Messenger and Visitor.

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—THE cause of woman's enfranchisement goes marching on. The Connecticut House of Representatives passed a bill the other day granting full municipal suffrage to women, and the Democrat leader in the House distinguished himself and surprised the State by making an eloquent speech in favor of the measure. The triumph in this case may be more apparent than real, as it is stated that "the Senate is expected to nullify the House's brilliant achievement."

—DISCONTENT, says Dr. Cuyler, sometimes breeds spiritual danger. When a minister begins to worry about his field of labor and imagines that he was cut out for a larger place, a larger salary and a loftier pulpit, he is getting on a rather icy bit of road. He is tempted to self-advertising and putting himself "into the market" and to upset the good he might do by a foolish striving to get where God has not sent him. Into such discontented, worrying hearts how gently the Holy Spirit whispers, "Seekest thou great things for thyself, seek them not."

—THE enjoyment of those who attended the P. E. Island Association was much enhanced by Bro. Hugh McLean's singing of Gospel songs. Mr. McLean has a voice of rare strength and sweetness, and he sings the gospel in the love of it, and with unaffected and charming simplicity. Bro. D. G. McDonald and Bro. McLean, made a strong team for Evangelistic work, and with the guidance and aid of the Divine Spirit, which they earnestly seek, great and good results may be expected from their labors. Our brethren are now engaged in a series of meetings at Montague, and it is hoped that the necessary funds will be forthcoming to enable them to continue for some time in Evangelistic work on the Island. The readers of the MESSENGER AND VISITOR will, we trust, remember these earnest workers in their prayers.

—IT would not be worth while to look for a better place to hold an association than Long Creek, P. E. Island. We don't know who may be responsible for the name of the place or what sacred associations may cluster about it, but we must think that so fine a bit of country with its park-like landscape of rich green fields and clumps of wood and a river, like a band of silver, winding in and out, might have suggested a more classical designation. And if the country was charming, so was the hospitality of the people in its unaffected kindliness and generosity. Then the good people have not grown weary of associations or become indifferent to the discussions which go on at them. Young and old attended. All the evening and the Sunday services were attended by large numbers and at none of the meetings was there a lack of interested listeners.

—COLBY University, the educational centre of the Maine Baptists, has lately celebrated its seventy-fifth anniversary. During the last 25 years Colby has made marked progress. By the large bequests of Mr. Colby and others, it has added largely to its endowment which now amounts to nearly half a million dollars, several fine buildings have been erected and others have undergone a thorough process of renovation. The number of students in attendance has increased more than four fold. The number of volumes in the library has increased in almost as large a proportion. In the number of professors, the course of study and the general equipment of the University, there have been marked improvements. Since 1871 the college has been open to women, and since 1890 there has been a separate college for young women within the University. Of the 225 students in attendance at the University last year 150 were men and 75 women.

—IT is gratifying to observe that more room is being found than formerly in our associational gatherings for the spiritual element. Early prayer-meetings and a season of devotion preceding each business session prove means of spiritual uplifting, and shed a gracious influence over all the discussions. This larger recognition of the spiritual element in the meetings, and the purpose to make the associations directly promotive of the spiritual interests of the delegates, and those attending the services, is due in part to the presence at these gatherings of brethren who are specially engaged in Evangelistic work, and who naturally take the lead in such services and encourage the brethren to engage in them. It is due in part also to the fresh and wholesome influence which the young people's unions have added to the Associations, and also to the fact that there has come to be a general recognition of the truth that an association or any gathering of christian people for religious purposes must fall far short of its true mission if its strength and time are all spent in hearing and discussing the reports of committees and such matters, without seeking earnestly the presence and power of that divine and gracious Spirit, whose inspiration is needed to give direction to human thought and success to human undertakings.

