

Messenger and Visitor

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S. McC. BLACK EDITOR.
A. H. CHIPMAN BUSINESS MANAGER.
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Editorial Notes.

—Dr. Alexander Maclaren, of Manchester, completed his seventy-third year on the eleventh of the present month. The British Weekly says of Dr. Maclaren: "The wonderful energy and vigor he displays in his pulpit work at his age is truly remarkable. He not only preaches for forty minutes every Sunday, but conducts every detail of the service, apparently without fatigue. He invariably preaches on Wednesday evenings, and his short expositions are singularly felicitous and helpful."

—The prosperous man's means of happiness are not diminished but increased by having prosperous and contented neighbors. And what is true of individuals in this respect is true also of nations: The Toronto Globe speaks wisely when it says: "The interest of honest, law-abiding people in Canada is in the main the same as the interest of honest, law-abiding people in the United States, and there are common enemies more formidable than Spaniards and Filipinos against whom it will be necessary to make common cause. In the broader sense our neighbor stands to gain by the healthy development of Canada, and Canada stands to gain by the healthy development of her neighbor." To cultivate an envious spirit and a narrowly selfish policy, is as truly a blunder as a sin, both in nations and in individuals.

—Those who have visited Cambridge, Mass., and Harvard University will remember the historic elm, near the grounds of the University, under which Washington took command of the army of the revolution. The tree has survived many generations of men, and, until a few years ago, it seemed to be enjoying a vigorous old age. But now, we are told, it is rapidly decaying, and the Cambridge Park commissioners say that it will be impossible to keep it alive more than a few years longer. The noble old tree has a high value to patriotic Americans because of the historic interest which attaches to it, and it is said it will be subject to a thorough examination in the spring and everything will be done to preserve its life as long as possible.

—The annual meeting of the Maritime Y. M. C. A. Convention has just been held in St. John, the farewell service taking place in the Centenary church on Sunday evening after the usual services in the churches. A number of leading Y. M. C. A. men were present at the Convention from different parts of the Maritime Provinces, including representatives from the Colleges, and among visitors from a distance were H. M. Moore, of Boston; John F. Moore, of New York, and J. R. Bell, of Montreal. During the convention a number of stirring and eloquent addresses were delivered. Rev. J. H. McDonald, of Amherst, was among the speakers. On Sunday afternoon a service for men was held at the Opera House, which was well filled. A very excellent address was delivered by Rev. H. B. Dixon, of Toronto. The farewell meeting was of an interesting character and was addressed by a number of speakers.

—It is evident from the comparatively small results of the Zionist movement which has for its object to promote the return of Jews to Palestine, that there is not any strong or general desire among the Hebrew population of the world to return to the country of their fathers. There being no census taken in the Turkish empire, statements as to population are conjectural and often far from correct.

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Dr. J. T. Campbell, in an article in the Watchman on the subject, gives the following figures from the report of the United States Consul at Beirut, dated December, 1898, as being probably a near approximation to the facts as to the population: "Of some 200,000 souls in Palestine, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have immigrated from Europe and America, and are called Ashkenazim, to distinguish them from the Oriental Israelites, the Sephardists. Nine hundred and sixty families, numbering about 5,000 souls, inhabit the 22 Jewish colonies of Palestine which have been founded and subsidized by Europeans; ten by Baron Edmond de Rothschild, representing the Alliance Israelite Universelle; the rest by the Jewish Colonization Association and by the Odessa Company."

—The editor of the 'Saturday Evening Bulletin,' of New Glasgow, is a good deal disturbed in his mind because he has heard that the Baptists of Canada propose to send missionaries to labor among the Doukhobors now about making their home in the Northwest. He intimates that the Doukhobors are a people of so superior a type, both religiously and otherwise, that to perform missionary labor among them may be likened to an attempt

"To gild refined gold, to paint the lily,
To throw a perfume on the violet."

and a number of other undertakings perhaps equally unnecessary. Now while we have received a very favorable impression respecting the Doukhobor immigrants, we confess that we do not know enough about their beliefs and character to assure us that they could receive no important benefit from Baptist missionaries, and on the other hand we do not know that the Baptists of Canada are preparing to undertake mission work among them. But if the Doukhobors are so far superior to the Baptists, as the 'Bulletin' appears to think, it would seem a pity to prevent a few Baptist missionaries going among them for the sake of the benefit they might receive and bring back to their brethren.

—It was an interesting experience to pass through the sheds at Sand Point where the Doukhobor immigrants were being landed from the S. S. Lake Superior and transferred to the cars of the C. P. R., last Saturday afternoon. It was a novel sight to see these people from a distant land, with their strange costumes and foreign speech, getting themselves transferred from the steamer to the train preparatory to their westward journey; the men assisting in the transfer of the baggage and the women looking after the children and their personal belongings. They are a robust, well-favored people, most of them with the rich bloom of health upon their cheeks. As to bone and stature they are, we should think, about on a par with Canadians, but somewhat more fleshy, and the sheep-skin coats (made with the wool inside) in which most of them were attired, added to their appearance of stoutness. All seemed comfortably clad. The chubby, healthy looking children formed an interesting feature of the company. The good ladies of St. John had with kindly thoughtfulness provided parcels of "goodies" for the youngsters, and it was amusing to see each little chap, as he received his quota, remove his cap and make a profound obeisance. Both old and young appeared to be patient and good humored, and though there were many little ones we did not hear a child cry during the hour or more we spent among them. Every one who has seen the Doukhobors, so far as we can learn, is very favorably impressed with their appearance and behavior. One cannot but devoutly hope that these people who have come so far from their native land in search of a home and liberty of conscience may find abundance of peace and prosperity in this new land.

