Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, FEBRUARY 1, 1888

The time for the reduced rate for the MESSENGER AND VISITOR to those whose subscriptions expired Jan. 1st., 1888, will be up on Feb. 1st., 1888. Will our subscribers kindly hand the $1.50 for 1888 to the nearest agent, or enclose it to us in a registered letter or post office order by that date. All our pastors are agents. Do not by carelessness lose the regular reduced rate or embarrass us.

SCOTT ACT CONTEST IN WESTMORLAND.

On the 16th of Feb. it is to be decided whether the Scott Act is to continue in force in Westmorland, N. B., or be repealed. It is needless for us to say we hope and pray the Act may be again sustained. We are glad to learn that the true temperance men of the county are organizing, determined to use every means possible to prevent the opponents of the Act having their way. We should like to help them. We call attention to a few facts:

The Scott Act is by far the best temperance measure on our statute books to-day. It is prohibitory and not license. It does not, therefore, put the stamp of legality and of respectability, so far as such a stretched business can be thus made respectable, upon the rum traffic. On the other hand, it outlaws and brands it as a public nuisance and disgrace. It does not accept what often becomes virtually a bribe from the liquor dealers till and then protect the trade as it makes people poor, destroys their morals, robs the defenceless and wrings or breaks hearts. Through the Scott Act, so far as it goes, the hands of the people are kept clean from accepting help from the iniquitous gains of this deadly business to assist in municipal and other general expenses. All the help the Scott Act accepts from the liquor men is in fines collected from those who violate its righteous provisions.

Just here, let us say, the man who would vote against the Scott Act from the supposition that the license fees, were it repealed, would save him a few cents in taxes, will be guilty of the most despicable selfishness and meanness, as well as reckon without his host. Every true man should consider himself insulted at the bare suggestion that the miserable little bribe of a few cents a year saved in taxes, through the money from license, will be a sufficient bribe to lead him to help set aside the best temperance Act we have. In all the issues involved in this fearful traffic of poverty, degradation, crime, misery and death, there surely should be enough to make a true man blush for shame at the mere thought of deciding his vote by the way his purse will be affected. Did we think it necessary, it could be shown that where prohibitory legislation is set in operation it saves much more than is lost by the non-receipt of license fees.

That the Scott Act is the best we have to-day is clearly evident from the desperate efforts the rum party make to defeat it. The liquor dealers welcome license. They are glad to have their traffic made legal. The quasi respectability this throws over it gives their bars greater tempting power, and they may well be pleased to pay to have their business set on a par with that of the grocer, etc. But the Scott Act they cannot abide. It is arousing them to a deadly fury in some parts of the Dominion; witness the outrages against those who are putting it in force. Money is spent like water to secure its defeat. Annual delegations are sent to Ottawa to secure its repeal or some abatement in the stringency of its provisions. All this shows how the liquor men fear and hate it. This is the best reason why true temperance men should sustain it, until they can secure a still better act.

On the other hand, the Act has the hearty and earnest support of almost all—we wish we could say all—the ministers of the evangelical denominations. We are glad also to find a goodly number of Ecclesiastics of the Roman Catholic church supporting it. The most earnest workers in all the churches give it firm and loyal backing. Were we unacquainted with its provisions, we should have no doubt about its nature, from these facts alone.

While the Scott Act is the best temperance legislation we have, it is also the best we shall probably get for years. The Senate of Canada is packed with liquor men. It has not been by their good will that the Scott Act has not been repealed or rendered invalid. While they are unable to destroy the Scott Act, as it is an existing law, without the consent of Parliament, they are able to prevent the passage of a better temperance measure, and we may be sure they will do so, if necessary. If we give up the attempt to work the Scott Act, we virtually abandon the contest and let rum vendors and those who back them have their way. Who is willing to do this?