—IN one of Brook Herford's "Sermons of Courage and Cheer" occurs the following passage:

"You cannot turn in any direction, but a moment's thought brings you testimony to the value of this power of *standing*. It robs calamities of half their terrors simply to stand and face them. Half the terrors of life are mere uncertain shapes, which a good steady look perceives to be not the threatening ghosts they seemed, but mere, dim, fantastic shapes of rock or tree. Even when the danger is real, stand and face it, and you will often disarm it. What a good story that is of Charles Wesley at Sheffield Preaching among the rude cutlers there, suddenly an army-officer ran at him through the crowd with his sword drawn, and crying, 'Let me kill him!' Charles Wesley stood, with no defence but that old armor of God which has so often stood His saints in good stead, and throwing open his coat, said: 'Well, sir, I fear God and honor the king! What will you do? What could he do? Before that steadfastness the man's rage fell back disarmed, and, from an enemy, he became one of Wesley's staunchest upporters."

—FOR encouraging people to take early rides on the bicycle the MESSENGER AND VISITOR is reproved by the wise editor of the *Sun*, after this fashion:

"The editor of the Messenger and Visitor still sings the praise of the bicycle. But his latest encomiums are much weakened for the average reader by the suggestion that the greatest value of the wheel is obtained by setting out at sunrise for a tour to Rothesay and return. If the proper use of the wheel means getting up in the middle of the night, this important domestic journal wants none of it. The man who turns night into day in order to indulge in such riotous dissipation as watching the sun rise at Torryburn cannot expect the sympathy of orderly people. In the words of the watch-night hymn, we prefer to—

'Let others spend the guilty night
In revelry and frantic mirth.'"

One might suppose that if anyone had a soul to respond to the charms of the sunrise and all the glories which "the rosy-fingered Dawn" reveals, it would be the editor of our luminous contemporary. But on second thought, it seems natural perhaps that a man who is able to make a *Sun* rise every day himself should fail to be profoundly impressed by all the enchantment of a summer morning. Strange indeed that our good neighbor should accuse us of turning night into day, when everybody knows it is the SUN and the SUN only that does that. We commiserate our brother who, at an hour when Christian folk are want to be wooing "tired nature's sweet restorer", must wend his lonely way to his sanctum on Canterbury Street to grind out editorials for the morning paper. But as for us, we are of the day and have no fellowship with the works of darkness. And while our wearied brother Scott is still wrestling in his dreams with remedial legislation or some other horrid night-mare, we like to be up and away upon the silent steed to see the sun rise and hear the birds sing at Torryburn.

The August number of the *Delineator* is called the Midsummer Number and contains a large variety of interesting matter suitable for the season. Ladies who have deferred completing their summer wardrobes will be particularly pleased with this number, for the styles were never more dainty and appropriate. A special article is devoted to dressing for out ladies, and another to bathing and swimming, with illustrations of the latest fashions in bathing costumes. Mrs A. Pryor's article on the Etiquette of Letter Writing bears the stamp of authority, and will be helpful to every one who reads it; and the paper on Art Needlework in the Employments Series will direct the attention of many women to this occupation as a means of livelihood. The Ontario Ladies' College, Whitby, Ontario, is interestingly described by an Ex Graduate, the popular Kindergarten Series is continued by Mrs. Sara Hiller Kirby, and Harriet Keith Foben contributes an artistic paper in the series on Burnt Work. There is a very practical article on Cleaning and Renovating Laces, Feathers and Gloves, and a variety of useful information is given in the monthly talk Around the Tea Table. The housekeeper will find some new receipts in Seasonable Cookery, and much that will help to make housework easier in Things the Housewife should know. There is also an excellent article on the Newest Books, and others on Floral Work for August and Relations of Mother and Son. New designs are illustrated and described in Knitting, Tatting, Lace Making, etc.

Subscription price of the Delineator $1.00 per year, 10 cents per copy. Address, The Delineator Publishing Co., of Toronto, Ltd., 33 Richmond St., West, Toronto, Ont. For sale in St. John by Macaulay Bros. & Co.

Dr. Gordon's Dream.

HOW CHRIST CAME TO CHURCH: THE PASTOR'S DREAM.

A Spiritual autobiography. By A. T. Gordon, D. D. With the life-story and the dream as interpreting the man. By A. T. Pierson, D. D., Philadelphia: American Baptist Publication Society. 75 cents.

