

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME XLVII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

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Vol. X., No. 49.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 8, 1894.

Printed by G. W. DAY, North Side King St.

LATEST received despatches from the East state that negotiations looking to peace between Japan and China are in progress, China's advances having been met by a counter proposition from the Japanese minister of foreign affairs, the conditions of which are yet secret. It is stated that an armistice will probably be arranged.

We hope our readers will give special attention to the valuable remarks of Mr. Eaton—which will be found in another column—in connection with the issuing of the new Year Book, and that those who are in a position to do so will endeavor, so far as possible, to supply the defects and to remedy the errors to which attention is called.

In answer to the question, what kind of sermon he liked best, Mr. Gladstone is reported as saying that, in his opinion, the sermons of the day were not, as a rule severe enough upon their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations to bring up their whole lives to the bar of conscience. The sermons most needed, Mr. Gladstone says, are those similar to one which offended Lord Melbourne, and led him to complain that he was obliged to listen to a preacher who insisted upon a man's applying his religion to his private life. This, Mr. Gladstone says, is the kind of preaching man needs most and gets least of.

It will be seen that the Board in charge of the Minister's Annuity Fund issues an appeal to the churches for funds sufficient to meet the pressing needs of annuitants; and the Secretary-Treasurer urges the claims of this work. This appeal should, and we hope will, meet with a generous response. There is surely no more righteous claim upon the sympathies of the denomination, and none to which there should be a more prompt and hearty response than that which is made on behalf of those men who, having given the strength of their lives to the service of the churches, are now, by old age or ill health, laid aside from active service and are without the means of earning a living. And the same is true of those who, having died in the service, have left families without the means of support.

An interesting article accompanied with a translation of a Sinto prayer book appeared on our second page last week from the pen of Rev. C. K. Harrington. By an unfortunate typographical error the name appeared as Harrington. Most of our readers, we presume, would however be able to make the necessary correction. Mr. Harrington, a native of Sydney, C. B., is a missionary to Japan in connection with the A. B. M. Union. He and Mrs. Harrington are now home on furlough. Mrs. Harrington, formerly Miss Lyvet, of Kentville, N. S., is by the way a niece of Mrs. Burpee, whose husband was the pioneer missionary to go from these provinces to the East, and whose short but most devoted life service did so much to inspire our people with interest in the foreign mission work.

It is stated that of New York city's total population of 1,801,000, more than 70 per cent, or about 1,233,000, live in 39,138 tenement houses, apartment houses of the better class not being included in the number. It is also stated, and it seems a most remarkable fact, that the lowest death rate in the city is in one of its most thickly settled tenement house districts, occupied by some of the poorest people. In this district the Jewish population preponderates. The death rate among these Jews in 1893 was only about 17 per thousand as compared with a death rate of 33 and 35 per thousand in some Italian wards of the city. The comparatively cleanly habits of the Jews, their abstinence from alcoholic liquors and their observance of the Mosaic requirements in regard to food are believed to account in a large measure for the remarkably low death rate among them.

The *Congregationalist* says it knows a deacon who is able to do a great service to ministers by criticizing their delivery and "helping them to abandon or avoid disagreeable habits and unfortunate tones of voice." He has "placed his own minister under genuine obligations in this way." He is "never obtrusive or critical," but "understands the graces of speech and of silence." If the *Congregationalist* knows of such a rare deacon as that, it should lay plans to secure an endorsement for him and send him round to listen to all the ministers, that he might place many other (and especially their congregations) under similar obligation. We fear

that if the ordinary deacon should undertake so delicate a business the result would be much as in the case of two little girls we have read of, who agreed that each should write down the faults of the other, and then they would read the list to each other in order to mutual improvement. They did so, but, not to go into particulars, it is sufficient to say the result was that the relations between the two maidens became severely strained.