But, it may be said, we have the new license law in New Brunswick, will that not be better than the Scott Act? No, verily. It is a license act, in the first place, and throws over the traffic the protecting shield of the law, instead of putting the traffic under its ban. It allows one licensed tavern to each 250 inhabitants in towns and cities, up to 1000 of a population, and one to each 500 beyond this number. In parishes, it is one to each 400 up to 1200, and one to each 1000 over that number. It requires a petition signed by but one-third of the people to get a license, while one half must petition against, in order to be rid of the nuisance. While there are good provisions in this license act, it must be remembered that enough places for selling liquor are provided to give out all that is demanded. There would be no limitation of the quantity sold or the ruin wrought. The more respectability (!!) there was thrown around the traffic by requiring a better class of people or of place, in connection with its sale, the more power there would be to tempt the respectable and the young. Those who would not be seen to enter a low class groggery under the ban of the law would enter, without much scruple, places made legal and required to observe many outward proprieties. So far as there may be provisions which are restrictive, if they can be evaded in the Scott Act, how much more readily here? If people are led on to become confirmed drunkards, will they not much more readily find people to supply them, under a license than under a prohibitory law? Besides, if it has taken a struggle for years, on every possible point, in all the courts up to the highest, to sustain the constitutionality of the Scott Act, will it not require an equal time to place the new act beyond the power of appeal from its decisions? If it is so favorable to the liquor business that those in the traffic do not think it worth while to contest its provisions in the courts, we need no further proof that it is worthless, as a measure to materially limit this destructive business. We have not much doubt but that the liquor party will do their best to make it appear that the license act is the better of the two. This fact, to all temperance men who have common sense, should be sufficient.

We hope that none of the Baptists of Westmorland will be anything but the truest of the true in support of the measure which has had the continuous support of temperance men who have ever been to the front in all righteous movements. They have had an honorable record in the past, we believe they will be as true at the present time. They all have pastors who are loyal hearted, whole souled, and give no uncertain sound in their utterances. We shall have more to say, next week.

BAPTISM AND THE DOWN GRADE.

Bro. J. Brown has taken a remark made in the MESSENGER AND VISITOR as the text from which to address English Baptists through the *London Baptist*. We expressed our belief that one of the most fundamental reason for the lapse of British Baptists from sound doctrine is the prevailing laxity about the ordinances.

Bro. B, in support of the position that baptism is largely neglected, if not ignored, quotes Mr. Spurgeon in the *Sword and Trowel* for October, 1883:

> In former days our fathers counted it a small thing to go to prison for a doctrine, or be burnt to death for a testimony. Look at the multitudes in Holland who were drowned or tied to ladders and roasted to death for nothing but their conviction that believers should be baptized. Nowadays people consider Scriptural views of baptism to be a mere trifle.

He also refers to a discussion at the meeting of the Baptist Union that same year, on "Baptism and Church Member ship," as summarized by the *Leister Daily Post*:

> "What was the most prominent feature in Wednesday's debate? If it exhibited one thing more than another, it was assuredly this—a disposition to widen and smooth the way to church membership. 'We know,' virtually said the speakers, 'that our method of administering the ordinance of baptism is repulsive to many conscientious Christians, owing either to its details or its publicity. Let us accordingly, where it is found desirable, modify both.'"

Bro. Brown proceeds,

> One notable speaker, with much emphasis, stated that "baptism is not a church ordinance," whatever that may mean. Mean what it may, it is an ordinance of Christ's appointing, and binding on all believers to the end of time. Such a statement would not tend to increase respect for the ordinance. The chairman of the British and Irish Home Mission meeting, said he belonged to a Union church, which had been so for fifty years (half a century too long, by the way), and that "the question of baptism never came up; they were never disturbed by it."

We hope his communication may set people thinking. If baptism is as much a command and institution of Christ as the great doctrines are teaching from his lips, is there not precisely the same obligation in each case? Does not carelessness in the one case inevitably open the way for carelessness in the other? To our apprehension nothing can be plainer. If our brethren in this country yield to the idea, so popular with people of other denominations, that Christ's commands as to the ordinances may be tampered with or ignored, because they are not saving, we shall expect them soon to take liberties with other of the teachings of our Lord.

THE WEEK.

