

## MESSENGER AND VISITOR.

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C. GOODFRIEND, St. John, N. B.

## Messenger and Visitor

WEDNESDAY, OCTOBER 23, 1889.

## DUTY vs. PRIVILEGE.

We do that best which we know how to do. We learn, to do that best which we are to do. We are influenced in our choice of endeavor by an assurance of personal advantage, as well as by a sense of our obligation to others. The former is likely to be a stronger incentive to effort than the latter.

These facts may be of great service to us as teachers and learners in the work of Christian beneficence. Born and bred as we all are in the school of natural selfishness, it seems fitting that in our first as in all our future lessons of practical Christianity, we should make the best possible use of our earlier knowledge and motives. In the cultivation of our higher spiritual life, appeals to our own personal interests must always strongly influence us. Our obligation to secure and insure the good of others has increasing power, as a motive to self-denying endeavor as we make advancement in holiness. Yet even here we may find that personal privilege is the royal motive to every good word and work. The teaching and work of the world's Saviour fully illustrates these facts. Has it ever occurred to us, as pastors and leaders in our denominational enterprises, that in our attempts to cultivate the graces of Christian benevolence in our churches, we have failed in large measure by the use of the weaker rather than the stronger motive? It may be that we have made our appeals to the sense of duty before that sense has been sufficiently matured to be forceful and compelling, in the meantime failing to appeal to the facts of privilege which are the more readily appreciated, and consequently more powerful for good in the infancy of our spiritual life.

A careful analysis of our platform efforts in behalf of our several beneficent organizations, as well as our appeals through the press will be sufficient to put us on our guard against the perpetuation of this unwise pleading and teaching. The oft repeated regrets that our growth is so slow along benevolent lines—that yet so many of our members, yes, so many of our churches, are found taking no part in the evangelistic efforts of the redeemed hosts of the Lord on earth, argues as much that the best teaching has not been given as that the plainest lessons of God's grace have not been learned and practiced by all our church membership. The attempt to press into the service of missions many of our members, because of their obligations on account of the great benefits they have received, is likely to awaken the rebuttal, which may be largely borne out by the facts of the case, that they have not received much themselves. If before even these we can set wide open the door of privilege, and induce them to enter it, we shall at once lead them to accomplish the two fold good of blessing and being blessed. This door of privilege leads to the vestibule of heaven itself. In this grand entrance we are overshadowed by all the hostilities of the sermon on the mount. Here we can claim rightfully the fatherhood of God, and the fellowship of His Son Jesus Christ.

A few years ago one of our pastors found his people not only unresponsive, but a little antagonistic to his appeals for aid in mission work. Somehow his well meant efforts to instruct them in the duty of giving seemed to irritate them, and put them from him. It was plainly animated to him that many members of the church did not like to be dunned for money. He found that all the ordinary means used for collecting mission funds were regarded by these as begging, and all the pathetic appeals made for the suffering heathen as means to this end. Quite a few members of his church were of a different mind. They were ready to respond to calls made, and seemed to enjoy it. A careful study of the situation, including a quiet interviewing of several members of his church, convinced this pastor, to his great surprise, that his trouble was largely the outcome of his own methods of teaching. He had failed to explain to them the grand principles and privileges of fellowship with Christ and Christians in the ministrations of the gospel to a lost world. Humbly before the Lord he confessed his unfaithfulness. He resolved that until the people of his charge were better informed, and more richly abounding in the graces of the Holy Spirit, he would never again make use of the word duty in his instructions only as he associated it with the privileges of Christian life. The results are greater freedom and joy in the pulpits, where benevolence is the theme, more interest in the pew, more money in the Lord's treasury—the Lord's word and work and will are better understood and enjoyed, and the success of the church more fully assured.

## EVERY-DAY SERVICE.

The privileges of faith in God are so precious that we cannot afford to forego them in any of the ways and walks of life. We cannot afford to forget them in the most pressing hours of secular toil and turmoil. The thought that we are the children of God, provided for richly, and guarded and guided by His own loving hand, must give us strength and steadiness of purpose.

