

Messenger and Visitor.

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BUSINESS.

We want to avoid, if possible, the expense and offense of sending out dunning circulars, and yet we must have, if possible, every dollar due on our lists. Please examine dates on the labels and do the best you can to have the figures 91 or, better yet, 92 on them. Remember that it will be usually two weeks after you send the money before the date is changed on your label. All our agents and pastors will gladly remit for you. Any subscriber sending us three new names with advance payment will receive a copy free. We will send the MESSENGER AND VISITOR from this date to Jan. 1, '92, for \$1.50 in advance. Now is a good time to do a good thing.

MR. CLARKE, the originator of the Christian Endeavor movement, estimates the number of its members at 600,000. — The Louisiana inquiry is evidently feeling the pinch of the Anti-Lottery bill. It is reported that in the money order department of the New Orleans Post-office business has decreased from 30 to 40 per cent. — Emperor William of Germany, during his late visit to Austria, is reported to have said: "I am determined to complete my grandfather's work—Germany united and Europe pacified. That is my grand dream." — On September 4, at Yokohama, Japan, the veteran missionary, Rev. William Ashmore, was united in marriage to Mrs. L. A. Brown, widow of the late Rev. Nathan Brown, D.D. Dr. Ashmore will continue his work among the Chinese at Swatow. — We are glad to learn that Bro. D. G. MacDonald is being blessed in his work at Stratford, Ont. Three were recently baptized. — At a prohibition convention held at Truro last Wednesday, Mr. Edward Fulton was nominated as the party's candidate in the ensuing Dominion election. — Nearly 10,000 bbls. of potatoes, the Kentville Chronicle says, are being shipped from Kingsport, Cornwallis, to Cuba, during the week. At this rate Nova Scotia will soon get rid of her surplus potatoes, notwithstanding the United States markets may be closed against them. — We regret to learn of the death, by diphtheria, of the Rev. Mr. Embree, Methodist minister of Albert, N. B. — Birchall is said to be writing an autobiography. No doubt it will be largely sought after. If he could or would write a true history of his wicked life it might be well worth reading.

* We are obliged to hold over until next week several articles accepted for publication.

— A communication was received too late for publication this week from Bro. M. B. Shaw, dated London, October 8. "On the 11th inst." Bro. Shaw says, "We expect to sail from Liverpool for our eastern home and work."

— MACMASTER UNIVERSITY has had its formal opening. Dr. Hand delivered a fine address on the occasion, and was followed by Professors Goodspeed, Trotter, McKay and Clarke. The Baptist has a full report of Dr. Hand's address. The outlook is promising.

— ATTENTION is called to the notices, which appear in this issue, of the meetings of the Senate and the Board of Governors of Acadia college, to be held on the 27th and 28th inst. Matters of importance are to be presented at these meetings, and a full attendance is desired.

— We are frequently asked to publish addresses presented or resolutions passed at some farewell service held in honor of a retiring pastor. It is of course impracticable to publish some and refuse others, and it would be quite impossible to find space for all. It is the rule of this office, therefore, not to publish addresses of this kind. A little consideration will convince all that the rule is a just and reasonable one.

— KINGS COUNTY, Nova Scotia, presents some remarkable instances of longevity. In the obituary of the Western Chronicle, of the 15th inst., is recorded the death of two persons who had each passed his ninetieth birthday. One of these was Mr. Philip Foster, of Berwick, whose death was very sudden, occurring while he was at work in the field; his age was 92. The other was Daniel C. Moore, Esq., of Kentville, who was in his 91st year. Mr. Moore had been quite a prominent man in his county, though now, for some years, through old age and its infirmities, laid aside from the active duties of life. In the earlier part of his life he was successfully engaged in business, and amassed a considerable property. He was also for a good many years prominently connected with the politics of his county, and was several times elected to the provincial legislature. Mr. Moore had the reputation of being a man of excellent principles, kind-hearted and up-

right. In the same paper there is reference to the fact that the Hon. Samuel Chipman, of Cornwallis, would celebrate his one hundredth birthday on Saturday, the 17th inst. This gentleman also has been connected with the political history of his county. In 1851 he was, we believe, Mr. Moore's colleague in the N.S. Assembly. Mr. Chipman, although his sight almost entirely failed him a few years ago, yet retains his mental faculties, we believe, in quite a remarkable degree. No doubt, as the writer in the Chronicle appropriately suggested, many of the leading men of Kings County would avail themselves of the rare opportunity of paying their respects to Mr. Chipman and presenting their congratulations on his attaining this remarkable age. As many of our readers know, Mr. Chipman was baptized not many years ago by Rev. S. B. Kempton, and is a member of the 1st Cornwallis church. Speaking of Mr. Foster's advanced age, reminds us that a few years ago, a brother of his died in Berwick having just passed his hundredth birthday, and a sister of these men, Mrs. Taylor, of South Berwick, overlived a century by several years.