John Bright has written another letter in which he refers to the Gladstonians in no complimentary terms. He accuses them of opposing Liberal principles and trying to break up parliament, etc. If temperate language is the sign of a good cause, Gladstone has a great advantage over the Unionist leaders; for his references to them have always been courteous and kindly, while they say many bitter things against him.

Dillon says coercion been a complete failure, so far as putting down the League is concerned. Wherever it has been proclaimed, he declares it has gained treble strength. This statement may have to be taken with a grain of salt; still, such measures, however they may suppress outward organizations, usually intrench the objects sought to be crushed out, all the more strongly in the affections of the people. Dillon fears, if coercion long continues, the last chance to knit the hearts of Irishmen and Englishmen together will be lost.

The Home Secretary declares the British cabinet is perfectly at one in policy. Probably the trouble is not so much in the cabinet as between the cabinet and the Unionists, their virtual masters. The government intend to make Irish questions take a second place in the coming session.

It is significant that the Gladstonians have made a gain of ten votes since the last election, and have lost not a single seat themselves. This gives them a net gain of 20 in any division, and cuts down the majority of the combined Conservatives and Unionists materially.

We are glad to see that a mixed naval commission has been appointed by France and England to settle the New Hebrides question, and that, in the meantime, the French troops are to be withdrawn. It is to be hoped that France has ceased her piratical and bullying policy in the East and the South Sea. She has not covered herself with much glory. In Tonquin, in Madagascar and in the Hebrides she has had to draw back in a way more wholesome than pleasant to national vanity. One of the most objectionable features in connection with her occupations is the way in which she allows Protestant missions to be treated by commanders under Jesuit influence.

Gourko, the commander in chief of the Russian army, in presiding at a council of war on the 23rd ult. declared that 20,000,000 roubles were required to complete the military armament on the Russian frontier. He declared an offensive war in Russian Poland impossible, while a defensive one was possible. Whether this be so or not, Gourko would like Germany and Austria to believe it, and act accordingly. Such utterances as these, where it would serve an evident purpose to have them believed, are not very reliable, especially as coming from a Russian, who seems almost always ready to gain an advantage by such means.

There is trouble in Peru. After the disastrous war with Chili, the government thought to tide over its embarrassments by the issue of paper money. In that country of fabulous wealth of precious ore, there is nothing but paper currency. All the specie has been drained away to purchase in foreign markets. Now the traders refuse to accept the paper, and there is a general stand-still in trade, which is ominous of disaster. Paper is not money; when it does not represent money there must, in the end, be a crash.

There is a movement on foot in the South West, headed by some wealthy negroes, to lead off a great exodus of their race from the South, to lands where they hope to fare better. They have sent out agents to Central and South America to investigate and secure offers from the various governments to encourage the immigration of negroes to their dominions. The reports are in favor of Guiana, Brazil, the Argentine Republic, and of one or two points in Central America. It is proposed to adapt, from the various temperatures of the South, colonists to these various regions, as nearly like their own climate as possible. There is said to be $2,000,000 back of the movement and the governments in whose territories colonies propose to locate will offer liberal inducements.

Our Episcopal friends of Nova Scotia find it hard to get a bishop. The Archbishop of Canterbury has refused to come to their relief and nominate one over them. They are to meet, this week, to have another tussle with the hard task. How would it do to do without a bishop? Baptists manage to run along with the bishops over the individual churches, without one *Lord Bishop* over all other than the Shepherd and Bishop of their souls, and think it all the more scriptural.

There has been an occurrence on the frontier between Germany and Russia which will complicate matters. Some Russian soldiers crossed the frontier and were ordered back by two Prussian gen d'armes. They refused to do so and fired upon the Prussians. When his companion sought to rescue him, they released him and arrested the other Prussian whom they took away.

There is a despatch that the Austrian Premier, in his statement in the Hungarian Diet, confirmed the conviction that war between Austria and Russia is inevitable.

There are disquieting rumors that Russia is sending a large force toward Bessarabia, and the Roumanians fear they may cross the Perth and overwhelm them before help could come from Austria.