This little volume of one hundred and twenty-three pages, which has just now issued from the press, brings to us the last product of the pen of the saintly Gordon. In the first part Dr. Pierson gives a brief sketch of the good man's life. In the second, Dr. Gordon tells us his vivid dream, and what a momentous influence it had upon him in the subsequent years of his ministry. And in the third, Dr. Pierson treats of the dream as enterpreting this holy man and prince among preachers."

Briefly told the dream was this: Wearied and falling asleep on Saturday night, after preparation of the sermon for next morning, the dreamer dreamed that he was about to begin to preach when there walked into the house of God a humble-looking, poorly-dressed, somewhat sorrowful appearing man. At once the attention of the preacher was drawn toward the stranger, and was scarcely turned from him during the remainder of the service. Who could he be? was the question that kept suggesting itself. As soon as the benediction was over the anxious pastor hurried toward the seat which had been occupied by this strikingly attentive hearer, but so quickly did the aisle fill and so soon was the new comer gone that a meeting was not effected. Then eagerly did the pastor inquire of him who had seated the stranger if he knew the man, and received in turn the reply: "Why, do you not know him? It was Jesus of Nazareth." Thereupon the preacher expressed keenest disappointment at missing him; but was assured that the one he was so anxious to see would come again.

Then ensued many earnest questionings. Was the theme of the morning's discourse such as it should have been? If so, was it dealt with in proper spirit? What did this visitor think of our place of worship, our choir, our order of service? "It did not seem at that moment as though I could ever again care or hear the smallest curiosity as to what men might say of preaching, worship, or church, if I could only know that He had not been displeased, that he would not withold His feet from coming again because He had been grieved at what He might have seen or heard."

"He has been here and He will come again." "Where two or three are gathered in my name there am I in the midst of them." "Lo, I am with you always." It was a dream; and yet it was a vision of the deepest reality. Henceforth to pastor Gordon the omnipresence of God was a living truth, and his course was shaped by the profound realization that the eye of God was ever upon him and that to God alone was he accountable.

And this new grip upon what was universally acknowledged, but only partially believed after all, brought changes into that city church. A transformation appeared in the pulpit from the presence of that mysterious man in the pew. As never before the preacher yielded to the Holy Spirit and then the Holy Spirit, as never before, wielded the preacher. Then hear how this Spirit-filled ambassador addresses his brethren in the ministry. "Art thou really, oh preacher, to take all the consequences of letting the Lord speak through thee as He will? This may sometimes lead thee out of the beaten path of accepted opinion and into ways that seem devious to sacred tradition. And this in turn, though done in humility, may bring upon thee the accusation of pride of opinion as though thou wert saying: "I have more understanding than all my teachers."

A transformation appeared in the choir. Three thousand dollars had been paid annually for music previously, and music too, that was more worldly than worshipful in its character. Men and women had been chosen to play and sing without any regard to the condition of their hearts God-ward. But it came to pass at length that sanctified singers led the congregation in a service of song that was full of praise to Jehovah, and in harmony with the glad tidings of salvation that went forth from the lips of the consecrated pastor. Cheerfully did those who had musical ability and culture lay their musical offering upon the altar of Christ, and instead of the three thousand dollar outlay the musicians were contributing liberally for the sending of the gospel to the destitute afar off.

A transformation appeared in methods of gathering funds for the carrying forward of the Lord's work. Prior to the incoming of that lowly Nazarene the sort of seat which anyone should regularly occupy in that sanctuary was determined by purse; so that Jesus, if in the flesh and attending there, would be required to take an inferior place. But the pew rentals were abolished; and soon there came an end also of unchristian methods of raising money for christian enterprises. Ecclesiatical amusements dropped off, not so much because of pulpit denunciation as the deepening spirituality of those professing godliness.

There were improvements within and multiplied activities without. Sunday schools and mission schools grew in numbers and in power. Outdoor preaching was engaged in. Rescue work was done and an industrial home opened. The contributions to foreign missions reached the sum of twenty thousand dollars in one year. Larger effort for the salvation of the lost at home was algend by corresponding increase of effort for those in far off lands. The law of liberty supplemented machinery and organization.

