

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JULY 31, 1889.

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— THE BEST OFFER YET.—In order that as many as possible may have the opportunity to know the quality of the Messenger and Visitor, and may be able to decide whether they may desire to have it continued to them as permanent subscribers, the paper will be sent the rest of the year for 50 cents. We are more desirous than we can tell to have a thousand subscribers added to our lists by January next. The editor cannot continue to do what he has done in the past, by way of getting subscribers, as he has all the work he can stand up under. Will not our pastors and wide awake laymen take the matter up, and send in names on this offer? Will it not help on the work of the denomination—the work of God—to get the paper into all our families? Let there be an earnest effort.

THE Baptists of the Northwest have decided to establish a college at Brandon. This is quite a venture for the few brethren there. An act has been passed by the British parliament making it unlawful to employ children under ten, in any stage performances. This is largely the outcome of inquiry suggested by a sad case. A child was compelled to perform upon the stage until it was too far gone with consumption to dress itself.

— Rev. J. Donovan has come out in the Canadian Baptist with a protest against the action of one of the Baptist churches of Toronto, in holding a Married Men's Social and a Sunday Flower Festival. More than five thousand have been converted from the errors of Rome through the agency of the Grande Ligne Mission. The Boston Herald has torn itself away from the disgusting details of prize fights, etc., to tell the Christian church the way to conduct its missionary operations. With what reverent attention our mission boards should listen to this high authority!

Father O'Connor, the converted priest, is said to have led 800 Catholics into Protestantism in five years in New York city. A writer in the Christian Guardian, of Toronto, shows that the statement that the French are crowding the English out of Quebec, must be taken with a large grain of salt. The English possess the most of the wealth of the province, and have its business chiefly in their hands. The French habitants are exhausting their lands and moving away. The writer prophesies that it will be found, by the next census, that the Protestants are making a relative gain.

Dr. Pepper has resigned the Presidency of Colby University, and is to be succeeded by Prof. Small. Prof. Gould has been appointed associate professor in New Testament exegesis in the Episcopal Theological School in West Philadelphia. Dr. Sawyer read a paper before the Summer School of Science, at Farnboro, last week, on the Relation of Science and Morals. The reporters are loud in their praises. We hope to have it to lay before our readers.

— FIFTY years ago, the references to the Hittites, in the Old Testament were one of the favorite points of assault upon its truthfulness as history. Since then a flood of light has been cast upon the early history of this strange and powerful people, from inscriptions on monuments which have been discovered. The result has been to confirm the scripture history at every point. Evidence which appears unimpeachable shows that Washington became convinced that his sprinkling in infancy was not baptism, and was immersed quietly by a Baptist minister, Rev. Mr. Uno.

— ERRATA.—Last week, in the hurry of "making up" our paper, unfortunately a portion of a paragraph in the article, "The Use to be made of the Secular Press in Religious Work," (5th page, 2nd column, 3rd paragraph, 28th line) was omitted. The sentence should read:

"No one can rightly find fault with sermons, religious lectures, reports from associations, and accounts of prayer and other meetings, appearing in the secular press. Intelligent editorials on religious work are always in order, and the honest advertisement of sermons, religious books, etc., is an excellent method for spreading the knowledge of the truth. But when the columns of a secular paper are misused for the purpose of discussion on doctrinal questions, benefit to any one seldom results. Indeed the irreligious religious debate is apt to prove a heavy element in lowering the paper's standing."

— PITHELY PUT.—It is not often that the various aspects of the liquor problem is put more tersely and pithily than in the following, from an English paper:

Twenty-five snakes running through streets that's free whiskey. 25 snakes gathered into a box in which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed, and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. Kill all the snakes—that is prohibition.

— FALAN CHRISTI.—The Christian world is in danger of a crop of false Christs. We have already called attention to one who is making the blasphemous claim to be a new incarnation of our Lord. And now another is creating excitement among the negroes of a section of the South. No doubt but that the success which has attended this most terrible of all impostures, in the first instance, is the explanation of this second case, and may be the reason of still others. Doubtless our Adventist friends will regard this as a sign that the end of the world is drawing near.

— BALANCE OF POWER.—A widely circulated Romish paper of the United States says: "We (Catholics) are a power in this land; we hold the balance of power in the National elections, and if united, could control many State and municipal elections, also."