There is great excitement in Charlottetown over the trial of Millman on a charge of murdering Miss Tuplin. The circumstantial evidence is about as strong as it could well be that he is guilty.

Our Finances.

During the last seventy-five years our denomination in these lower provinces has been doing something for home and foreign missions. Compared with nothing, much has been done; but compared with what should have been attempted, very little has been accomplished. For upwards of thirty years we were satisfied to send small collections to carry the gospel to the heathen. Since 1845, we have been sending to the foreign field men and women as well as money. The number of missionaries would probably have been much larger if sufficient means had been at our disposal. Even now, the great lack of our Foreign Missionary Board is not men but money. And yet we should not be discouraged. Our people love the foreign missionary cause. Some are contributing out of their penury to send to the heathen the bread of life. Legacies, large and small, will soon be available, and others will be made. And the Ladies Aid Societies, supported by the benevolence and faith and prayers of a multitude of christian women, will not suffer the foreign missionary enterprise to fail. The contributions of our people, although much more regular since the inauguration of the Convention Scheme than they were before, are always less in the first and second quarters of the year than in the third and fourth. Hence, to borrow money to pay their missionaries, although unpleasant, is by no means a new thing in the history of the Foreign Board. Such a necessity ought not to exist. I sincerely hope and believe that our churches will soon send forward large contributions to the Convention Fund, that all our boards may by supplied with the means for conducting successfully the work they have undertaken.

Nearly all that has been said in relation to our foreign missionary work applies equally well to our home missions. The needs are great and pressing in both cases, and with each branch of our missionary enterprise there must be persistent effort, grave responsibilities and glorious results. Our contributions, therefore, must not be diverted from domestic missions. Our educational institutions, also, are doing a most important work for the denomination. They are growing in favor with the people every year, but they are not self-supporting. The efforts to raise the Jubilee Fund will not increase the financial strength of the institutions this year. The full share of the Convention Fund, therefore, according to the adopted scale, should be given to them. The Ministerial Aid and Relief Fund and the Fund for Ministerial Education, should likewise receive their full quota. Hence the necessity of contributing to the Convention Fund, largely and in its entirety, will be easily seen. While not one jot of interest in any department of our denominational work should be abated, it might be unwise to let all our contributions go to one object to the detriment of the others.

I sincerely hope that the chairmen of districts and all others that are willing to work according to the new plan adopted by Convention in August last, will do their utmost to render our financial operations more successful this year than ever before.

"Men of Israel, help!" "The Lord loveth a cheerful giver." G. E. DAY.

Yarmouth, Jan. 28.

Meeting of the Senate of McMaster University.

The first meeting of the Senate of McMaster University convened in McMaster Hall on Wednesday, Jan. 18, at 9 30 a. m. The following members were present: Pastors Denovan (chairman, *pro tem*), A. P. McDiarmid, T. Trotter, J. P. McEwen, Dr. Stuart, E. W. Dadson, Wm. Walker and R. G. Boville; Professors Castle, McVicar, Newman, Rand and Wolverton, and Brethren A. A. Ayer, J. A. Boyd, J. Dryden, Geo. Edwards, C. J. Holman, and D. E Thomson.

The following are the most important matters passed upon:

1. Hitherto there have been virtually two ministerial committees—one for each college. It was felt that it would be better to have but one. Accordingly it was resolved, "That the following persons be a ministerial committee for the purpose of admitting ministerial students, from time to time and stage to stage, to courses of study in theology or courses preparatory to the study of theology, recommending from time to time to the Board of Governors those who may need pecuniary assistance in the way of free tuition or loan, and generally to counsel with all such students respecting their progress in the courses of study they may be pursuing, viz: the Principal of Toronto Baptist College, the Principal of Woodstock College, the Superintendent of Home Missions, the Secretary of the Foreign Mission Board, Rev. Thos Trotter and Rev. Dr. Thomas—it being left in the discretion of the Principal of each college to invite any other members of the Faculty to sit with the committee at any time, but not as constituent members of the same."