Then the proper exercise of this faith in secular and social life fits us for advanced spiritual enjoyments and conflicts. A Sabbath and sanctuary religion, if it begins and ends there, is an effete thing. Christianity at its best is found in the household—in every department of it—in every day of the week. It glides and glides the humblest toilers' life. In its every day reign it matures its power and skill for useful places in the service of God. An intelligent recognition of our fellowship with God in our secular pursuits, and our home life, will best qualify us for all the social services of the church of God. We must carry the light and life of a Saviour's love into the prayer-meeting, conference room and the Sabbath-school, when we have lived in this light in our home life, every day. And we can only be useful and happy Christians in this way.

Secret prayer is an important service, but this cannot be maintained with pleasure and vigor if we forget in our daily employments and associations that we are the children of God. A thoughtless idler in the church has no use for prayer as he has no use for divine help in his idleness. Not slothful in business, fervent in spirit, serving the Lord, is a short and true description of genuine Christianity. How well it will be for those just entering the service of Christ in the church to learn that by carrying into their daily life the precious consciousness of God's favor and presence, and to find in all their daily toils or pleasures some useful services in His name, which, in addition to their present worth, will fit them for more exalted places in their coming years, and for the richer joys of heaven.

## THE WEEK.

The Italian government has declared a protectorate over Abyssinia. This is the outcome of a treaty between these two powers. This will be to Italy's advantage in her commerce.

It is reported that the Cretans repulsed a force of Turks which was advancing upon Sphakia by way of the Kallierates defile. One Turkish officer and three soldiers are said to have been killed.

The recent elections in France make it reasonably certain that the republic is not in danger of immediate overthrow. Not when we see what changes have taken place in France during the last forty years, we may not be surprised by unexpected changes at any time.

A French council at which War Minister de Freycinet presided, held to discuss the increase of the German frontier corps, decided to double the sixth army corps in order that 100,000 men may be sent quickly to the frontier in case of emergency.

The French conservative leaders have decided against a formal recognition of the republic, but they announce that they are desirous of supporting the moderates in the establishment of a strong and durable government, and will vote with them on all measures of reform compatible with monarchical principles.

In spite of the Czar's friendly visit to Berlin he does not contemplate making the relations between the two countries any closer. Russia and Germany are to-day probably the only two important nations in Europe that could possibly become involved in a great war through the individual action of their sovereigns. It is quite certain that for all the apparent cordiality of their meetings at St. Petersburg last year and Berlin lately there is no love lost between the Czar and Emperor, while the jealousy between their people is rather increasing since the accession of William II. While Russia is massing troops near the frontier the prospect of a long peace is not very hopeful. The determination of Bismarck and the young Emperor not to fight unless forced to take arms, together with the Czar's repugnance to any close alliance with France, without which he is not likely to venture an encounter with the Triple Alliance, all make for peace. But with five millions of armed men ready, and it may be, anxious for the fray, a colossal conflict may not be far off.

The Commission appointed to inquire into the reports of Turkish atrocities on Christians in Macedonia have found Mousa Bey guilty on five charges of murder and outrage. Sentence is deferred.

Great Britain is calling on Canada for military mobilization. This has caused some little excitement in civic and military circles, especially in the neighboring "Union." It is doubtful, however, if the order is of any very serious importance. It may be that England intends to throw a strong garrison into the new fortifications constructed and in course of construction on the Pacific coast, and that the Imperial authorities

wish to ascertain what facilities are at hand for the rapid transit of these troops across the continent.

The verdict of the coroner's jury in the poisoning case, which had been anxiously looked for, was given on Saturday morning, charging William J. McDonald with the murder of Mrs. Macrae. McDonald is in jail. The preliminary examination at the police court is proceeding.

## Questions.

In the reports which appear concerning baptism, it is sometimes said that so many "were baptized into the church," that that expression be justified by Scripture? or would it not be more correct to say "baptized into Christ" or baptized "into the name of the Father, and of the Son, and of the Holy Ghost?"