We alluded a week or two ago to the prize fighting which, under the name of sparring contests, has been going on of late in the Mechanics' Institute, of this city, and which appears to have the sanction of the civic authorities. We feel assured from the reports that are given to the public that some of these matches at least are nothing more nor less than prize-fighting of a very pronounced kind, and that it must be sadly demoralizing sport, not only for the principals engaged in it, but also for the crowds that are said to fill the Institute to witness it. We are pleased to observe some indications that the moral sentiment of the city is getting ready to express itself on this subject. Some citizens through the public press have entered their protest against the brutalizing exhibitions which are being given at the Institute. Rev. Mr. deGosse, on a recent Sunday evening, preached a sermon bearing on the subject, and deplored the modern prize fight in its true colors as a sport essentially bad and demoralizing. The *Globe*, we are glad to see, adds its testimony on the right side, though it seems to us to detract somewhat from the value of our contemporary's excellent editorial remarks on the subject that in its news columns it continues, as most other daily papers do, to publish the literature of the ring and the reports of prize fights, a course which contributes greatly to stimulate public interest in this degrading sport and to perpetuate the evil. . . . It is time that the light was turned on this business and that the better public opinion of St. John was heard from. As the *Globe* intimates, if what is done at night in the Institute under the eyes of the police, were done in the open air and in the light of day, public opinion in the community would at once so emphatically declare its disapproval that these so-called sparring matches would very speedily cease.

PASSING EVENTS.

THE fall of Port Arthur—China's great stronghold at the entrance to the Pe-Chi-Li gulf—which took place Nov. 21, seems practically to have placed that country at the mercy of its invaders. Port Arthur was a position of great natural strength, and the fortifications, erected under the direction of Europeans, were of modern character and of such strength that the place was believed to be impregnable. But the army of Japan is not only composed of brave and well-disciplined troops, but is evidently commanded by generals who are most efficient masters in the science of warfare. After 36 hours fighting, in which the Chinese made a stubborn and desperate resistance, they were compelled to yield and the flag of Japan waved over the fortress which was China's main defence against her enemy. With her great stronghold taken, her only effective army broken up and demoralized, and her fleet apparently unable to do anything against the enemy, the way to Pekin is practically open, and China appears to be at the mercy of Japan. It is therefore probably true, as reported, that China has sued for peace, and that negotiations to that end are progressing through the mediation of the United States ministers at Pekin and Tokio. What the basis of settlement will be, or indeed whether any such basis will be reached, is not as yet known. It has been stated that what Japan will demand is a guarantee for the independence of Corea and an indemnity sufficient to cover the expense which she has incurred in the war. The Japanese minister at Washington is reported as saying that his country has waged this war for the purpose of securing a stable basis of peace in the east, and that this being accomplished through the defeat of China, he is sure that Japan will not insist on any territorial aggrandisement. Japan, he says, does not want China's territory. It is also reported that China has offered to pay 100,000,000 taels, or \$138,000,000, but that Japan demands three or four times that amount. But China is likely to come to Japan's figures rather than accept the still more bitter alternative of carrying on a war which has been to

her only a series of defeats and disasters. China is no doubt able to pay a large indemnity. It has been generally believed that the government had immense amounts of money in its treasury, but statements have been made of late which cast much doubt on this supposition.

THE grand issue in the London School Board election, held Nov. 22nd, was the question of religious teaching in the schools, and the battle over it has been hot. The religious teaching which had for some time found place in the London schools is said to have been quite strictly biblical in character, and, as such, was acceptable to Protestants of all denominations. But of late (that is within a year or two) an attempt had been made by an official, a Mr. Diggle, to introduce teaching of a more definitely theological character and, as is charged by many, of a distinctly Anglo-Romanist bias. Rev. Dr. Clifford has characterized this attempt as "a preconcerted, insidious and immoral attack on the education of London's children in the interest of an aggressive Romanism." The Sacristians of the Anglican and Roman communions appear to have united their forces—a strong combination—for the purpose of capturing and directing to their own ends the religious instruction of the public schools of the great city. On the part of the Non-Conformists generally and the Evangelicals of the establishment the opposition to "Diggleism" is strong. Mr. Gladstone has taken a hand in the controversy by writing a letter which left his friends somewhat in doubt as to what side he is on, but which quite distinctly declared that he would prefer that the instruction of the schools should be wholly secular rather than anything involving a creed or a system of religion should be taught therein. If this is the alternative, non-conformists generally as well as the secularists will agree with Mr. Gladstone. And this is not unlikely the issue to which the matter will be brought, though there are many who believe, as Dr. Angus does, that a system of biblical and denominational instruction in the schools is practicable. In the late election the Progressives who are the party opposed to Mr. Diggle's innovations have been strengthened on the Board, and though the Clericals have still a small majority, it is hardly such a majority as would be needed to carry out an aggressive policy, and Diggleism accordingly may be regarded as having sustained a defeat.

