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# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME XLII.  
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THE CHRISTIAN VISITOR,  
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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 19, 1890.

PRINCIPAL McCREGG, of McMaster Hall, Toronto, who has been seeking help for the paralysis of his lower limbs in New York, writes that he is still unable to move, but is hopeful that help may come to him through the special treatment he is undergoing, or through a surgical operation, to which resort will be had if other measures fail. Those who know his worth will not fail to pray that he may be restored to the work he loves and which needs him so urgently. Little Rock is a high license paradise. Each saloon keeper has to give \$1,025 for the privilege of a license. This is the result. The city gets \$20,000 from the rum traffic, and the saloon keepers get \$420,000 from the citizens. So it is everywhere. Says a United States exchange: Think of 187,000 dramshops in this land; 52,800 people buried yearly on account of rum; 75,000,000 gallons of strong drink; 25,000,000 gallons of wine, and 675,000,000 gallons of beer drunk in 1888 by this Christian nation! The president and vice-president of the Baptist Home Missionary Society of the United States have sent out a strong appeal for an increase of 50 per cent. in contributions this year to its funds. Dr. Storrs takes the ground that candidates for appointment as missionaries should be rejected if they declare themselves believers in probation after death; but that they should be appointed if their minds are only in doubt on the subject. This will do if the prerequisite for mission work is non-confirmation in error. If, however, they need to be confirmed in the truth, his rule is a false one. Who can doubt? We are sorry to see that Bro. R. M. Hunt is laid aside from work through failure of health. Gladstone says that of the 60 master minds with whom he has associated during his life, all but five were Christians. And yet our street corner skeptic will plume himself on his superior intelligence to people who hold to the doctrines of the Bible. A young man of Pedobaptist parentage recently witnessed a baptism and was so impressed with the ordinance scripturally administered that he came forward in a meeting shortly after and said that he was convinced he had never been baptized, and requested baptism and membership in the Baptist church. We wonder whether the sprinkling of a babe ever impressed anyone in this way.

SOME STATISTICS.—The Congregationalists of Great Britain and Ireland have over 4,500 places of worship and about 2,200 ministers in charge. There are 514,790 members of Wesleyan churches in Great Britain, 25,900 in Ireland, 37,786 on Foreign Fields. The Catholic Directory gives the following statistics of its church: In England and Wales, 16 bishops, 2,444 priests, 1,312 churches, chapels, and stations. In Scotland, 4 bishops, 347 priests, 339 churches, chapels, and stations. There are 11,543 Baptist members in Scotland, and 3,713 in South Australia.

DEGREES.—It is proposed by the Synod of the Church of England in Canada to apply to Parliament for power to their Metropolitan to confer degrees in divinity. Now it will be in order for the Presbyterians to apply for the same power for the Moderator of their assembly, the Methodists for the President of their General Conference, the Catholics for their Archbishops, and the Baptists—well, we have no such official head. Why the head official of the Episcopal church should have this power rather than similar officials in other denominations, we find not. Neither do we see why any such power should be conferred on any ecclesiastic. If our Episcopal friends wish an easier way to gain degrees than by the usual methods of institutions of learning, let them take the responsibility of granting them and not ask government to share it.

CONFESSION OF FAITH.—For nearly a fortnight the giants of the Presbyterian church of New York have had their battle over the question of the revision of the Westminster Confession. One of the largest churches in the city was filled day after day, evidencing the great interest in the subject and in the men. Dr. Patton, of Princeton, and Dr. Briggs were the leaders of the extreme wings, against and for revision. Dr. Hall gave an address against revision, characterized by all his broad common sense and sturdy loyalty to truth. Drs. Briggs and Parkhurst seemed to think that the Bible, as well as theology, needs revision. While there are parts of the confession which loyal men like Dr. Cuyler admit need re-stating, the discussion brought out the fact that Dr. Briggs' extreme looseness of view as to the authority of the Bible, had a number of adherents, and that the Presbyterian body is anything but a unit on the gravest of all ques-

tions; have we a divinely authoritative book in the Bible. As was foreseen, the vote of this large and most influential presbytery was for revision, of a mild type, of over two to one. FINALLY.—If an utterance is partisan because it is unpalatable to the representative paper of a party; it would make the MESSENGER AND VISITOR a partisan paper should it say that the Telegraph stated an untruth when it said the MESSENGER AND VISITOR had apologized. No, no, friend Telegraph, the statement of facts, creditable and discreditable about each party, is what makes a paper independent. It is only papers like our friend that can see no wrong in his party and no good in the opposing one that are partisan. Our friend thinks "A Baptist" not an assumed name. Well, we really do not know Mr. A. Baptist. He is not on the MESSENGER AND VISITOR'S list, at least. We beg Mr. A. Baptist's pardon. The MESSENGER AND VISITOR still holds out its hand to the Telegraph with its most winning smile, and hopes this second apology, so much like the first, may be equally satisfactory. If not, we shall give up trying to make the Telegraph feel better, and shall waste no further space.