Doubtless this is true of the United States and also of Canada. The state of things now in Canada, however, may well teach Romish journals a lesson. It is this. Romanists can hold the balance of power and use it, only as it is done secretly. As soon as they begin to flaunt their power before the public eye, they consolidate Protestants into one great overmastering opposing power. We have no doubt but that the Jesuits' estate Bill will prove one of the greatest blessings, in the end; because it has been like a tocsin of alarm to the Protestants of the Dominion; utterances like the above will serve a similar good purpose in the United States. If Romanism is determined to make itself the determining political power of the United States, the more of them the better.

— POINTS FROM CHURCH LETTERS.—We noticed two points in letters from churches to the Eastern Association. The first was from a church over whose territory the Salvation Army had swept. It refers to the proof they had of the great evil consequent upon the presence of this organization. It is cheering to know that the interruption caused by the Army was but temporary, although seeds of evil have been left which will not be got rid of for many a day. The second was an earnest plea for organized lay agency in church work. The church making the plea has a right to speak, for it has had experience of the blessed fruitage of such labor. We need scarcely say it came from the Moncton church. We can only call attention to these references in these letters. They are the outcome of opposite experiences, and should be heeded. Let us stand by the church, because she is from the hand of Christ. Let us get our laymen to work, for this is the secret of a success which would revolutionize our churches, could it but be accomplished.

— THE RESOURCES OF CANADA.—We have no great admiration for General Benjamin Butler; but, in an address at the closing of Colby University, he gave some facts which may well help us to be satisfied with our country. Comparing Canada with the United States, General Butler stated that it contained 500,000 square miles more than the United States, inclusive of Alaska. Canada has twice the area of unworked wheat lands, producing twice as much to the acre as those of the United States. She has more iron, coal and copper than any country of the world. The location of her people in a northern temperate zone is most favorable to the development of the highest manhood. He argues, therefore, that the aim should be to unite the United States and Canada as a first step to a grand union of the English speaking race. If this could be done, this race could be the arbiters of the world. This is a grand idea which is getting a stronger hold every day.

— IS IT STRANGE?—We clip the following from the *Intelligencer*. We are sure the case mentioned is not a solitary one. Would it not pay if churches should see to it that the denominational paper be put into every one of its families? Are not the churches which have most papers circulating among their membership, the most wide-awake and prosperous?

An Ohio pastor tells of a church in that State, no member of which took a religious paper. It dwindled till it had only twenty members. For sixteen years it had only an occasional sermon. Finally the State Convention took pity on the decrepit church, and secured the services of a young man. The first money he received he spent in paying for sixteen copies of a religious paper, and presented a copy to each family of the church, with a receipted bill for one year's subscription. Life was infused into the withered body, the long-forgotten or neglected prayer-meeting was re-established, a congregation was gathered, a small but neat meeting-house was built and paid for, and five converts were baptized, all within the term of five months.

THE CARNIVAL.—The carnival has come and gone. Thousands of people attended to see the sports and amusements provided. With the exception of the electrical exhibition, there was nothing especially instructive. Taking stock of the whole week, it may be said that the Hotels and bar-rooms did the most rushing business. Thousands upon thousands of money have been spent; but there has been nothing received which will be of permanent profit to any, while also, many have been advanced more than one step on the downward road. In connection with the various races and games, a great deal of money has changed hands, and many have had their passion for gambling strengthened. It is doubtful whether it will not take more from the regular and legitimate trade of the city than it has given to its merchants in the spirit of trade it has brought; because much has been spent in amusements and in expenses which would, otherwise, have gone into supplies for the family. The various industries of the city have been brought to a standstill, for the most of the week, as the workmen have been seeing the sights, or yielding to temptations to besetting sins. In addition to this, not telling how many years have been taken from the productive industry of the people; as thousands have spent days in amusements or in what is worse. It is doubtless true that many have taken this occasion to enjoy a much needed holiday; but this medium of good is a small offset to the evil which has followed, and will follow in the train of the carnival in St. John.

— REPORT ON EDUCATION.—We give below two paragraphs from this report to the N. B. Eastern Association:

But improvement in all other departments of life call for advancement in our college, and the churches should immediately place the governors in a position to enlarge.