— ELSEWHERE in this issue will be found a letter, or rather a declaration, by Mrs. Jacob Bradshaw, addressed to the Baptist churches of the Maritime Provinces. Not without the most serious consideration of the circumstances of the case and the interests involved, was it decided to admit this declaration to the columns of the MESSENGER AND VISITOR. This action, however, is not to be interpreted as in any sense an endorsement on the part of this paper of Mrs. Bradshaw's position. If the Foreign Mission Board shall have anything to say in reference to the matters presented by Mrs. Bradshaw, space will be at its disposal for that purpose in our next issue. Any protracted discussion of the subject could not of course find place in our columns.

— NOT SO VERY DIMINUTIVE.—A writer in the New York World, tells us the following good story:

The four of us had gone to Europe together—Dr. McVickar of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet four inches, and Brooks exceeds six feet in height. Robinson is sensitive about his height, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on America and Americans. Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he wished he could present examples to the audience. Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise." After a moment's interval Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise." The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to his full height, and exclaimed: "I am an '— But he got no further. The audience roared, and the lecturer said no more on the subject.

— HOPE FOR THE WORLD STILL.—It is our duty as well as our privilege to take as cheerful a view of things as circumstances will permit, to see good rather than evil whenever possible, and not to be more pessimistic than the facts of the case warrant. Some good people seem only to see the shady side of human nature, and entertain the most discouraging views about its destiny. They tell us the ministers are for the most part a mercenary lot, the bulk of the church members are arrant hypocrites, the young men are frequently going to the bad, and the old world is whirling on to perdition as fast as it can whirl. Now the immediate future of the world can, humanly speaking, depend on nothing so much as on the character of the educated young men, and it should be some consolation to us, in view of these pessimistic prophecies, to consider that there never were in the world before so many young men, educated or receiving education, of earnest Christian character, as there are to-day. Following is a short article, copied from the Examiner, which would commend to all who do not wish to believe that the world is given over to the devil:

A comparison of the religious life of our colleges to-day with what it has been in the past is decidedly cheering. Dr. Dochester states that during the closing five years of the last century there were

only four or five professing Christians among the students of Yale College. Infidelity was the fashion, and callow boys took up the practice of addressing each other by the names of leading French infidels. Things were no better at Princeton, or at old William and Mary's College in Virginia. Bowdoin College, Maine, had but one Christian student during the first eight years of its history. Williams College was for a time in the same condition. Indifference, and, in many cases, blatant antagonism to evangelical religion, was the rule in the educational institutions of America at the beginning of this century. Within the last sixty years a remarkable change has been developed. In 1830 out of 2,633 students in 28 colleges, 693, or 26 per cent, were professing Christians. In 1850 the proportion in 30 colleges was 38 per cent. In 1865, in 38 colleges, it was 46 per cent. In 1880, in 65 colleges, with 12,063 students, it was 50 per cent. We confidently believe that there will be an even better showing when the statistics can be brought down to 1890. Along with this growth in numbers there is a still more significant growth in definite religious activities. College Christian associations are carried on with vigor. Students' prayer-meetings are general. Missionary societies exist in many colleges, and intercollegiate gatherings for the promotion of religious interests frequently occur.

PASSING EVENTS.

ST. SALVADOR IS JUST NOW REPORTED as being in a state of peace, though, of course, nobody can tell what may be its condition before this gets into print. A later despatch, however, says: A new cabinet has been formed. The interest on the English debt has been paid, schools re-opened, the army disbanded and agricultural work resumed. The crops are in good condition, commerce active and peace reigns throughout the country.