GOOD TESTIMONY.—The work of Christian missionaries in India is becoming more and more feared by the other religions of India. Not only have the Hindus put out a pamphlet, defending their faith against Christianity; but the Mohammedans have done the same. This new manifesto says to the followers of the false prophet: "You have reached such depths of degradation that Christians, morning and evening, are wiping Islam out." And farther on appears a sentence, which bears most welcome testimony to the missionary work among the oppressed and benighted women. "In two or three generations," we read, "all women, being drawn to the Christian faith and careless of their own, will go into the churches and become Christians."

While some in Christian lands are deprecating the work of missionaries, those on the ground and who from the danger it brings to their own religions, are watching it carefully, are full of fears because of its progress, and even prophesy its triumph upon the ruins of their own faith. What better testimony do we need than this of the far-reaching effects of missionary labor?

WHAT ABOUT THE FINANCES?—The work of the Lord cannot go on satisfactorily, unless the Lord's people hand over to the Lord's service some of the means He has committed to them; neither can the inner life of His people be vigorous unless this is done. Time is passing; one-half the financial year is already behind us; the needs of the work are great; what are we all doing to help our own spirits and the Lord's work in the matter of giving? Have all the district committees, to whom the oversight of the work of collecting funds has been entrusted by the Convention and the associations, been called together by their chairmen? There is no little responsibility resting on these committees and especially upon their conveners. We hope none will allow the year to pass and not fulfill the trust which is theirs by vote of the brotherhood. When placed in such a position, not to help is to hinder. However these committees may do, the chief responsibility for each church is the church itself headed by its pastor. Brethren and sisters all, what does the dear Lord wish you to do? Answer this question, and up and do it, earnestly and joyfully.

JOHN McNEILL.—Dr. Rand, in a very appreciative communication in the Canadian Baptist, gives the following description of the Regent's Square preacher, London: Mr. McNeill has that magnetism of manner which makes him at times regal. Nothing can exceed the terrible plainness with which he denounces sin all around, in the church and out of it, and the open and masked allurements to sin; and yet he is compassion itself to the tempted and tried. He is a man of heroic courage and of clear conviction. He believes he has a Gospel to preach and he is straitened till it is accomplished. There is at times a rugged and fiery eloquence in his delivery, which tears and burns a way for itself by its very vehemence, but more frequently his strong common sense and Scotch shrewdness control his generous emotion and fervid impulse. Unconventional in the pulpit to a fault, he is not very particular as to his manner of delivery, if only he can deliver his message to the people with convincing power. He would doubtless gain in forcefulness if he were at times less boisterous in manner and rough in speech. He is a master of "anell" sayings—keen, incisive, piercing words, and is a stranger to tobacco. In short, John McNeill is a whole-souled minister of Jesus Christ, sated of the Gospel, one whose speech often flashes with the revealing and penetrating light of deep poetic insight. He

is grandly in earnest, and is a recognized force in the Christian life of this modern Babylon, bearing in his pitcher the clear waters of life from the hills of Scotland. For a Christian to hear him is to love him. DAY OF PRAYER FOR EDUCATIONAL INSTITUTIONS.—Last week Dr. Sawyer reminded us that Thursday, the 27th inst. is to be observed by our churches as a day of prayer for special blessings on our Educational Institutions. This has been the custom of our churches for many years. On no department of our denominational work has the blessing of Almighty God more abundantly descended in the past. Troublous times were on our denomination when these institutions were founded by our fathers. By a wisdom and foresight far above the unaided human they were guided in this good work. The principles on which they reared these institutions were so sound as ever to command the respect and loyalty of our denomination; and to defy to this day the best laid plans of all who would hinder their progress and usefulness. In this plainly seen interposition of the Divine hand in the origin of our work in higher education, as well as in the continued temporal and spiritual blessings which, from the same source, have ever been upon our schools, the Baptists of to-day have abundant reasons for thanksgiving and praise. In answer to prayer there has come to our aid in this work a succession of consecrated talent of a high order. Our professors and teachers have a claim upon our sympathy and prayers. Success in their work means success for our denomination. The blessings of the past are an encouragement for the exercise of faith and prayer now. Many families and churches are interested in the welfare of their members who are attending these schools. Our churches are looking anxiously for the coming ministry here under training. Earnest prayer will put our churches in proper touch with all these workers. It will be a pleasure for those who thus pray to extend sympathy and aid to these oft weary workers.