Very imperfectly have we thus outlined gifted Gordon's portion of this remarkable volume. He who secures the book and thoughtfully reads for himself the last message of this departed brother,—a message which in tender yet weighty words rebukes our nineteenth century secularism,—together with what his exceedingly sympathetic friend Dr. Pierson has put in connection therewith, must either be uplifted thereby or have another misused advantage for which to answer before the Judge of all the earth.

Halifax, July 2, '95. A. C. CHUTE.

Kansas Letter.

On the fourth of July Topeka witnessed a truly wonderful sight. An immense mass meeting of 2000 people calling to account the chief executive of the State with stirring speeches and resolutions, while all the time that gentleman sits on the platform before them—this is a scene not often witnessed in any country. Yet this was the way in which Kansas observed the national holiday just past. Let me explain how this all happened, for it is an event memorable in the history of reform.

In Kansas the sale of intoxicating liquors is prohibited by the constitution of the State. While in many counties and cities this law has been most strictly enforced, the local sentiment in other places has been against it and the officers of the law have failed to do their duty. Some cities and countries have come to be known as "dry", others as "wet". Thus Topeka has always been a "dry" town, while Wichita and Leavenworth have generally been decidedly the reverse. In Kansas, cities with over 15,000 population, are called "cities of the first class." A number of years ago, with a view to the better enforcement of the prohibition law in these cities, the governor of the State was given power to appoint in each city of the first-class a board of police commissioners of three members who should have supreme control of police matters. It is around the appointing of these police boards that the fight has centred for several years.

Under the Republican administration from 1890 to 1892, L. U. Humphrey, governor, and under the Populist administration from 1892 to 1895, L. D. Lewelling governor, the Prohibition Law was much neglected and police boards were appointed for political purposes rather than for carrying out the law. But in 1894 the Republican party, which in the main has been friendly to the cause of prohibition, proposed to change all this. A good, clean, upright man, Major E. N. Morrill, was elected for governor. James E. Troutman, for years the president of the State Temperance Union, was elected lieutenant governor. The people believed they were entering upon a period of law and order. But in this they were mistaken. Governor Morrill, while in many respects an excellent man, was found to have a rather weak backbone. In cities where the sentiment was strongly in favor of prohibition, police boards were named to suit the people. But unfortunately in cities where the sentiment happened to be the other way, the same effort was made by our governor to stand in with the majority. Leavenworth demanded saloons and has them, 200 in number. The police board simply collects fines from them, which amounts to a license. A committee from the churches and temperance societies of Fort Scott waited upon the governor and recommended suitable men for police commissioners in that city, but to their astonishment one of the appointees was the president of the Fort Scott beer club! The governor in published interviews made two unfortunate statements. He declared that in making such appointments he found the advice of politicians more reliable than the advice of preachers. Moreover he laid it down as his political creed that where the local sentiment was against prohibition, it was useless to try to enforce it.

After watching the progress of events since last November, the State Temperance Union called a convention to meet in Topeka, July 4th. 2000 earnest men and women from all parts of the state met in the largest auditorium in this city. Governor Morrill was invited to be present, and was present—for a time. After organising, reports were given on the condition of temperance work all over the State, while in many countries and cities the law is enforced better than ever, it was conceded that the laxeness of many cities and the peculiar attitude of our chief executive were having a most disastrous effect. At the opening of the afternoon session the immense concourse of people was brought promptly together by two chief attractions. Governor Morrill was to speak. The committee on resolutions was to report through its chairman, Judge Solon O. Thatcher, of Lawrence. By a skillful bit of engineering the resolutions were read and adopted, while the governor sat upon the platform waiting to be called out for his speech. Judge Thatcher is one of the leading men in the Republican party, as well as one of the ablest and most highly respectable men in Kansas. Also he knows both how to write and read resolutions. Here are some sample sentences:

"We deprecate beyond words to measure or describe any encouragement, either by word or deed, of the violation of the prohibitory law by the officers appointed to enforce them. . . . It seems to manifest to need debate that there is but one sole duty resting on every officer of the state from the executive to the lowest official in rank, and that is the absolute enforcement of the law without evasion or reservation of any sort. . . . We pledge to the officers of the law all our influence and all the resources at our command to assist them in executing the law. We also warn them that any bargaining with the liquor traffic meets with our earnest condemnation, and we assure them that we shall do all in our power, in private and in public, to compel them to do their duty and to punish them for refusing to do so."