THE DECISION OF THE UNITED STATES NAVAL AUTHORITIES to adopt nickel steel plates for the armament of their warships is likely to prove of very considerable advantage to Ontario. Officers of the U. S. navy have lately inspected the nickel mines in Sudbury in that province, with a view to ascertaining whether the material required can be obtained from that source. It is understood the result was satisfactory, and that they will recommend Sudbury nickel for the purpose required.

MESSES. DILLON AND O'BRIEN left their bondmen to settle accounts with the Tipperary magistrate, and having eluded the vigilance of the police, they were taken on board a yacht in which, after some delay through being becalmed, they reached Havre in safety and made their way to Paris, where they were still at latest accounts. They are intending, however, soon to embark for America, where Mr. Dillon hopes to raise £100,000 for Ireland. England, it is said, will not demand the extradition of these traitor patriots, but if they come to Canada, she will see that they are arrested there.

THE YEAR OF JUBILEE HAS COME for Premier Mercier of Quebec. On the 15th inst. he celebrated his fiftieth birthday, and his Montreal friends took occasion to present their congratulations, along with tangible and valuable tokens of appreciation. Mayor Grenier read an address, in which the premier was thanked for the services he had rendered his party and the province, and at the same time a team of horses and a carriage, valued in all at \$3,000, were presented to Mr. Mercier as a souvenir of the occasion. There are differences of opinion, of course, within his own party as to the value to the province of the honorable gentleman's political services, but there can be no doubt that Honore Mercier is one of the most astute and clever politicians that has ever arisen in Canada.

THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC met at Woodstock, Ont., on the 16th inst. About one hundred and twenty-five delegates were in attendance. Mr. D. E. Thompson, the president, was in the chair. In the course of his address Mr. Thompson spoke of the Baptist machinery for denominational work as simple, direct and democratic. He referred to the relation, or rather want of relation, of the Convention to the women engaged in church work, and spoke in strong terms of the importance of the work done by the women. As to the work of the Convention two things were especially important; first, that the Convention should jealously guard its rights, as a representative body, to determine the question of general policy in denominational matters; and, secondly, the importance of carefully selected Boards. Mr. Thompson referred to the nominating committee as an "old abomination," and was glad that the method of nominating and electing the Boards in open Convention had been adopted instead. Mr. D. Bentley, of Montreal, was elected president for the ensuing year, with Rev. Dr. Thomas, of Toronto, and Rev. E. Dad-

son, of Woodstock, vice-presidents. For the substance of the above, we are indebted to the telegraphic report of the Montreal Star, of the 17th.

IT IS AN ASSURED FACT that the Mormon church has prohibited plural marriages among its members, and the general assembly of the church has signified its intention to abide by the law of the United States in regard to the matter. The change is not based on any new revelation or change of faith, but simply expresses a determination to conform to the law of the land. If the Mormons have set themselves permanently right on the marriage question there seems no reason why Utah should be refused the dignities and rights of statehood. But the suspicion does not seem unreasonable that, if Utah became a state, the controlling Mormon element would cause to be enacted such marriage laws as would accord with the faith and former practices of Joseph Smith and his followers.

BENJAMIN FRANKLIN is generally regarded, and no doubt justly, as having been a man of much practical wisdom, but it is evident that he did not possess the power of seeing a hundred years into the future. The philosopher left the sum of \$5,000 to the city of Boston, and also a smaller sum to the city of Philadelphia, with the stipulation that the interest should accumulate for a hundred years, and that then, under certain conditions, the sum accumulated should be applied as a loan fund for the benefit of young married artificers who had served a regular apprenticeship in the city. Now, as the conditions supposed in the bequest no longer exist, the heirs by descent of Benjamin Franklin are instituting legal proceedings to get possession of these funds, which, in the case of Boston, is said to amount to some \$380,000. With the original \$5,000 Mr. Franklin might have consummated some benevolent intention; as it is, his prudent scheme seems likely to miss its aim entirely.