Doctrine and Life.

In the Bible lesson for next Sunday we find Jesus teaching in Jerusalem in the presence of the multitudes gathered from near and far to the feast of Tabernacles. There had been a good deal of talk of Jesus among the people of Jerusalem and the visitors come to the feast, for his fame as a teacher, a healer and worker of miracles had gone abroad through all the land. There were diverse opinions expressed concerning him. Some said "He is a good man"; others said, "Not so, but he is leading the multitudes astray." But now in the midst of the feast

Jesus appeared in the temple area and began to teach. It was a bold thing to come thus into the presence of his enemies, for already the hatred of the Jewish leaders had become bitter against him. Yet Jesus had not acted without prudence. He had waited in Galilee until Jerusalem was full of visitors, some of them friendly to himself and many others curious to see and to hear the young Rabbi, whose fame had spread over all the land. Surrounded by so great a multitude, many of them not unfavorably disposed towards himself, there was comparative safety, for the Scribes and Pharisees of Jerusalem, however much they might desire to destroy Jesus, would feel it necessary to proceed with caution for fear of creating an uproar and drawing the resentment of the multitude upon themselves. Had our Lord acted upon the advice of his kinsmen and gone up to Jerusalem before the multitudes had arrived, he would have given his enemies just the opportunity they desired to apprehend him and cut short his work. His wisdom foiled any such purpose on their part, and enabled him to declare to the people gathered at Jerusalem the great essential principles of his gospel. It is well for us to consider that courage is none the less a virtue when it is united with prudence. There is no virtue in recklessness, and a reckless courage frequently sacrifices itself fruitlessly under circumstances in which a courage joined to prudence would have been able to achieve some noble purpose.

If we enquire what was the great sin of the Jews, what it was that prevented their acceptance of Jesus and his doctrine, we find that it was their lack of moral earnestness, their disposition to dwell upon forms and superficialities and their unwillingness to put doctrine to the test of life. When they heard Jesus teaching in the temple, the question they asked was not—Is this God's truth, is it in harmony with the law and the prophets, does it find an answer in conscience,—but they asked, How can this man teach us, never having studied in the schools? The answer of Jesus to their querulous and stupid unbelief was always essentially the same. The doctrine which I teach is no invention of mine. It is God's truth and is to be revered as such. Put it to the proof and see if it is not true. If any man has the purpose in his heart to do the will of God he shall know of the doctrine, whether it be of God or whether I speak of myself. Then, again, some objected that Jesus could not be the Messiah because they knew so much about him. There seemed to be no mystery connected with his origin. They knew all about him, as they thought,—his parentage, his humble birth, his peasant life. It was all very common-place. Surely the Messiah could not come in such a way as that. Yes, answered Jesus, you both know me and know whence I am. That is easy, and amounts to little. But the essential thing about me you do not know. You do not know him who sent me. If you knew God, you would know me, for I came from him. If you knew God's truth, you would receive my word, for it is not mine alone but his who sent me. If you loved God you would love me also, for I am beloved of God. And is it not today also the lack of moral earnestness that keeps men from believing and rejoicing in Jesus as the Son of God, the same unwillingness to put his doctrine to the test of conscience and life? Is it not as true today as it was in the days when our Lord gave utterance to the sentiment, that, if any man really means to do the will of God, he will soon find that his conscience approves the teaching of Jesus as the truest and fullest revelation of that will which has been given to the world?

Jesus Christ offers himself,—not merely his doctrine only, but his life, his death, his resurrection, his spirit, as the satisfaction of man's greatest needs. "If any man thirst let him come unto me and drink." Does the cup which Jesus gives men to drink really quench the thirst of the human soul? Does it do more, does it overflow every heart that receives it in streams of blessing that enrich other lives? Paul, and many since his day, have testified to Christ's power to satisfy. If Christians in this present day are not finding in Christianity—so profound a satisfaction as Jesus promised and as Paul experienced, is it because of any failure at the fountain head, or is it rather because Christians at the present day try to mingle a great many things in that cup of blessing, which have no affinity with that spirit which the true believer receives.

Sunday religious throughout in behalf dents of chapel for profit to Baptist Eccles. develop Opportun propriate vice mess Rev. W. ing gradu Chute, Z. A. Eaton H. McInt In the church, b The Pres provided There was students of the con Addresses were give Keirstead speakers, spoke to t ence, poin of almost portance, claims of Hon. Dr. son, G. R. Freeman, of McMas R. G. Hal These b service, enjoyed at the ideals of contin charged e well-being life, these By means of that lar our life, a host of d these scho We can can have for good u

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