As the impressive sentences fell from the speaker's lips, the vast concourse responded with round after round of applause. And when it was moved that the resolutions be adopted by a rising vote, a scene of the wildest enthusiasm ensued. Scarcely was the audience again seated, when the chairman said: "We will now have an address by Governor Morrill, and led that gentleman forward. It must be confessed that the governor's speech, which was read from manuscript, was rather a namby-pamby affair. He pleaded for old-fashioned temperance work, agitation, education, the signing of pledges, etc. But he approached nowhere near the practical issue which had brought the convention together. A speaker of well-known power was then called out. It was evidently his purpose to skin the governor. That gentleman, however, did not wait for the skinning process, but hastily left the hall. The morning paper states that with a party of friends he spent the rest of the day visiting the inevitable fourth of July circus! And yet he is an average good man, a member of the Congregational church, and the superintendent of a Sunday school. The convention however attended strictly to business, seeking to demonstrate to the powers that be that the people shall be heard. In the evening lieutenant governor Troutman spoke out fearlessly for the enforcement of the law, regardless of local sentiment. Within one week before the convention was held the governor compelled the police boards of Fort Scott and Atchison to close all the "joints" in those cities. This action proved the possibility of enforcing the law. It was too recent to win commendation—in fact it provoked smiles of derision—nevertheless the governor was admonished to persevere even unto the end. The influence of this convention must be great. As a moral force its power cannot be estimated. Our officials must either get to work or get out of office.

Heavy rains have fallen all over the State within the past few days. We are anticipating the largest corn crop in the history of Kansas.

Baptistically we have our trials and triumphs. I am about completing the fifth year of my pastorate of the North church in this city. In the past year we have had 56 additions, 31 by baptism.

W. B. HUTCHINSON.

Topeka, Kansas, July 5, '95.

Afterthoughts.

The observant reader must have been impressed by the fact that so many of the leaders in science of this generation have within a few years finished their work. Darwin, Tyndall, Romanes, Huxley have gone. Spencer remains, but now advanced in years and oppressed by physical infirmities. The unsatisfactoriness of the popular scientific theories, comprehensive and brilliant though they be, forces acknowledgement from the candid mind, when it contemplates life, its meaning here and the end to which it tends. It is understood that Romanes, who at one time rejected christianity, came back to his earlier faith in his last years. Huxley, the great apostle of agnasticism, appears to have felt at the last that his great system of philosophy carried in itself an element of self contradiction in dealing with ethical principles. As a gathering up of the fruits of this philosophy and an appraisement of their intrinsic value to weary and heavy laden mortals, the following extract from a recent article by Spencer is peculiar and:

"There is no pleasure in the consciousness of being an infinitesimal bubble on a globe that is itself infinitesimal compared with the totality of things. Those on whom the unpitying rush of changes inflicts sufferings which are often without remedy, find no consolation in the thought that they are at the mercy of blind forces which cause, indifferently, now the destruction of a sun and now the death of an animalcule. Contemplation of a universe which is without conceivable beginning or end, and without intelligible purpose, yields no satisfaction. The desire to know what it all means is no less strong in the agnostic than in others and raises sympathy with them. Fahing utterly to find any interpretation himself, he feels a regretful inability to accept the interpretation they offer."

How true it is that the world by its wisdom knows not God. And how the truth shines out in the words: No man knoweth the Father save the Son and he to whomsoever the Son will reveal him.

—WATCHMAN.

Quarterly Meeting

The Kings County Quarterly meeting convened with the "Bethel" church at Kars on June the 29th, at 3 p.m. Ministers present: Revs. J. D. Wetmore, G. W. Springer, Porter and Howard.

The first meeting was a conference, presided over by Bro. Springer. It was a blessed season of refreshing, many bearing testimony to God's goodness and mercy. The Sabbath came in cloudy but the people flocked to the house of God. The writer occupied the pulpit morning and afternoon. The best of order prevailed although many had to remain outside during the services.

The next meeting will be held with the Hampton Village church in Sept. Due notice will be given later on.

Collections taken for Home and Foreign Missions. GEO. HOWARD.