2. Drs Castle, Rand and McVicar were appointed a committee to draft Constitution and By-Laws for the Senate. The appointment of a chancellor and a permanent secretary was deferred until this committee should be able to report.

3. The following committee was appointed on the organization of the system of Education and the courses of study to be pursued in the University: Dr Rand, Dr Castle, Dr McVicar, C J. Holman, N Wolverton, E. W. Dadson, and R. G Boville. With this committee will rest the determination of the material for next year's announcement. To it also were referred a number of important matters that have been brought before the meeting.

4. The next meeting of the Senate was fixed for March 28, at 9 o'clock, a. m., in the city of Guelph. It promises to be a most important meeting and ought to have the largest possible attendance.

J. H FARMER,
Sec'y pro tem.

Missionary Correspondence.

Rev. R Sanford writes (Nov. 29th '87) to Rev J. R. Hutchinson as follows:—"Miss Grey and the school girls went out to Baigas last night. The two christian families are there. She hopes to remain two weeks. I was there, and at Canada, week before last. Hope to start in another direction with Krishnamurti, to-morrow evening after our prayer-meeting. There seems to be a deeper interest on the part of some of our Eurasian friends than heretofore. There are a few whose duty it is to be baptised. The opposition of the Brahmins still continues. The form it has now taken is that of keeping aloof from us, and hindering others, by persuasion, from coming within our influence. At one time they petitioned the Municipal authorities to stop our preaching at the Clock Tower. The vice president, a Brahmin, sanctioned it, and sent the petition to the sub magistrate. Before forwarding it to the Deputy Collector he came to see me. We had a clear, plain talk upon the matter. I presume he did not carry the case any further, but endeavoured to keep the Brahmins quiet. I have heard nothing from the petition since, although two months at least have passed. The old enemy, Satan, struggles hard to hold his away over the people. The two young men, Krishnamurti and Kesavarao, seem to be doing well. They are with us on the compound. They were thrown upon us entirely, because that in leaving their people they found it necessary to leave even their books and clothes. We have endeavoured to take good care of them in order that they may grow in grace and attain a good degree of stability in christian character. Such cases need special care. . . . They are influenced by many considerations which scarcely touch converts coming from the Malas and Madigas. The coming of these introduces a new element into our mission. With the Lord's blessing, and under his guidance, we will be successful in moulding it properly; otherwise, not. Unless we can save those who come into the church to lead useful, christian lives, our efforts fail of their object. . . During the year three other Brahmin young men have asked to be baptized. . . . We could not accept any of them. Evidently they were seeking something else than obedience to Christ. It looks as though we might obtain followers in pretty large numbers if we would ensure them a better living than they get where they are. A genuine work of grace in the heart makes itself felt. Satan and his agents hasten to crush it out if possible, lest it may spread further. How clearly this has been manifested during the the last eleven months! In all my missionary experience I never had such a pull, nor did victory on the Lord's side appear to me so decisive. I do not mean in one respect merely, but in several. The Lord has put us in a somewhat different position relatively to the heathen than we occupied in their estimation before. I believe that many feel afraid that our work will prevail, in spite of all that they can do to oppose. Our chapel, built by money raised here, except $500 contributed at home, does its part also in making the heathen think that the christians are in earnest, and have a force among them that will enable them to prevail. The Lord is in our midst."

—The taxable wealth of Minneapolis is now $107 000 000. Her population is not less than 200,000. Her manufactures amounted in 1887 to $67,000,000 her wholesale and jobbing trade to $160,000,000, her permanent improvements to more than $15 000 000. She handled in 1887 over 46 000,000 bushels of wheat, and made 6,000,000 barrels of flour. Her railroads received and shipped 5,500,000 tons of freight. There are 129 churches or halls used for religious purposes in the city, and some of these churches are the equals in strength of any in the land.

Acadia College Jubilee Fund.

100,000 STRONG OR 50 STRONG.