PRINCESS BISMARCK, wife of the great ex-chancellor of Germany, died on Tuesday last. She appears to have been a woman of much character and ability, a worthy wife and helper of the man who, more than any other, made the German Empire what it is. The princess is described as having been a woman of fine physique and a pleasing face, vivacious in speech and entertaining in conversation. Domestic in her tastes and habits, the Princess Bismarck, we are told, was accustomed to rise with the sun, and until quite recently took an active part in the preparation of every meal eaten by her family. Prince Bismarck is said to have been sincerely and devotedly attached to his wife, and in his declining health her taking away will do doubt be a heavy blow. They were married 47 years ago. Their family consists of one daughter, now the wife of Count Kuno Rantzau, and two sons, Count Herbert and Count William.

Book Review.

THE HISTORY OF THE CHRISTIAN CHURCH, BY GEORGE PARKER FISHER, D. D., LL. D., Charles Scribner's Sons, New York, 81 pp.

This book is not exactly a recent issue, having been before the public for several years, but as it is a work which will be found very valuable in connection with the course in church history, which many of our young people in the B. Y. P. unions are studying, it seems timely to call attention to it. The work is also one of much interest and value for any student of church history. Its author has supplied a real want in presenting within the compass of a single octavo volume of some 700 pages, and of that graceful and popular style of composition of which Prof. Fisher is master, an able and complete survey of the subject. The limits imposed, of course, precluded minute discussions of details, but the student of church history will here find a rich store of information, gathered and sifted by a master hand, and the attract-

ive style in which facts and principles are presented will make the reading of the book a delightful task and stimulate the reader to pursue the study of the subject in other authors. He will be disposed to say with Rev. Dr. Storr: "I am surprised that the author has been able to put such multitudes of facts, with analysis of opinion, definitions of tendencies and concise personal sketches into a narrative of so graceful, graphic and compact." Copious references to the literature of the subject are given in an appendix, and the reader who desires to pursue further the study of church history is thus afforded valuable aid. Maps and a full and well-arranged index are also valuable features of the work. We are sure that pastors who are not able to purchase more elaborate works will find Dr. Fisher's history of great interest and value; and those who have the larger works will also find this an almost indispensable addition to their libraries.

Year Book for 1894.

While it is still new and being examined by many, attention may, I think, profitably be called to some features:

1. Our total membership is 45,100, but of these 5,081 are non-residents, leaving our total resident strength 37,069. From this number considerable reduction would no doubt have to be made if all the churches reported the number of their non-resident members. This is a bad showing. What has become of those 8,000 non-residents? Why are they not gathered into the Baptist churches where they now reside? In most cases I surmise that it is due to indolence of the church from which the member has removed and to the church to which he has gone. In the great majority of cases, transfers can be effected if diligence and perseverance are exercised. Some of the membership tables show a shameful state of things in this particular.

2. A very slight examination of the association tables of statistics will show many errors, especially as regards the membership of the churches. These cannot be corrected by the committee of publication. An association committee, with the aid of pastors and delegates present, could, in most cases, make the tables correct. This is the only effective way I can suggest.

3. I have reason to believe that in many cases incorrect dates of the organization of churches and the ordination of ministers have been given. These errors have been handed down from year to year, but they ought not so to be. A post card to the undersigned from any one making correction in these or any other particulars would be thankfully received.

4. The Year Book, in order to be valuable, must be full and accurate. District committees could do a great deal to ensure returns and correct returns from the churches to the associations. Get each church to report each year to the associations by committee examine and correct and the foundation will be laid for a reliable Year Book.

5. The number of churches now stands at 400. Last year it was 397. The additions come in this way: The 2nd Hammond's Plains church asked to be admitted to the Central Association. The North Kingston church was organized during the year and the Country Harbor church formed Aug. 15, 1893. It is now reckoned in for the first time. Some of the 400 should probably be written off, having virtually ceased to exist.