The prizes offered by the International Exhibition, St. John, N. B., are in the live stock and agricultural departments. They aggregate about $12,000. They are offered for competition to *all* exhibitors, without reference to place of residence.

W. B. M. U.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

MOTTO FOR THE YEAR:

"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

PRAYER TOPIC FOR JULY.

For Mr. and Mrs. Corey, that they may have physical health and be enabled speedily to acquire the language.

For our Home Mission work and workers, that not one waste place may be found in all these Provinces, and that a great blessing may rest upon the students who have gone out to preach on our Home Mission fields.

Missionary Facts and Figures.

There are 8,000,000 people in Mexico who never saw a Bible.

It is computed that there are 800,000,000 in the world who have never heard the name of Christ.

Thirty thousand die daily in China without Christ. China, at the present time has one male missionary to about half a million of its people. It is estimated that there are over ten million square miles in heathen lands where the foot of a missionary has never trod. Let us compare these needs with

OUR PRIVILEGES.

In Japan there is one christian worker for every 30,000 population; in South America one to every 62,500; in the United States one to every fifty. In the United States and England there is one minister for every 800 population. In China there is one to every 400,000. In Japan one to every 100,000.

THE REQUIRED EFFORT.

In order that every person on this globe hear the gospel message within ten years, it is necessary to send out 50,000 missionaries at a cost of $75,000,000 each year for ten years. England sent that many to take one fort in the Crimea. The $75,000,000 would only require $3.26 from each church member in Great Britian and America. England spends on her army $175,000,000 a year. The Crimean war cost $500,000,000, the American war ten times as much. Of the Moravians, one out of every sixty becomes a foreign missionary. They give yearly $8.50 per member.

OUR OTHER EXPENDITURES.

In the United States $2,000,000,000 are spent on liquor and tobacco; $400,000,000 on popular amusements; $200,000,000 on dogs; $25,000,000 on kid gloves and ostrich feathers; $5,000,000 on foreign missions. Canada spends $80,000,000 annually on liquor or $16 per head. She gives $500,000 to missions or ten cents per head. Canada's entire contribution to missions in 1891 would not pay her drink bill for four days. The contributions of the whole world to missions would not pay its own drink bill for two days. The chewing gum bill of the United States is double the world's contributions to missions. There is enough in gold and silver plate and useless ornaments in christian homes to build a fleet of 56,000 vessels, load them with Bibles and crowd them with missionaries; build a church in every destitute place and supply every living soul with the gospel in twenty years.

The "Cheerful Gleaners" Mission Band of the Germain street Baptist church held, from December 12th to June 1st, 12 meetings with the following officers: Mrs. Gates, president; Nellie Burdett, Estelle Vaughan, Ulina Colwell, Vice-presidents; Josephine Bostwick, secretary; Grace Calhoun, treasurer. These meetings had an average attendance of 14. During the summer the members had planted and cared for a large variety of plants, and in December a sale of flowers and other articles was held, from which $20.00 was realized; $10.00 of this amount was sent to Grande Ligne, and $10.00 to the foreign field. During the meetings referred to, the time was spent in gaining home and foreign missionary information. The collections for the year, still remaining in the treasury, is $2.04.

At the closing meeting tea was served to the members of the Band, and a short programme was carried out. To a number of the members the treasurer gave 5 cents which they were to increase during the summer in any way, and bring to the opening meeting in the autumn. After spending a general enjoyable time the Band adjourned for the summer months.

JOSEPHINE BOSTWICK,
Secretary.

June 29, 1895.

CHRISTIANS, LOOK UPWARD!—Christians it is upward that you must look for light and strength. The temptesis may beat against you; men may reject you; prejudice, jealousy and malice may league against you; slander may cast its poisoned dart at your feet, and you may hear the stinging hisses of bitter calumny. All this may well cause you to suffer, for it is inexpressibly bitter to feel one's self misunderstood, misjudged, and for a heart longing for sympathy this isolation is full of anguish and often of terror. But you must endure, and above the gloom of the present hour, with eyes turned heavenward, you will see Him who is invisible and whose love will never fail you.—Rev. Eugene Bersier.