the Chinese Capital. When the siege was at length relieved, Mr. Conger, the United States Minister to Peking, addressed to those American missionaries who had shared in its perils, a letter in which he says: "I desire in this hour of deliverance to express, what I know to be the universal sentiment of our Diplomatic Corps, sincere appreciation of, and sincere gratitude for, inestimable help which the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning I believe our salvation would have been impossible. By your courteous consideration of me and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that in God's unerring plan your sacrifices and dangers will bear rich fruit in a material and spiritual welfare of people to whom you have so nobly devoted your lives and work."

—It is with feelings of regret that we state that Mr. A. H. Chipman, who, during the five years in which he has served the MESSENGER AND VISITOR as its Business Manager, has become so generally and favorably known to the Baptist people of the Maritime Provinces, has severed his connection with the paper. Mr. Chipman has entered into an engagement with Messrs. Davis and Soule, Investment Brokers, of Boston, and will very shortly remove to that city to take up the duties of a position which would seem to afford an excellent opening for his superior talents as a business man. By the deep interest which he has ever felt and shown in the affairs of the denomination, as well as by his gentlemanly bearing and prompt attention to business, Mr. Chipman has won the warm friendship of a large number of the readers of this paper, who will much regret to hear of his withdrawal from its management and still more of his removal from the country. Mr. Chipman desires us to say that on his own part there are keen regrets at leaving, since the interest which he had come to feel in the Baptist work of these Provinces and his affection for those with whom he has been more or less intimately associated in promoting that work, had become very strong. It gives us pleasure to say that by the officers of the Maritime Baptist Publishing Company, Mr. Chipman's unflinching courtesy and business ability have been recognized and highly appreciated. The relations between the business manager and the editor have been throughout of the most harmonious and friendly character and in parting there is the sincerest mutual esteem and goodwill. Mr. and Mrs. Chipman will leave in St. John a host of friends by whom their departure will be very sincerely regretted, and especially will their going be felt by the Brussels St. church, of which they are both active and highly valued members. What will mean loss to Brussels St. and to St. John, will doubtless mean gain to some other church and community.

From Halifax.

Halifax is throbbing with excitement. Politicians are organized and at work. It is, however, gratifying to observe the moderation now attaining between the two great political parties. About a month ago, the Hon. W. S. Fielding and Mr. Patterson held a meeting in the old exhibition building, now called The Empire Theatre. The audience was large. It was made up of adherents of both parties. The representatives of the Government got a respectful hearing. Later the Hon. G. R. Foster was heard in the same building as a representative of the opposition to the present Government. Mr. Borden, one of the Liberal-Conservative candidates for the County of Halifax gave a short address, and the remainder of the time was given to Mr. Foster. He, too, had a full house and an uninterrupted hearing. The Government party was well represented on this occasion. The Hon. J. W. Longley had his seat near the platform. Mr. George Mitchell, M. P. P., was present to hear Foster's address. There was not the slightest attempt to prevent Mr. Foster's two hours' address having its full effect. He, like Mr. Fielding and Patterson, was respectful to his opponents. No one could have laughed more heartily at his humor, which was, of course, at the expense of the Government, than did Mr. Longley. Both parties, however, deal in very plain speaking. The contrast between the state of feeling existing now among politicians and political parties and that which existed in the early forties, when Mr. Howe and Johnston were the leaders, is very great; and in favor of the present temper of both the public generally and also of the politicians. The good old days in Nova Scotia were not the best.

It is understood that the MESSENGER AND VISITOR, the Baptist churches, the Associations and the Convention of the Maritime Provinces, do not admit the discussion of politics into their respective spheres. All are agreed on this principle. But there should be discrimination, Christ called Herod a fox, and John a good Baptist, told the same magnate that he was an adulterer. John lost his head and his followers their leader, for this interference with the head of the State. In their official spheres the above organizations should not dis-

cuss tariffs and government policies; but it is not enough to say that they may deal with questions of morality in the realm of politics; if they shirk their duty in this respect, they are verily guilty. For many years before the civil war in the United States, many churches and religious organizations took an active part in the slavery agitation. By this means Conventions, Associations, and churches, in many instances, were rent asunder, and great confusion followed. But now there could not be found a person, hailing as a Christian, who would say that the churches and the Associations of churches would have been justified in ignoring the great "open sore" of slavery. For we have on our hands a question far more destructive of man's highest interests, the interests of his soul, than American slavery was in its day. It is not necessary for me to say that I refer to intemperance.