In all cases in which the expression criticized is used, it is to be presumed that the church has voted to receive the candidates to membership after baptism. As the baptism is thus the last essential condition of membership, we do not see any impropriety in saying that the candidates were baptized into the church. If it is no more objectionable than the expression in the annual returns from the churches, in which it is stated that a certain number were received by baptism, and others by letter, into their membership.

## Quarterly Meeting.

The Carleton, Victoria and Madawaska Counties Quarterly Meeting convened with the Wakefield Baptist church on the 11th inst. Preaching on Friday evening by Rev. J. C. Blakney. Prayer meeting on Saturday morning at 9 o'clock; transaction of business at 9.30. This being the annual meeting, the following officers were elected for the ensuing year: Rev. J. G. Harvey, president; Revs. S. J. Archibald, S. D. Irvine, and Charles Henderson, vice-presidents; Rev. Thos. Todd, sec'y-treas.; committee on the State of the Churches—Revs. Thos. Todd, J. C. Blakney and George Howard; Committee on Sabbath-school Work—Revs. J. C. Blakney, S. J. Archibald, Thos. Todd, George Howard and Deacon George Watson.

Rev. A. Cohoon and Deacon W. C. Shafter, from Nova Scotia, were invited to a seat with us.

The next Quarterly meeting was appointed with the Jacksonville Baptist church, on the 20th of December, at 7 p. m. Rev. George Howard to preach the first sermon on Friday evening, Rev. S. J. Archibald the quarterly sermon, and Rev. B. N. Nobles, the alternate.

Quite a protracted discussion on Home Missions was had, and we trust satisfactory conclusions arrived at. A very refreshing season was enjoyed at the conference in the afternoon. We had a very interesting missionary meeting in the evening. Rev. A. Cohoon preached, and several addresses were delivered.

Prayer meeting on Sabbath morning at 10 o'clock. Preaching by Bro. Henderson at 11. A Sabbath-school service at 2.30, presided over by Rev. J. C. Blakney, who delivered an address. Also addresses by Revs. Cohoon, Archibald, Howard, Irvine, Todd, Jewett, and Deacon R. Hammond, which was of unusual interest, and awakened much thought in reference to our position as Baptists relative to Sabbath-school work.

Rev. S. J. Archibald preached in the evening. The sermon was followed by a number of addresses. The meetings from the first to the close were deeply interesting and exceedingly solemn. We were favored with beautiful weather and fine congregations. The people abounded in hospitality. Collections for Convention fund, \$13.50.

Thos. Todd, Sec'y-Treas.  
Woodstock, Oct. 18.

## Boston Letter.

## THE SECOND ADVENTIST.

Monday, Oct. 7, was the day set by the elders of the Advent church for the coming of the Lord. They gathered in their churches and on the hill tops and looked pensively to the skies for the signs of His coming; but at sundown the Lord did not come to time, and the faithful returned to their homes, folded up their white robes, and now wait for another Janu to arise, saying: "Lo here" or "Lo there." When will these people learn that "At the time appointed the end will come." "But of that time knoweth no man; no, not the angels which are in heaven, but the Father only."

## ANNIVERSARY SERVICES.

The sixty-second anniversary of the Clarendon street Baptist Sunday-school was held on Lord's Day. Also, at the same time, Pastor A. J. Gordon celebrated the twentieth year of his pastorate over the church. The school numbers 600; average about 400. There are also 140 in the Chinese department, with an average of 85. During Dr. Gordon's pastorate 442 persons have been received into the church from the Sunday-school, 33 being added during the past year. The school contributed towards its various missionary institutions, the past year, \$1,124.07.

## "WOMAN'S WORK."

This was the subject of a very stirring discourse by Rev. O. P. Gifford, on Sabbath morning last. Text, Acts 2: 17, 18.