Rev. Daniel McLeod. It will be a matter of surprise to many to learn that our Brother, the Rev. Daniel McLeod, has done with the things of time and gone to his eternal rest. He departed this life peacefully on the evening of Thursday, Feb. 6th, at his residence at Tracadie, Antigonish County, N. S. Though not in robust health, he faithfully continued his labors until the opening of the present year, and it was only during the past week or two that his case was considered serious. He charged his sorrowing family not to weep for him, but put their trust in God. He had been in his last charge some sixteen months, during which time the blessing of the Lord manifestly rested upon his labors; twenty-one were baptized, five were restored to fellowship, and five received by letter. A plain and serviceable church building with seating capacity for 100 persons was finished, and, with outside assistance, virtually freed from debt.

There may have been greater additions to the church than given above, but the latest figures are not just now within my reach. Bro. McLeod had previously labored at New Harbor, Ingram River, and other places. He was ordained in 1873, but had preached for a number of years previously in Cape Breton, mostly in Gaelic. His wife, after two years' illness, died last summer, and no Baptist pastor's services being available, he had to conduct the last sad funeral services alone. Remembering this, and notwithstanding the distance to be travelled, the severity of the weather, and my own scarcely full recovery from an attack of influenza, I could not refuse the request to go and render the last offices of Christian love to one who had loved to exalt the Saviour.

On Sunday, the 9th inst., the remains were followed to their last resting place by a large body of mourners, and I endeavored to improve the occasion by directing attention to what seemed to me to be an exceedingly appropriate theme, suggested by some of the last written words of the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7-8.

Bro. McLeod has left a family to mourn their loss—the Lord be gracious unto them. I was pleased to hear the brethren speak so well of their late pastor. The church is composed of colored members; but they are worthy; holding well together, and doing what they can

for the maintenance of gospel preaching. The Home Missionary Board renders them substantial assistance. Here is now a call for another laborer on the vacant field;—one who will not shrink at self-denial; who will be willing to stoop—but no man, be he never so princely, nor angel, be he never so mighty, can stoop a millionth part so low as the Master did to reach and raise the souls of men. But he that makes himself the least in the services of the Lord is indeed the greatest, and is likeliest to be the Saviour. Love of self, love of fame, love of pay will not take a preacher to this field; but the love of Christ will. Who that with believing eyes has seen "the King, the Lord of hosts," and with soul, made glad and glowing by the vision, and bearing the Divine appeal, "Whom shall I send?" is prepared to answer: "Here am I; send me?" Bro. McLeod was born at St. Ann's, Cape Breton, and had reached the age of 63. I hope that a worthy hand will supply the readers of the MESSENGER AND VISITOR with a fuller account of his life and work. J. CLARK. Antigonish, Feb. 12.

Newton Centre. To be in keeping with the times we will begin with the weather. It is so pleasant one scarcely knows whether it is April or September, judging from some of the beautiful mornings we now enjoy. A few weeks ago violets were picked near the institution. The loemen are quite anxious about their ice. The lakes have been frozen once or twice enough for the skaters to use, but that is all. Everything has been so bare and dark looking, that a coat of snow would be quite a treat now. We are well settled into another term's work. Everything is moving steadily and harmoniously in the class-rooms. Several of the students who spent their vacation in Newton Centre were kindly invited by Pastor Capen of Watertown, to spend Christmas at the parsonage. They were each presented with a silk umbrella, necktie and handkerchief. Your servant was so fortunate as to spend the vacation in Nova Scotia; but so unfortunate as not to be a recipient of the above mentioned kindness. The day of prayer for colleges was observed on the Hill as follows: At 9:30 a.m. the students were grouped here and there to pray for the institutions which they were interested in. Acadia boys, with two students who had been converted at the Grand Ligne school, were in one room. These two institutions particularly were earnestly and lovingly presented to the care of Him who hears every sigh, every petition of His children. The bell informed us that the chapel was waiting for us, at ten o'clock. Dr. Hovey gave us a short address, then reports from the various institutions represented here were given. None had a more cheerful and prosperous tone than Acadia. Prof. Burton impressed upon us in a few words, that we should pray for the Professors in Colleges, that they might be true men of God and led by the Holy Spirit. Our homilectical instructor, Prof. English, preached a very interesting and practical sermon for us at 2 p. m. Many earnest prayers have been offered up since that day in our noon-day prayer-meetings for our institutions.