This is both our duty and privilege as Baptists. It is our duty, inasmuch as the convention in 1886 pledged itself to a hearty co-operation with the governors to raise the jubilee fund to \$500,000. Only about one-half of that amount has yet been secured. Your committee deem it to be our first duty to redeem the pledges already given.

— MACHINE PRAYER-MEETING.—In a report of the great national anniversary of the Christian Endeavor Societies, from one who is an admirer of this institution, there are a couple of references to the devotional meetings. This is the first. "It was a machine-made prayer-meeting, thoroughly uninteresting." The reference to the closing consecration meeting is the other. "It was another attempt to make a prayer-meeting; short prayers, short addresses, short, sharp words from the platform; everything was short—that was its only merit—and it fell short of accomplishing what was desired—closing enthusiasm." Is there not danger just here. In the reaction from long exercises and long pauses in devotional meetings, there is an effort to make all prayers and exhortations of a regulation length, and to rush the meeting through with break-neck speed. While the long prayer, long pause meeting cannot be of highest interest, the impatience which grows restless when an exercise is over a moment in length or a pause over an instant long is as certainly due to the deepest solemnity and earnestness and the highest power. When hearts are burning with ardent desire, or burdened with a weighty message, it is not always the mind of the Spirit that its utterance should be compressed into one or two sentences. Let us be careful lest, in avoiding the one extreme of dullness and listlessness, we do not, by our artificial methods, limit the free expression of what is wrought by the Holy Spirit, and encourage machine-made meetings, to the sacrifice of seriousness and depth.

— WHAT Scriptural authority have some of our pastors in performing or reporting a marriage ceremony, to refer to it as an altar? Is it wise or desirable to use the term in that connection? No authority. The use of the word had better be avoided.

German Correspondence.

One peculiarity about German first brought into contact with foreigners is the habit of raising their voices in conversation many degrees above the ordinary pitch. If anything is exasperating it is to be screamed at when you are not deaf; particularly when everyone else in the room is addressed in a natural voice and you alone singled out as the object of special effort in ear-splitting. I understand the cause very well. It lies in the same national pride in tongue that, under the same circumstances, guides the syllables of an Englishman along their even channels undisturbed by a ripple, save the undercurrent of satisfaction at not being understood. I remember I had a feeling when I first came to Germany that the Germans couldn't understand me when I laughed in English; but I wouldn't have laughed harder for the world, and had an immense deal of satisfaction in the superiority of English mirth over that of all other. Your German is quite different. He is more desirous of pleasing, and will show off his language to the best possible advantage, adding tone, accent, and volume, in amounts exactly corresponding in inverse ratio to his opinion of your ability to comprehend.

Herr Surminski took unusual delight in this sort of hospitality. I sat quite near him at table and learned to meet with a calm front the hand that grasped my arm and the loud "Sagen Sie, Miss!" and "Sehen Sie, Miss!" with which all his questions and replies began.

"Sagen Sie, Miss! What is it like in America?" "Its pretty nearly always summer, isn't it?" "And are the shops and churches and railroads the same as they are here?" "I've heard the woods are all full of wild animals, bears, lions, panthers, and such like. Is it true?"

He was never tired of hearing about America, but I think could never quite reconcile my statements about the different degrees and extremes of climate, and would only shake his head and answer, "Ja, ja, Amerika soll furchtbar gross sein."

In this people are content with five regular meals in the day, though the fourth is more properly a drinking, and all of them much lighter than we are accustomed to at home; but in Lyeck you are expected to eat and drink no less than six times; and after any unusual exertion, such as a walk in the garden or a drive into town, to partake of a delicate repast of bread and sausage or boiled eggs besides. The first meal of the day is not called breakfast, but only coffee. One by one the family come down stairs, at all hours from five till nine or even ten o'clock, sit or stand by a table without the slightest pretensions to a cloth or regularly laid dishes, ring for one of the bare-footed maids to bring coffee, and munch Zwieback or Hoerchen in solitary silence. Zwieback a bread baked twice, and Hoerchen are little horns like new moons, of the kind of bread known to our housekeepers as "shortened."