From these words the preacher argued that God placed woman on a perfect equality with man. During Christ's earthly ministry He treated woman as an equal. He showed that the profoundest truths of the Bible were taught to women. He held that there was a general breaking down of barriers in social relations, and that now there are no masters, but all friends in Christ. The doors of the great educational institutions were being thrown open, and women as well as men bidden to enter. Equality of knowledge and power warrants the granting of equal opportunities. Women are fully entitled to the same amount of wages for the same amount of work as men, and to an equal standing with men in commercial and social life, even as they will stand on an equality before the bar of God.

## NOTES FROM HERE AND THERE.

Rev. Dr. Ashmore, for many years so well known as missionary to China—but recently as the Home Secretary of the Missionary Union, is about to return to his work in China. He holds that many could be got to do the work he has been doing at home, but few, that which he can do abroad.

Rev. C. L. Rhodes of South Boston, has accepted the call of the Perkins street church, Somerville, and enters upon the pastorate Dec. 1st.

Mr. J. N. Pain of this city is holding a series of very prosperous services for children in the Prospect street rink, Cambridge. Last Saturday morning, at 9 a. m., a bible class of over eleven hundred boys and girls was held, with marked results.

Mr. Burton Crankshaw, of the last class at Newton, was recently ordained pastor of the Second Cambridge church. The ordination of the brother did not take place until one week after the meeting of the council. This was in keeping with Dr. Hovey's suggestion that often unfit men are pressed into the ministry by a council and church, because, when called together, everything is arranged for ordination, so that they must ordain, or else expose the brother to the humiliation of failure.

For the ministry need fear a week's interval between the calling of the council and the ordination services, and on the other hand many a one would be kept out of the ministry who is unfit to enter it.

Rev. Philip Moxom has returned from his trip to Spain and Italy, and with renewed vigor enters upon his duties at the First Baptist church. He promises a series of letters upon the state of Protestant missions in those countries.

Boston, Oct. 8. WATCHMAN.

## A Nova Scotian Pastor on Vacation in New York City.

We arrived in this busy, bustling city, with its 1,500,000 inhabitants, on the first of October, just in time to attend the sessions of the Southern New York Baptist Association, which met with "Tabernacle" Baptist church, cor. 2nd avenue and 10th street. This association is one of the largest and most important in the State, embracing the city of New York and the northern suburbs. It comprises 61 churches, 49 pastors, with a total membership of about 16,000. The current expense for '88, including pastors' salaries, was \$183, 197.82. After the usual religious exercises, the Association opened for business; but much important time was wasted over unimportant matters. Interesting sermons, papers and addresses were read and delivered before the body. One of the most important papers was the report on education read by Dr. MacArthur, of Calvary church. His first point was a plea, why young men should be urged to take a full college course. The necessity of this was argued from the fact that Baptists had multiplied sixty fold in the United States during the last century; and to-day one out of every twenty-two of the population was a Baptist, and one out of every six a Baptist adherent. But we have not the proportion of one to every six, among the college professors, nor among various learned professions, which we should have were as alive as we should be to the importance of higher education. To remedy this he urged the necessity of more academies. The academy does much to regulate the intelligence of the community; we should have them of a high grade.

His third point was the relation of the college to the learned professions. Some would argue that some of our best professional men had never taken a college course, and some of our most stupid men were college graduates. But that was not because they were graduates, but in spite of that fact. If they were stupid with a college course, how astounding their stupidity without it. Young men need the fullest length of preparation—no short cuts will do in this day. We must do our part to establish a great university into which graduates alone shall be permitted to enter, or prove abreast to our sacred trust as Baptists.