We are always pleased to meet Acadia's men here. C. H. McIntyre, who is now studying at Harvard, is with us to-night. Dr. C. H. Corey of Richmond, Va., gave us a call recently, on his way to Palestine. Feb. 7. C. P. WILSON.

MR. STANLEY'S PERSONAL NARRATIVE.—The interesting fact is announced by Messrs. Charles Scribner's Sons that they have acquired from Mr. Henry M. Stanley all the American rights for his personal narrative of the expedition for the relief of Emin Pasha. Prior to the appearance of the complete work, Scribner's Magazine will publish an article upon his last journey by Mr. Stanley. It will be illustrated and is certain to be as important a contribution as any that has ever appeared in an American Magazine. Readers may have noticed that Mr. Herbert Ward, who was one of Stanley's officers, makes no mention of the expedition in the article recounting his experiences upon the Congo, which appears in Scribner's for February, the fact being that Mr. Stanley has reserved the sole right to describe this most remarkable of all his African undertakings.

When a distinguished Georgia statesman visited Tuscaloosa, Ala., some years since, a hotel waiter pronounced him "the dirtiest of men," because, of a morning, he had his washstand pitcher filled a second time.—Ez.

From England. As the time for the opening of Parliament approaches, the air is filled with sounds of political and economical change. The warrant for desiring them seems to be expediency rather than any exalted idealism. If the overthrow of Mr. Gladstone's government rendered the Liberal party practically impassive for a time, it was an impassivity that awaited great things. As it emerges from its comparative inactivity there is seen on its banners disestablishment in Wales and in Scotland, free education in England under representative local control, and as many local parliaments in the kingdom as time may show to be desirable. The stress of party struggles seems to be the force by which great things are made possible, and that which in one generation is regarded as idealistic and wholly outside the range of practical politics becomes in another the ground of party expediency. Meanwhile the government of Lord Salisbury consults the oracle. Its great financial measure, its free education act for Scotland, its broad provisions for the enlargement and equipment of the navy, and its firm policy in bringing Portugal up with a round turn in her cunning African diplomacy, each and all weigh sixteen ounces to the pound in the public mind. If the government has been obliged to look infinitely wise, it cannot be said that it has been content with this and become infinitely stagnant—a political Buddha. There is a general belief that popular measures of an advanced character will shortly testify to the government's unabated activity. It is not too strong a statement to say that the dogmatic materialism of the last ten or fifteen years has well nigh departed from England. Nothing, however, has been definitely substituted in its place. As in politics, so in the deeper issues of life, expediency seems to be the fundamental article of practical faith with many who now are, or are fitting themselves to become, moral and spiritual guides. I shall not give an incorrect impression if I say that the currents of coming life are not marked by that fiery and struggle of moral earnestness which characterized the incoming tide a generation ago. Spiritual insensibility, or indifference to the unseen, marks off a large class of active and energetic youth. Drifting, drifting, indicates the attitude of a larger class towards the deeper verities of the Christian faith, while the many who have imagined that the passion for investigation was a new light to show us the hidden meaning and upshot of life are already put about by the hopeless words of the wisest of these searchers who are acting as the pilots of young lives: "Who will show us any good?" Like souls from whom the hopes inspired by subtle and false teaching for ages have forever departed, these for the most are incapable of receiving "the truth as it is in Jesus." There is almost hectic activity of mind among certain positivists as they see their system of philosophy losing in a marked manner its hold upon the younger and stronger life, and at the same time lamentably falling, even when blended with the most captivating forms of socialism, to make any headway with the working classes. Frederick Harrison, brilliant man that he is, never had less confidence in the general reception of his teachings than he has to-day. I can believe there is going to be a hush in the vain teachings of men not many years hence, when the voice of Christ will be heard again with all its ancient sweetness and power, and young men will gain, as in the days of His flesh, receive Him as the way, the truth, and the life.