6. There are 228 ordained ministers on the list given in the Year Book. About 180 of these are pastors. These facts indicate the likelihood of many churches being past-cared and many pastors having groups of churches in their charge.

7. The number received by baptism last year is quite an advance on the previous year. In 1893 the number was 1,652; in 1894 it is 2,219.

8. The convention used to publish 4,000 copies of the Year Book. Now they issue only 2,000. What are these among so many who want it for constant use and reference?

B. H. EATON.

Halifax, Nov. 26.

"God Loveth the Willing and the Cheerful Giver."

We are glad to be able to say that there are those who give willingly, cheerfully, to the cause of Christ, and yes it is humiliating to approach some of those whom God has blessed with much of the goods of this world. As

you speak to them as to the claims of Acadia University or missions they tell you that it is about time that Acadia University became self-supporting, and that the cry for missions is becoming louder each year. Of course they are in sympathy with all the different benevolent objects. Something like the man who after hearing one of the returned missionaries speaking of the great need of the heathen and was somewhat moved, said, "I feel for the poor heathen." A Quaker who was standing near by him replied, "My friend, does thee feel in the right place; does thee feel in thy pocket." That is the sympathy that God requires. It is a great thing to pray; and it is also a great thing to pay. I have no right to pray unless I fulfil the conditions of the prayer. I have no doubt but there are a great many who would gladly give to the cause of Christ if the claims were clearly set before them. Who then can tell us the amount we are to give. I can find nothing more definite than what is recorded in God's Word. We find in Lev. 27: 30-33, Num. 18 under the old dispensation, that the Jew was to give one-tenth of the product of his flocks, and herds and fields to the Levite if he paid it in kind; if not one-fifth was added. Again the Jew was to give a second one-tenth to the yearly religious festivals. He was to take this tenth to the place appointed by the Lord for his worship, Deut. 14: 22. Again the Jew was requested every third year to bring one-tenth of his produce to share it with the Levite, the poor and the stranger, Deut. 14: 28; that is he was to give two tenths every year and three tenths every third. The apostle tells us in 1 Cor. 16: 2, when we are to give, how much we are to give, why we are to give. Some think that the amount or limit should be one tenth, minus incidents, etc., etc. This is borrowed from the Jews, but I think that we can readily see that the Jew gave more than one tenth. He was under law, we are under grace.

In the Old Testament giving was based on God's ownership of all things, in the New on Christ's ownership. Now some may be surprised at the statement when I say that one tenth of all those who profess to be Christians do not give a tenth to the cause of Christ. Now let us be honest in the matter; we may try and excuse ourselves for not giving more, but what does God require of us, "Bring ye all the tithes into the storehouse."

This year may be one of the most blessed years we have yet witnessed. God is waiting to give us a large blessing, are we ready for it?
J. A. MARPLE.

W. B. M. U.
MOTTO FOR THE YEAR:
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."
Contributors to this column will please address Mrs. J. W. Mann, St. John West, N. B.
For weak and discouraged workers in Aid Societies and Mission Bands in the home land.

PRAYER TOPIC FOR DECEMBER.

For the missionaries at Vladivostok, that their faith will not waver and that the seed sown there may bring forth an abundant harvest.
For weak and discouraged workers in Aid Societies and Mission Bands in the home land.

"Finances" is a vital part of our women's work. Formerly we have said little about them; but at the last annual meeting it was resolved that the finance committee should report quarterly. At the close of the first quarter, Oct. 31st, the treasurer was enabled by using all of the balance carried over from last year to send the full amount for foreign missions to the F. M. treasurer.

Home missions was not in as favorable a condition, as only \$112.23 had been received for that object.

The sum total received for foreign missions during quarter ending Oct. 31st amounted to \$759.87; home missions \$112.23. Our estimates per quarter are, F. M. \$1,075.00, H. M. \$375.00.

The present (our second quarter) commencing without any balance on hand, therefore means united effort in every Aid society and of every woman in our churches in order that we may be placed in a position to meet our liabilities at its close.