We also had the privilege of being present at the Baptist ministers' conference, which meets every Monday morning. There were about 200 ministers present. The special interest on that occasion was an exhibition of the photograph by Dr. C. C. Potter. At the close

of the conference, a number of addresses were delivered by Mr. Photograph; also several pieces of music well rendered. One of the gospel hymns that had been sung at the last social meeting was reproduced in full chorus—even voices could be recognized by friends. The Doctor then told Mr. Photograph that a large number of Baptist ministers were present, and some of them would like to talk to him. A good brother stepped up and began some words of eulogy for Dr. Potter. Afterwards the Doctor said he expected something like that, and as the good brother was speaking, he tripped the lever, and Mr. Photograph never repeated the eulogy. Then another brother gave out a special meeting of the Book and Tract Society with a collection, another brother whistled a tune, another spoke some German, an other Telugu, then Mr. Photograph gave out the special meeting, whistled the tune, spoke German and Telugu. The voice of each individual is recognized by all except the original speaker. Strange as it may appear, said Dr. Potter, no one recognizes his own voice when his words are reproduced by Mr. Photograph, although distinctly recognized by others.

## Dakota Correspondence.

Time has rapidly passed and your Dakota correspondent has allowed his pen to rest longer than usual by reason of other engagements. Events of importance have been transpiring, however, in the western world worthy of recording and heralding; so the dry pen must be moistened. Since the last western letter, the Manitoba and Northwest Convention was held in Winnipeg, and was attended and much enjoyed by your correspondent. It was decidedly the best meeting of that Convention ever held. The attendance was large, the churches very generally having been represented, even from the furthest west church, that in Calgary, there was a live representative. Most, if not all, of the student laborers were present; also a large representation from the lay members of both sexes were in attendance. The absence of some of the prominent brethren and sisters was observed and felt; but the meetings of the Convention were conducted with great decorum, and the uniform spirit maintained was excellent, some say, a decided improvement on former meetings. The devotional element had a larger place, and the controversial was compressed into smaller space, or almost entirely eliminated. Encouraging news came from the various fields, and the superintendent's report was very cheering, making an excellent showing.

A few weeks later, the writer again visited Winnipeg in an exchange vacation of some three weeks with Bro. W. F. Irvine, the esteemed pastor of the Second Baptist church of Winnipeg, cor. the Fousca street church. The exchange was greatly and mutually enjoyed, as it gave one of us an opportunity of a much needed rest, and the other a very enjoyable privilege of visiting and interviewing old friends in the metropolis, and in the country about. At the close of this exchange visit, a very gratifying episode was had, in the attendance of and the participation in a reception given to the new pastor to the First Baptist church, or Rupert street church, Rev. A. Grant.

Pastor Grant enters on his work with cheerful expectation of good. The church has been some months without an overseer, and was suffering much as the result. Indeed, so much of the former pastor's time, attention and energy were given to the more general work, that the old church suffered for years for lack of sufficient pastoral and evangelistic attention. What, with negotiations for terms with eastern brethren, organization and reorganization of societies on the field, special services at chapel openings, church organizations, ordination of pastors, baptizing of candidates for the students on the fields, and contentions for "the faith once delivered to the saints," together with a great amount of local work in form of temperance lectures, and other work of a general character, Bro. C.'s time and energy were pre-empted to the exclusion, to a great extent, of the details of pastoral work. Indeed there was work enough, and a necessity, under the circumstances, for an assistant pastor. But now much of the extra work referred to being done, the new pastor will have more scope for his rare evangelistic and pastoral abilities on that grand, good field.

The Second church, under the efficient oversight and labors of Bro. Irvine, is doing good work. The German church also, though still nominally in connection with the First church, with Bro. Peteriet as pastor, is holding forth the Word of Life with wholesome influence and with happy results. Bro. P. is not only the pastor of the German church in Winnipeg, but also a missionary at large among his countrymen, and sometimes even reaches nearly to the Rocky Mountains in his missionary tours. Arrangements are now made to have another brother placed on the German work in that wide field, and a third brother has been doing a good deal of excellent and gratuitous work among the Mennonites.

In the State of North Dakota, as it is now called, having passed into Statehood

on the first day of this month, there has been much to cheer the arduous Christian laborers. In a large number of the churches, there have been additions by baptism. A very gracious shower of blessing has rested on our good brother, Dr. Crawford, in his work within the past three months, and the membership of the St. Thomas church has been about doubled.