Mr. Spurgeon returned from Mentone the past week, whither he went about the middle of November last to escape the London fog, and in the hope of refreshment for that weariness of mind which is inevitable with such a charge as rests upon him. Many men, he says, have been taken away by death, or have been laid aside by failure of brain through not taking rest. There are many churches in the Maritime Provinces also which ought to compel their ministers to go away for rest and refreshment every year—if not for two months or more, as Mr. Spurgeon does, then for four, or five, or six weeks. His vacation, he tells us, is mainly spent in gathering new subjects for another spell of sermonizing. It was my privilege to hear Mr. Spurgeon on Sunday morning, Feb. 2nd. I forward the sermon preached by him on that occasion, with the request that the MESSENGER AND VISITOR publish it. I think its perusal will, among other good things, encourage our churches to arrange suitable vacations, as has been suggested, for their pastors.

It was not a new experience for me to attend divine service at the Tabernacle. I frequently heard Mr. Spurgeon in 1870;

I heard him several times in 1888, and this was my fourth opportunity of hearing him during my present visit to England. Notwithstanding, I never heard him with so great expectation or so intense interest. The tabernacle was crowded. Thousands seemed to have a cough, but a sudden hush falling on the people, Mr. Spurgeon was seen entering the door at the rear of the desk. His countenance had a much healthier appearance than when I saw him in November. He came forward slowly, with his head bowed, and his face as the face of one who has entered into great peace. As he reached the desk, the vast congregation rose and sang the doxology. Mr. Spurgeon immediately offered a brief prayer, thanking the Lord that "saints lived in Him down here and in the glory," and making tender mention of "the flock of doves which have flown from this dovecote upward to the heavenly dovecotes, since Thy servant last scattered the seed of the word in this place." The bright weather he had left behind him, and the dull atmosphere of London into which he had come, stirred his thought as he said that "in the bright beautiful sunshine of summer days we sometimes felt that we were basking in the warm, loving smile of our Father; but in these dark dreary days we could feel content to dwell under the shadow of His wings." His text was Rev. 8: 13-17 and Isa. 49: 10; "two texts which are one," the saint in the heavenly glory and the saint in this world. The readers of the MESSENGER AND VISITOR will, I am sure, agree with me in thinking the sermon a very striking one, and full of comforting and stimulating truth. Writing as I do after so many opportunities of hearing Mr. Spurgeon, and those separated by so many years, I regard him as far and away the greatest teacher of divine things I have ever listened to. He has seen God. He knows the Bible as few men know it, and he is intoxicated with its disclosures of the divine love. The more I hear other men the more Spurgeon towers to my thought as a peerless preacher, and the more I hear Spurgeon the more exceedingly does the atoning love of God in Christ Jesus glow upon me. All evangelical Christians should give thanks that Charles Spurgeon speaks so mightily for God in this Babylon of London.

"The Ancient British Church and the Modern Welsh Baptist," is the title of a work published in December last by Rev. James Johns of Honeyborough and Sardinia, Pembroke. Mr. Johns writes as a "regular Baptist,"—one in faith and practice with the Baptists of Canada. He takes the position in his work that modern Welsh Baptists are, in doctrine and practice, identical with the Christian church in Britain during the first few centuries. The book is pronounced a very able one. I should suppose copies would be called for at the Halifax Book and Tract Society.

An item is just now gaining wide circulation in the press, which, if the sharp eye of the MESSENGER AND VISITOR has not already espied, may close this communication. At the chapel of ease, Ilford, a fortnight ago, the infant son of Rev. L. T. Terry, the assistant of the incumbent, was immersed. The occasion, in which he showed that the rubric of the Anglican church enjoined immersion, was only in the case of delicate health, and gave public notice that henceforth baptisms in the church over which he presides "will be by immersion, delicate infants excepted."

THEODORE H. RANS. 13 Gordon St., Gordon Square, Feb. 5. The leading paper of the Missionary Review for February, is by Rev. James Johnson, of London, on "Protestant Missions a Hundred Years Ago and Now." The contrast is a bright prophecy for the future. Dr. Pierson's first Letter from Scotland is given, and will be read with interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford. Dr. Steel, of New South Wales, has a ringing article on "The Jubilee on the New Hebrides Mission." All the other seven departments are replete with facts, intelligence, correspondence, reports, international papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. New York: Funk & Wagnalls. \$2 a year. Sample copies, 20 cts.

Some who have attended councils and associations can appreciate this story of the late Rev. Dr. Norman MacLeod, of Edinburgh. Going into a room in which was a cage containing a large owl he surveyed it for a long time. The owl sat unmoved, placid and erect. His mien was dignified, his horns impressive, his eyes cold and observant, his countenance sagacious and critical. At length Norman broke silence: "Man, ye wad make a splendid Moderator!"

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