At ten o'clock the children come from school, where they have been since eight, the father from his inspection of the brewery and morning drive over the farm, and all gather about the mother as she stands by the dining room table spreading thick slices of black bread with butter and cheese, sausage, or raw ham, according to the fancy of each. Katsina and Marie, the house-maids, run busily hither and thither, bringing fresh messages from the store-room upstairs, popping the corks of certain excitable beer bottles, or hurrying across the courtyard with huge "junks" of bread and cheese for the Braumeister. For a long time I used to wonder if one of the old man-eating giants lived somewhere in the neighborhood, whose appetite the development of civilization had not succeeded in destroying, but sought rather to propitiate by offerings of a less sanguinary nature and more suited to the spirit of the times. Every day at dinner an immense plate was stacked to its utmost capacity from the choicest out in the roast, the mealest potatoes and the very essence of the gravy. Marie appeared at the door with a scoured looking face, received the plate from the hands of her mistress with a side glance of mortal terror, and disappeared across that mysterious courtyard as if driven by all seven of the Invidious Furies and the Prince of Darkness to boot. The thing began to look uncanny. I knew the servants had their own food, of a coarser kind, prepared in separate dishes, so that none of them would have dared to touch the best from their master's table; yet every day that plate came back empty, and with it Marie wearing the aspect of one escaped by a hairsbreadth from some impending danger. The mystery grew darker, till at last one day as

we sat at dinner the door burst open and there stood a tall, burly figure with flashing black eyes and an attitude threatening instant annihilation of every mother's son of us. "The giant came at last, the old appetite broken out afresh," thought I to myself, and prepared to be eaten along with the others. The monster held in one hand a plate of meat and vegetables, savory, smoking hot, but still untouched. In the background, was the white, scared face of Marie.

"The Braumeister presents his compliments and begs leave to decline both his dinner and further service if he cannot eat and drink as fine as the Herrschafften. He works harder than any of them, and here is hardly enough for a mouthful. As for the quality—bah!"

Herr Surminski was profuse in his apologies and would have bestowed a whole ham as a peace-offering, if his wife had allowed it, and the Braumeister went away somewhat mollified. The mystery was not solved but deepened. Here in this land of class distinctions the master of scores of servants was in utter subjection to his overseer of his brewery. Who knows of any republic or democracy that has done better? The spirit of the word of equality has only begun to be preached. Whether you bow down to the powers that be, or with your own hands hew them out to be over you, the days of giants and giant-killing are only just begun.

B. B.
Berlin, July 8.

Woodland in Summer.

For heat and for fruits the Sacramento and San Joaquin Valleys bear a fair resemblance to Canada. The mornings in summer begin at about 60° temperature, and by noon the thermometer shows 84° to 96° and by 2 o'clock 96° to 108° in the shade. In the evening usually a breeze springs up from the south which by nine o'clock has so cooled the air that one can sleep in satisfaction. The fruits vary in kind and quality. There are olives, pomgranites, figs, grapes, dates, apples, plums, peaches, pears, oranges, lemons in the market, and all claimed to be of California growth. There are many of these grown within a half a dozen miles of town.

Wheat yields an abundant crop in Yolo Co. this year; seventeen to twenty-two sacks of 140 lbs. to the acre. But the wheat for bread purposes does not come up to Canadian raised wheat. It looks as beautiful, but seems to be so dried by the heat that the life and sweetness has been injured. The wheat of this state goes to the English market. Prices there rule the prices here; much anxiety is felt here often over the price of many articles across the Atlantic. This being a great wheat country many persons are entirely dependent upon their wheat crop for a living. If that fails they are ruined for that year. But it is seldom that failures come; sometimes hundreds of acres are burned here; it is out; a spark from the train or a match in the hand of a boy will start off a whole field in a few minutes. 400 acres were burned in a few hours the other day. Several fires of 100 to 200 acres have been reported already this year, and the cutting season is not more than half over. In the vicinity of W. grapes, apricots, pears and peaches, prunes and nectrines do well. One vineyard of over 300 acres will yield 2 tons of raisins to the acre and then usually bring \$1.00 per ton. The expense of drying is but little, as the sun does that work. This town has a population of about 5,000, which are divided among all denominations known, save the Mormons. The religious spirit in the warm summer does not raise very high, so many go to "the mountains" or "the Bay" that few are left to worship. Hence the meetings are thinly attended and the worship as thinly vigorous. Yet there is always the faithful few who are in their place and doing their work for the good Lord, hot or cold, rain or shine. Their faith fails not though they are tried in the furnace alone.