By the late Government, it was "shunted" for a time by the appointment of a Royal Commission. Then Sir John Thompson, leader of the Government, was asked by a delegation of the Dominion Temperance Alliance, if he would introduce into Parliament a prohibitory bill? He replied that he would not do so. The Parliament was not sufficiently in favor of prohibition to carry such a measure, was the reason of his refusal.

In 1893, the Convention of the present Government party held at Ottawa, promised a plebiscite for the Dominion if they were returned to power, and that the will of the people thereby obtained should be expressed in a prohibitory law. The plebiscite was taken. After it was taken, and not before it was taken, the Government told the country what the number of the majority of votes in a plebiscite must be to warrant them in introducing a prohibitory law; and that the majority secured by the plebiscite was not sufficient. The question now is, was that dealing honestly with the temperance people. Now the two parties are before the country again; but there is no pledge given by either side for the future; and, for one, I am glad of it. It is known by those who heard me at our Conventions and Associations, that I did not favor the promise of a plebiscite. In the first place, it is not in harmony with English methods of creating public sentiment so as to obtain legislation. It is rather a French means to such ends, and may do very well for France; but it is not suited to either England or Canada. In the second place, it makes the temperance question, in its ethical stages, a party question. At the last elections, we heard much about "putting the Government into a hole," etc.

Pledge candidates and petition, and do it tirelessly and eternally until the end is reached. May the time past suffice for the Royal Commission, which, by the way, was no deception, and for plebiscites. Now get back on the old lines and unitedly work for prohibition.

How about Halifax? Well, the temperance power is, as it seems to me, very weak. A delegation of temperance societies went to the Liberal Convention assembled for nominating candidates for Halifax, and asked for admission with a view to get pledges of the candidates to be true on the temperance question. The delegation was not admitted to the Convention, but was advised to see the candidates in private. Of course this, to temperance representatives, with Mr. J. T. Bulmer at their head, was very distasteful. The same body asked admittance to the Convention where the liberal-Conservatives were debating about the matter of selecting their candidates. They were at least more diplomatic than the other Convention. The delegation was invited into the Convention, and Mr. Bulmer, the leader, got a respectful hearing; but was told that it was an important question and could not be answered offhand, especially as Mr. Kenney, one of the candidates, was in Montreal. That is the last that has been heard of the matter, so far as I can learn from the newspapers. It looks as if the liquor fraternity were having their "innings" just now. But this temperance question is irrepressible. It will not down to stay.

Another matter which quickens the rather sluggish pulse of old Halifax, is the coming of the boys from Africa. Arrangements are in progress for their reception—arches across the streets, processions, banquets and etceteras, too numerous to mention. Added to this is an agitation through the Halifax Herald for money to erect a monument for the brave men who have fallen in the campaign in South Africa. About one-third of the amount, \$7,500, has already come to hand. The sum of over \$20,000 was gathered for the Indian Famine Fund, and as large amount for the families of the soldiers who went to Africa, by the enterprise of the Herald. After the amount for the soldier's monument is completed, there is another fund that should claim the attention of the public-spirited people of Nova Scotia. A few years ago a fund was started to erect a monument to the memory of the late Hon. Joseph Howe. About \$3,000 was secured and there it sticks. In the opinion of some people, a mistake was made at the beginning in not connecting the name of the Hon. Judge Johnston with that of Mr. Howe. As the matter has turned out, it has proved to have been a mistake. So soon, then, as the soldier's monument is an assured matter, the Herald and Chronicle should jointly revive the matter of finishing the raising of a fund to erect a Howe Monument. This should be done by first raising \$3,000 for one to the late Joseph Johnstone, Howe's opponent. Then when the two amounts are made equal, calls should be made for both and all sums paid in to be equally divided between the two monuments. Party feeling has so far disappeared, that all can now unite in doing honor to those two great men. Bronze monuments for them, one on the open space north of the Province Building, and the other in the space on the south side, would have a good effect and conspire to foster Colonial, Dominion, and English loyalty. Both men were British to the core; and great men in their day.