PAYMENTS

since last report: J. Grant, Mahon, C B., 10 shares; Rev. J. I. DeWolf, Beaver River, 10; Rev. W. E Hall, Sackville, N. B. 100; C W Borden dean, do., 10; A. C. Sears, do., 2; Rev J. T Eaton and wife, Lawrencetown, 10; Rev. Jos. S. Brown, Digby, 20; J. J Bostwick St John, 50; N. A Rhodes Amherst, 50; E K Illsley, Canard, 10; Norman McLeod, Coddles Harbor, 10; Friend, Bridgetown 2; Chas. E. Young, Falmouth, 50; collected by Rev. H. N Parry and reported, 20; Rev. P. B Foster, Barton 20; S. D Ervine, Andover, N. B., 2—376. Before reported, 3,239; total, 3,615 shares.

WANTED

within thirty days, $5.000, to enable the committee to take up the mortgage. This would only require 1000 contributors giving $5 each. But there are many that can send 200, 100 50 20 or 10 "five dollars" each. Brethren and sisters, now let us make a grand rally to lift that mortgage.

A COWSON, Sec'y Jubilee Com.

Hebron, Jan. 27.

Almost Gone.

A young man of good parts set agreed and fell in the awful storm last week, near the door where the writer was located, dislocating his ankle, &c. At midnight a "passer-by" stumbled over him, buried in the drifts, and brought him in, guided by our "light in the window." After three hours life was restored, and a few days later his friends conveyed him to their home, he promising to drink no more. Question.—In case death had ensued, should not the person who furnished the cause of death be held accountable?

W. J. G.

Appeal.

The many readers of the MESSENGER AND VISITOR will please bear in mind that in August, 1887, Little Hope church was organized at Fisherman's Harbor, in the county of Guysboro, prayer meetings being held from time to time and Sabbath school. The latter has closed for the winter, but will be resumed in the spring. Meetings and Sabbath school have been held in the school house, which has been crowded to excess. We are now thinking about building a house of worship; but we are weak, and our means small, but have come to this conclusion, to ask our many brothers and sisters to aid us in this way: for the churches in Nova Scotia, New Brunswick and P. E. Island to set apart a Sabbath to take a collection for that purpose; and, at the same time, any kind friend wishing to make us a small donation it would be thankfully received.

Hoping our sister churches will hear the cry, "come over and help us," I leave the matter in the hands of God and the churches. Brethren, pray for us, that we may have a divine blessing and be encouraged.

E. F. C. HORTON,
Clerk of church.

Port Beckerton, N. S., Jan. 24.

—POWER OF LITTLE THINGS.—Linnæus states that the rapid summer progeny of three flies will consume the carcass of a horse sooner than a lion will.

—The *Canada Presbyterian* distributes the Episcopalians of the Dominion into three classes: "Broad and hazy, Low and lazy, High and crazy."

—When Christ entered into Jerusalem, the people spread their garments in the way. When he enters into our hearts, we pull off our own righteousness, and not only lay it under Christ's feet, but even trample upon it ourselves.

—A minister asked a little boy who had been converted: "Does not the devil tell you that you are not a Christian?" "Yes, sometimes." "Well, what do you say to him?" "I tell him that whether I am a Christian or not, it is none of his business."

—Dr. Joseph Parker has beautifully said: "A man's character is his eloquence; a man's spiritual reality is the argument that wins in the long run; the soul afire with God's love; the life that brings out in their beautiful and impressive relief God's exhortations,—these are the things that are most logical, most poetical, most pathetic, most persuasive."

—One day a little girl, about five years old, heard a preacher praying most lustily, till the roof rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered, "Mother, don't you think that if he lived nearer to God he wouldn't have to talk so loud?"

—Lately Mr. Green of Tahiti landed there with a supply of Bibles. The natives wanted them all, but the missionary was not authorized to give away, and there was not five dollars in money on the whole island. However, he sold them all on credit, trusting for remittance from money to be received from the ship's purchases of provisions on land. He thus disposed of $100 worth of Bibles. Anxious to redeem their pledges, gladly made and in perfect honesty, the natives brought their fowls and pigs and goats to the officer, and every promised dollar was paid to the missionary. And this among a population of only 140 persons so poor that even the women were dressed in garments of grass.