In the latter part of September the annual Conventional meeting was held at Fargo, and although your correspondent was not privileged to be at it, he learned that it was a very enjoyable and profitable gathering, and good attendance considering the inopportune season in which it was held, precluding almost all possibility of farmers attending. The most cheering piece of news from this quarter, however, for your columns is, that both North and South Dakota, have entered statehood with constitutional prohibition, South Dakota with a majority for prohibition of some five or six thousand, and North Dakota, of nearly two thousand. It was expected for months back that South Dakota would succeed in the conflict; but in North Dakota, neither friends or enemies to the measure looked with much expectation for the result which has been achieved. A glad surprise has taken temperance men, and a sad and sullen disappointment fallen on the liquor men and their friends. The 1st of October was a gala day for these twin states, and many a "Praise God," etc. went up from crushed and fearful hearts when the reports began to show unmistakably that victory was on the side of prohibition.

The watchword now is, "Hurrah for the enforcement of this wholesome law." The prospect is that with constitutional prohibition there will be in Iowa and Kansas a new and happy departure in the progress of this great western country. I am glad, Mr. Editor, to see by the published programme of the Convention to be held at Ottawa, that your friendly face and welcome voice are likely to be met with in the Metropolis. D. V., the writer will be also there. A. McD.

## Errary Notes.

The Missionary Review of the World for November is not a whit behind the numbers which precede it. The pen that gave in the August issue "Islam and Christian Missions," gives us here a paper equally interesting and thrilling, entitled "The American Missionary in the Orient." There are several other notable papers in the number, such as The Great Crisis in Japan by Dr. Ellinwood, The Ministry of Money, and The Crisis in Cities, by Dr. Pierson, The Historic Churches of the East by Prof. Schodde, a grand sketch of "The Student Missionary Uprising," A Christian College in Brazil by Dr. Chamberlain, a highly interesting account of the recent Continental Missionary Conference at Bremen, and a stirring poem by Mrs. Merrill E. Gates. All this in one department, filling 46 pages. Each of the other seven departments is full of matter equally valuable. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

Christian Thought, for October, under the editorship of Charles F. Deems, D. D., LL. D., comes to hand freighted with a rich literary banquet. The names of the contributors to this number are in themselves a warrant of its worth, viz: Alexander McKay-Smith, S. T. D.; Jane M. Bancroft, Ph. D.; Horace C. Hovey, D. D.; Prof. Noah K. Davis; Rev. Joseph Cook; Prof. Francis H. Smith, Simon Newcombe, Sir J. W. Dawson, R. B. Fairbairn, D. D.; G. M. Powell, Esq.; Dr. Rivers and Joseph Parker, D. D. Notable among the many good things are, "Woman's Work in the Modern Church," "The Necessity of Faith," by Alexander McKay-Smith, S. T. D.; "A Symposium. Is there any other Science than Physical Science? If so, What and Why?" which is ably aided by the thoughts of the learned. Single copy 40 cents; \$2.00 a year. Clergymen, \$1.50. Wilbur B. Ketcham, publisher, 13 Cooper Union, New York.

In the October number of the Old and New Testament Student appears an instructive article on Grammatical Exegesis by Prof. Wm. Arnold Stevens, of Rochester. It contains a vigorous presentation of the modern idea of exegesis. Prof. Weinert writes in a pleasant way a letter to a young pastor on the method of teaching and studying Paul's Epistles. Other articles discuss biblical passages; the word "adoption" is studied from the point of view of Roman Law, by Mr. Sproull; from Prof. Rich we have a translation of Ps. 110; with other important studies and notes. Dr. Beecher's series of instructive studies on the Post-Exilic History of Israel is continued, as also the Inductive Bible Studies on the Old Testament, by Prof. Harper, this installment being devoted to the Psalms. Synopses on recent articles on biblical topics, gathered from a wide range of periodicals, are helpful. Four pages are devoted to the Bibliography of the month. This journal is suited to the needs of intelligent Bible Students. Twelve numbers \$1.50 a year. C. Venton Patterson & Co., 28 Cooper Union, New York.