THE AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS held its annual meeting this year at Minneapolis, Oct. 8-11. The interest of the meeting centred in the reports of two committees. One of these was known as the committee of fifteen. Its report had reference to the question whether the Board should remain a close and self-perpetuating body, or should become, in some manner and degree, representative of its constituency. The report declared in effect that the committee had not been able to discover among the churches any widespread desire for a change, and recommended that it was best to let well enough alone. The other committee, known as the committee of nine, was appointed last year to enquire into methods of administration, and to suggest any changes that might appear useful or important. It will be remembered, by those who have followed the recent history of the Board, that there has been a good deal of friction in connection with the action of the prudential committee in its dealings with candidates for appointment to mission work. Certain young men had been refused appointment on doctrinal grounds, and the secretary of the Prudential Committee had been charged with arbitrary conduct in refusing to recommend candidates because of doctrinal differences. It was charged, moreover, that the course of Secretary Alden and his associates was alienating from the Board the sympathies of many of the churches, the pastors and the theological seminaries. The committee had collected statistical information to show that this latter assertion was not without foundation; since it appeared that the income of the Board showed scarce any increase in the last ten years, while other societies of the same body had increased their income by 80 per cent, and the Foreign Mission of the Presbyterian church had increased its income by some 50 per cent. It also appeared that when, in the course of a few years, certain legacies should be exhausted, the Board would be face to face with an alarming deficit unless the yearly income could be largely augmented. In regard to the examination of candidates, the committee recommended that the examination, instead of being private, and in the hands of the secretary of the Prudential Committee, should be before the committee as a whole, and open to the members of the Board and the personal friends of the candidate. The report of the committee was adopted, not however without a discussion which was not wholly free from acrimony. Both the Congregationalist and the Christian Union hail the result arrived at with satisfaction. These papers are supposed to represent respectively the conservatism and the liberal wings of Congregationalism, and it may be hoped therefore that a good step has been taken in the direction of harmony.

Mrs. Booth, the wife of General Booth, the head of the Salvation Army, is dead, and her funeral was the occasion of a grand demonstration which was, we are told, in London, for the time being, an absorbing topic of conversation. The crowd at the Olympia, with a seating capacity of 26,000, was immense, and the scene, in newspaper phraseology, was "phenomenal." The appearance of things inside the building was little in accord with the ordinary ideas of a funeral. "The decorations, which were loud and gaudy in the extreme, the glitter of the scarlet facings on the uniforms, the lively music, the hawking of programmes, portraits, cakes and buns, the rattle of cups and saucers, and the jingle of coin at the refreshment tables, presided over by smart 'hallelujah lassies' in connection with the funeral of the Mother of the Army, as Mrs. Booth was wont to be called, were things which seemed not at all to offend the sense of fitness in the breast of the Salvationists." The Salvationist, as every body knows, is a very noisy sort of Christian. Noise seems to be his native element, his vital air, and of course, it is too much to ask of him to hold his noise at anybody's funeral. But grotesque as some of the proceedings seemed, there was, we are assured, a power and an impressiveness about the demonstration, both when the immense multitude stood up and sang its hymns and when it marched in long procession through the streets of the great city. The methods of General Booth and his wife, now departed, have been open to just criticism in many respects, but we see no reason to question that their aim has been honest, and that their work has had good results. In America, it is true, the Army has obtained but little foothold. Its methods are not adapted to the genius of the American people, and accordingly the result has been, in most cases, that, after the first spasm of interest over the new thing was over. The local contingents have ceased to add converts, and have dwindled away to little more than a corporal's guard. In England, and especially in London, the results appear to be quite different. The Salvationist methods seem much more acceptable to the London masses, and the Army has become a power, and a growing power, throughout the country. On the day of Mrs. Booth's funeral we are told that all the railways ran excursion trains, and the throng in the city was augmented by immense numbers of the Salvationists and their friends from the provinces. Many were present also from abroad, and the demonstration is considered a convincing proof that the Salvation Army wields a powerful influence throughout the country.

"Looking unto Jesus."

It is ever the Holy Spirit's work to turn our eyes away from self to Jesus, but Satan's work is just the opposite of this, for he is constantly trying to make us regard ourselves instead of Christ. He insinuates your sins are too great for pardon; you have no faith, you do not repent enough, you will never be able to continue to the end, you have not the joy of His children, you have such a wavering hold of Jesus, all these are thoughts about self. The Spirit tells us that we are nothing, but that Christ is all in all. Remember, therefore, it is not your hold of Christ that saves you; it is Christ's, it is not your joy in Christ that saves you—it is Christ; it is not even faith in Christ, though that be the instrument—it is Christ's blood and merits.