It is an open secret that Mr. William Dennis of the Halifax staff, has been the inspiring agent in the charitable and benevolent undertakings already accomplished and in process of accomplishment. If therefore the Herald and Chronicle would unitedly undertake the Howe-Johnstone monuments, they would most surely succeed. I shall confidently look for such a movement.

While the calls are being made by these two papers, brief articles—sketches of the political career of the two men—might appear in the two papers. They would arrest attention and awaken an interest in the enterprise.

A union Thanksgiving service was held in the North Baptist church. The Rev. A. C. Chute preached an appropriate sermon. E. M. SAUNDERS.

Rev. J. W. S. Young.

I knew Bro. Young from the hour of his starting out into the public work of the Lord until he was called to the heavenly rest. Though he was generally known in these provinces by ministers and churches, yet there are some of us who knew him better than others, and probably were more interested in him. He commenced his ministry under hard circumstances. He was deeply involved, his liabilities were pressing, with a wife and four little children to provide for. His worldly business failed on his hands, and all the time he was deeply impressed that he was disobeying his Lord, that God had a work for him to do and he was fighting against it. But at last in the face of trials unknown to many who enter the ministry, he went out in the name of the Lord leaving all in his hands. It was under such such trying moments he learned to pray—to plead God's promise and protection. He attended our Quarterly Meeting of York and Sunbury counties, which was held with my church at Macknaquack. It was in this meeting and at this time I first met and heard Bro. Young, and I felt with others who were present at that time that the Lord had a special work for him to perform. Our Quarterly Meeting went into a missionary organization, of which I was appointed secretary-treasurer. All the churches came up cheerfully to the work. We employed Bro. Young as our missionary for these counties to assist the pastors in special work, visit the destitute places and churches and report his work every quarter. So he went out borne upon our sympathies and prayers. It was soon made evident to us that God was with him. Success followed his efforts. But he had to contend with many difficulties. Poverty and debt, contracted while engaged in the lumber business, was the lion that warred upon him. A few of us stood by him and rendered all the assistance possible. His heart was wounded from time to time in the house of his Baptist friends. However, as the months went by his circumstances grew brighter. He paid all his bills and provided for his family a comfortable home.

Bro. Young never had the advantages of education. He went out as God called him and as a kind and merciful Providence directed. When he commenced to preach he could scarcely read a chapter in the Scriptures correctly—and maybe he never could effectively—but he was taken into the School of Christ and taught by his Master like Peter and John. He was a man of prayer, he wrestled with God day and night. He had a passion for souls, he sought their salvation and was successful in winning them to Christ. The time came when we felt that a larger range was necessary and so we cut the rope and let him have a wider sea. The Captain of Salvation took the helm and directed him to Port Lorne, N. S., where he assisted the pastor in special work, and was permitted to see the reviving and soul-saving power of the Lord—many were added to the church. Other places and churches in Nova Scotia shared in the blessings of salvation through his instrumentality. He was employed by the Convention Board of Home missions as their general missionary for a time, and under its direction was the means of strengthening the weak churches that he visited. Revivals and numerous conversions followed his humble and earnest efforts. Osborn, Shelburne Co., was greatly blest through him. Here he baptized over fifty into the fellowship of that church, but the greater portion of his time and efforts were spent in New Brunswick. He built and repaired church homes in a number of communities. Hundreds of people today are rejoicing in hope of the glory of God through his ministry. He baptized 2500 persons, the largest number on record, so far as I know, by any one man in the history of the Baptists of these Provinces.

He was physically strong. His power of endurance was great. He never flinched before duty. He was bold and yet humble. He preached as with the ability that God gave him. Best of all he was owned and honored of God in the salvation of men. He was especially adapted to the work of the evangelist. He was not a theologian, but he was a Christian, he knew but little of Biblical interpretation or of pastoral duties. He was no student of books, he talked not with men who lived and talked and wrote, and left their impress upon the centuries of time both as to science and religion; but he talked with Jesus and received from him all his inspiration and success. His library was his Bible—his teacher was his Saviour.

Bro. Young had his faults as well as the rest of us, and made mistakes as well as other good men, but there is a charity that covers them, a love that hides them,—the robe that Jesus throws over all his servants.

And now his work on earth is done, but not in heaven. He has already taken up the Anthem of Eternity which he learned here; Unto him that loved us, and washed us from our sins in his own blood and hath made us kings and priests with God and his father. To him be glory and dominion forever and ever. Amen.

T. M. MUNRO.