May the motto for last year—"Lord, what wilt Thou have me to do?"—ring through each of our hearts, and love for the perishing, caused by our hearts being filled with love to Christ, so possess us that we will make willing offerings, nay, sacrifices, if need be in order that Telugu women may know of the Christ who hath redeemed us.

In remitting money, please do not send American currency, as we have to pay a heavy discount on it; also, if possible, send Dominion bills, as there

is a bank discount on American paper. Our list for *Things* now numbers about 250, and as the first year is about closing, will the societies kindly remit the treasurer the small sum due, as we are anxious to make it all right financially, as well as a help to the societies. One more hint on "finances" and we have finished. Our societies spend annually quite a large sum remitting their money to the treasurer, and in order that we may save every cent possible, we would advise, whenever there is an express office, the buying of express orders instead of post office orders, as the terms are more reasonable.
In behalf of committee,
MARY SMITH.

North Baptist, Halifax.

The members of the W. M. A. S. of the North Baptist church, Halifax, have proved Crusade Day a great blessing, and consider it a very wise institution. The morning of the appointed day remembered by the ladies in their homes, whence their prayers ascended to the throne in heart-felt petitions for a blessing on our mission work. The afternoon proved too stormy for even the most ardent to venture forth, but the following day was faithfully devoted to visiting all the ladies who were members of the church but not of our missionary society; we were heartily welcomed into their homes and found many to sympathize with the good work being done. Twenty names were thus added to our list, which raised our membership to ninety-five. It was deemed advisable to postpone the public gathering for several weeks, so the evening of Nov. 7th, was appointed for this purpose. Our president, Mrs. James McPherson, conducted the meeting which was refreshing and delightful. The principal parts were, a report of our society from its organization in 1870; letters from our missionaries, Mrs. Higgins and Mrs. Archibald, and a paper prepared and read by Mrs. D. G. MacDonald on the Presbyterian mission to the New Hebrides. This famous Is., where several of our own Nova Scotians have suffered martyrdom within the last quarter of a century, seemed particularly appropriate to the writer's pen; she made it local, strong and attractive.

We are encouraged by the recent addition to our life-membership of Mrs. George H. Pilding. Our treasurer has already forwarded to the Board the sum of \$43 as the first quarter's contribution. Because of the success from these endeavors and the abounding grace of our blessed Lord, we feel encouraged to make the entire year one of effort and thanksgiving.
MABEL H. PARSONS, Secy.
Nov. 23rd, '94.

Redegethos.

Monday, Nov. 10, our union recognized as Crusade Day. The programme was as follows: In the morning, prayer by the sisters in their homes; in the afternoon visiting, public meeting in the evening. The day's success was the sequel of the earnest prayers of the morning. In the afternoon new names were secured and promises given, thus our visiting sisters received encouragement. Our thanksgiving service was a pleasing feature of the evening. Eloquent verses were placed in the hands of the secretary. Each offering was accompanied with a passage of Scripture, stanzas of a poem, or lines expressing the thankfulness of the giver for personal blessing. Although all the members of the union could not be present and contribute their thank-offering, \$14 dollars was the amount raised. "The Lord loveth the cheerful giver." The original papers by Mrs. F. M. Young and Miss Vilito were of such a character as to awaken interest in the uninterested and redouble the activity of our workers.

The quartette song by four of the members of our B. Y. P. U. was well received, also the solo by Miss Helen Quirk. The recitations were also by members of the B. Y. P. U. and had a true missionary moral in them.

Mrs. W. Messenger expressed much pleasure received from attending the meeting, and said that their Union in Centreville, though small, was an important factor in that branch of the B. B. church.

Secretary reported that our society now numbered 174, and that since our re-organization in 1889 death had not visited our ranks, though sisters good and true had gone from us to unite with other churches, and so still continue to work and pray for our missions. Also reported that about one hundred sisters belong to the B. B. church. Only forty are members of our society.

This is the record of our third Crusade day. May our next Crusade day find us as a Union; more earnest for Christ; more active in missionary work, and more alive to the crying of our heathen sisters. God's Word says, "To whom much is given, much shall be required."
E. A. NELLY, Sec.