Therefore, look not so much to thy hand with which thou art grasping Christ, as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to Jesus the author and finisher of faith. We shall never find happiness by looking at our prayers, our doings, or our feelings; it is 'what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by 'looking unto Jesus.'

Keep thine eye simply on Him, let His death, His sufferings, His merit, His glory, His intercessions be fresh upon thy mind; when thou wakest in the morning look to Him, when thou liest down at night look to Him. Oh! let not thy hopes and fears come between thee and Jesus; follow hard after Him, and He will never fail thee.

There is a name I love to hear;
I love to sing its worth,
It sounds like music to my ear
The sweetest name on earth.

It tells of one whose loving heart
Can fill my smallest woe—
Who in each sorrow bears a part
That none can bear below.

It bids my trembling soul rejoice,
And dries each rising tear,
It tells me in a still small voice,
To trust and not to fear.

St. John. A. L. BLACK.

HERBSTGEGEHT.

I and my soul together,
Alone in the naked wood;
I caught my breath hard and held it,
That my soul should stay firm where I stood.

For I was afraid it would loosen,
Twist from its stem and sweep
In a gust of eddying death winds
To the saddened leaves at my feet.

I caught my breath hard and held it,
Lest the wind should have claim on my soul;
For I was afraid 'twas but leaf-like,
Alread it would loosen its hold.

What was it came
Like a livid flame
And set my soul into fire?
Burnt inward and out,
Till the world without
Flamed with it higher and higher?

What but re-birth
Of the ripe, dead earth
Into elements finer and purer?
No heavier spun
Than the light of the sun,
To a soul texture stronger and surer.

Come wind, and come death,
It is breath of my breath:
But my soul is fed by that fire,
Fine, living and keen,
From-all that has been,
Flowing onward and upward forever.

I and my soul together,
Alone in the naked wood;
I drew my breath hard and held it,
Would hold all it meant, if I could.

For I knew I was heir of the summer,
Heir of its blossoms and fruit:
The strength of the leaves of the forest
Come to nourish a soul at its rest.

Say a deathly autumn was coming,
Say my soul could fall off at a breath,
I trust to the clear skies above me
There's a birth into worlds without death.

BLANCHIE BISHOP.

Thoughts in Brief.

BY PASTOR J. CLARKE, ANTIQUONISH.

The nearer to God the further from sin.

We must make the religion of the meeting-house the religion of the dwelling-house.

Suffering for God is often an essential way of serving God.

One may use the words of Christ yet lack the spirit of Christ.

The duties of the day should be done in the day.

If we do what God says, we need not mind what people think.

Right resting is necessary to right working, and right working to right resting.

Would you have more happiness on the way to heaven? then help every one you can on the road.

A plain truth is better than a pleasing lie.

Fear not sorrow's darkest hour,
But trust Thy Saviour's guide;
The safest place in all the world
Is near His wounded side;
And they who find their heaven in Him
May well be satisfied.

Christian Workers' Convention.

There will be a union undenominational assembly of Christians at work in the United States and Canada at Hartford, Conn., November 6-12, 1890. It is convened under the auspices of the Committee for Christian Workers in the United States and Canada, and is the fifth of such meetings which have been held. The subjects which are to be considered will relate to matters connected with aggressive Christian and benevolent work—more especially to plans and methods of work for reaching the classes not reached by the ordinary ministrations of the Gospel. A large number of earnest and well known Christian workers, pastors, evangelists and city missionaries from different parts of the United States and Canada, will be present, and a varied programme covering many important phases of practical Christian work is being prepared.

A general invitation is extended by the committee to all Christians who may be interested or engaged in practical Christian effort to attend as visiting delegates, with the privilege of participating in the discussions and proceedings. Reduced railroad and entertainment rates have been provided for all who desire to avail themselves of this privilege. Full particulars, partial list of subjects, speakers, etc., may be obtained by addressing the Secretary, Rev. John C. Collins, New Haven, Conn. Of the local committee, Rev. H. H. Kelsey, Hartford, is chairman.

—A skeptical young man one day, conversing with Dr. Parr, observed that he would believe nothing which he could not understand. "Then, young man," replied the doctor, "your creed will be the shortest of any man I know."

Send three new names and \$1.50 and you will receive a copy of the Messenger and Visitor free to the end of 1891.