At this season of the year the town is beautiful, yet not as beautiful as in winter. The trees are green, but grass, unless watered every day nearly, is dried up and white as straw. Most of the people water a small plot of grass in front of their dwellings to keep the even verdure of winter during the summer.

Politics are at a low ebb now as there are no elections at hand. The Temperance people are lecturing all over the state upon licence prohibition, and no saloons. They are gaining in number and influence every year, and soon will be a ruling element in the politics of the country.

I just wish that you, Bro. G., could step in and see us, and enjoy some of the grand fruits of this land for a few weeks. I would not have you leave your post of duty save for a vacation that would do you good. I am glad Dr. Hopper is

among his native people, and hope the work at St. Martins may prosper under his guidance. All here that have met him deplore his departure. His power was being felt in the state. Our association shall miss his spirit as a leader.

The Baptist church of Woodland has had 12 additions since pastor Good settled over it in January last. They are very hopeful for the future, and are leaning upon their master for strength and outpouring of the Holy Spirit. They have a nice house of worship, and a nice two story parsonage, with a corner lot in the center of the town. By God's blessing they are destined to do a good work in this town. They are self-sacrificing, spiritual, and real Baptist in word and doctrine.

W. B. M. U.

"Ariste, shine; for thy light is come."

Hindu arguments for the seclusion of their women—These may be best stated in the words of Mr. Mallick.

Naturally, the extreme conservatives hate female emancipation as a pernicious evil, and discourage it to the utmost of their power. Intermediate between them and the radicals, we have the liberal conservatives forming the bulk of the community. These admit the virtues of emancipation, but state that the time has not arrived for emancipating our females. Their objections are, First, emancipation should follow the capability on the part of males of protecting females from insult and injury in the world outside. . . .

Nothing is more foolish on the part of a weak husband than to expose his wife to insult and injury which he would be powerless to prevent. Second, emancipation should follow female education. Unless the woman be thoroughly educated it is impolitic to subject her to temptation which she would be powerless to resist.

Third—Emancipation should be made a sequence of religious education of the females. Unless the wife was of truer virtue, to allow her to mix in society would be a curse.

Fourth—Emancipation is impossible so long as the female is not decently clad. As it is, the dress of our females partially covers their nudity.

Fifth—Emancipation is expensive and unsuited to the circumstances of all. It will necessarily subject the male members to certain expenses after dress and fineries, which they are incapable of defraying.

Sixth—Emancipation has a tendency to create in our females, a habit of neglect towards the nursing of their children and the execution of household duties.

Seventh—Emancipation, if allowed, should be limited in its extent. A wife should be allowed to see her friends only in the company of her husband.

A very interesting meeting of the Aid Societies in connection with the E. M. B. Association, was held in the vestry of the Baptist church, at Havelock, on Monday afternoon.

In the absence of Mrs. Emmerson, Provincial Secretary, Mrs. S. B. Kempton was requested to preside.

After reading of the Scripture, several united in prayer. An address of welcome was read by the Secretary of Havelock Society. Then followed touching addresses, and reports from the Presidents and Secretaries of the Aid Societies, showing that the work is progressing, and our sisters becoming more and more united with a true spirit.

Several new societies had been organized and one Missionary Band.

Mr. Higgins, our Missionary elect, was then called upon and addressed the meeting. No one could listen to his description of the sad condition of the heathen without being touched. And I trust some were wakened up to activity, as several asked for copies of the constitution.

All these who had no society at home, were urged to have one organized.

Mr. Fowler, of Hammond, read a paper worthy of publication. Subject, The women of the New Testament.

Mr. G. McDonald sang a song, and then spoke of the good that could be done by the distribution of Missionary Literature, such as was to be obtained at the Baptist Book Room. It was difficult to bring the meeting to a close, so deep was the interest manifested.

ONE PRESENT.

The Executive Board of the W. B. M. U. will hold its Annual Meeting in Fredericton, Saturday, August 24, at 10 o'clock, a. m.

The Annual Meeting of the W. B. M. U., on Saturday, 24th, at 2 o'clock, p. m. The Annual Mass Meeting of the W. B. M. U. will be held on Monday, August 26, commencing at 2.30.