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S. McC. BLACK - - - BDITOR.
A. H. CHIPMAN - - BUSINESS MANAGER.
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The Sabbath.

Two things which were done under Nehemiah's leadership were of special importance to the religious life and general well-being of the restored Jewish community. One was the provision made for religious instruction, to which attention was called in the Bible lesson of two weeks ago. The other was the emphasis laid upon the importance of keeping holy the Sabbath day, which is before us in the lesson for the current week. From these two sources, largely, came all that was best in later Judaism, and from these was nourished a national life which, in spite of all internal Phariseeisms and Saduceeisms, and of all external attacks and persecutions has persisted, and has preserved the Jewish people, an unparalleled ethnical phenomenon, unto the present. And these two things-instruction from the Scriptures, and the religious keeping of one day in seven-are still in the highest degree important to the spiritual and moral life of a people, and to that national virility and prosperity of which such life is the essential condition. No community and no commonwealth can afford to neglect them. Between the Christian Sunday, or Lord's Day, and the Jewish Sabbath there are important distinctions, as to the day of the week observed, the event commemorated and the sanctions under which the observance of the day is secured. But the Christian Sabbath is as truly from God as was the Jewish. The first day of the week Las been as surely given to us for rest, for worship, for spiritual fellowship and refreshment as the seventh day was given to them. Our Sabbath, too, is as great a boon to us and as surely an earnest of better things to come as the Jewish Sabbath was to God's people in the days of old. A good deal of emphasis is being laid in our day upon the truth that in Christ all things are holy, that to the Christian all days are holy days, that himself and all his possessions are the Lord's. But while this is both true and important, it does not discount the importance of having times and seasons for worship or systems in the matter of benevolence. The spirit is the essential thing certainly, but form and organization are necessary to the full expression of the spirit's life. Christianity, as well as Judaism, has its sanctuaries. The man who worships God with his brethren in a public sanctuary, will thereby find the family altar and the closet made the more sacred and precious to him, he who religiously sets apart a tenth of his income for God's work will not therefore be likely to spend the remainder in a mianner less pleasing to God, and he who devotes one day in seven especially to the service of God is the more certain to spend the remaining six days wisely and profitably. Dr. Alexander Maclaren well says: "If there is to be a stream of devotion running through our dusty lives, there must be reservoirs from whence it flows, else it will soon be lost in the sands. A true Christian will be thankful for the day of the Lord. He will find better rest in worship and service than in pleasure and so-called recreation.

The weekly day of rest is of inestimable value to the working man and to all those interests of a community or a nation with which the best well-being of the working man is vitally connected. The Sabbath is essential to health, and therefore to the best results of labor. It gives opportunity not only for physical recuperation, but for intellectual and spiritual refreshment, and the man who starves his mind and spirit is no more in a condition of health and no more able to do his best work for the world than he is who starves his body. It is to be remembered that the religious observance of Sunday is the great guarantee for its preservation as a day

of rest. Make Sunday a mere holiday for pleasureseeking and give license to all that variety of business which exists for the purpose of ministering to pleasure in response to the growing demands of those who care only for pleasure or for business, and a door is open through which all secular business may gradually push its way to the utter demoralization of the Sunday rest which for so many generations has been to the people of all English-speaking countries a blessing of priceless

Dr. Richard S. Storrs.

Dr. Richard Salter Storrs has just resigned the pastorate of the Pilgrim Congregational church, Brooklyn, N. Y., after a pastorate of fifty-three years. Dr. Storrs is a man whose nobility of character, excellent scholarship and profoundly Christian spirit, apart from his great gifts of oratory, would insure him an eminent place among the ministers of his denomination and of America. As an orator he has had few superiors among the men of his generation in the United States. Since the death of Beecher, his certainly has been the most eloquent voice in the Congregational pulpits of the country. He is now drawing near to four score and some of the fire of his earlier years has fled, yet at the recent International Council of Congregationalists in Boston he held a great audience as few others could have held it, while for more than an hour he discussed "The Paramount Motive in Missionary Work." Dr. Storrs is in the line of a succession in the ministry which may be accepted as in a real sense apostolic. Three generations of Congregational clergymen have preceded him. The first, John Storrs, served his country as Chaplain in Revolutionary times; the second, Richard S., was for thirty-five years pastor of a church at Long Meadow. Mass.. and his son in turn, also Richard S., was for sixty-three years pastor of a church at Braintree, Mass., where, on August 21, 1821, his son, the present Richard S. Storrs, was born. Dr. Storrs was graduated at Amherst College in 1839. For a time he studied law in the office of Rufus Choate but discovered that the gospel had the stronger claim upon him and resolved to follow in the footsteps of his fathers. Dr. Storrs was for several years associate editor of the N.Y. Independent, and besides taking a prominent part in the work of the denomination, showing special interest in foreign missions, he has found time for a good deal of literary work. It is said that the Pilgrim church during the period of Dr. Storrs' pastorate has raised for benevolent purposes a million and a half of dollars.

Dr. Storrs' letter of resignation is eminently characteristic of the man and is so beautiful both in spirit and in language that we should be glad to reproduce it here in full did space permit. Feeling deeply the pathos of the situation, and knowing that his growing infirmities make it impossible for him longer to give to his people the service which according to his high ideal the office of the Christian pastor involves, he regretfully lays down the work. But his heart is full of gratitude for the past and of assured hope as to the future. "Shadows of the past," he says, "beset me thickly as I write, but, thank God! they are not shadows sombre and saddening, but full of beauty and prophecy under the light shining from above." The closing paragraph of the letter expresses in words which we cannot forbear quoting, the profound thankfulness of the aged minister for the gracious Hand that has ever guided and sustained him in his ministry, his loving appreciation of his people and all who have wrought with him in the work of the Lord and his strong assurance of the results and rewards of Christian living: " More even than ever before do I thank God today for his grace which called me so early into the ministry of his Son. I thank him for his kindness, which has never failed from that hour to this. I thank you with all my heart, dear friends, for the loving confidence and the continued generous co-operation with which you have sustained and reinforced my ministry. I thank all our churches in the city and in the land for the wide opportunities which they have given me to declare what has been to me the divine message. My heart glows in the memory of the beautiful and beloved gone before us into the heavens, in the hope of the future communion renewed and perfected on high.

If today were offered me the choice of a pathway in life the most alluring and rewarding, I should choose none other than that which has been given me—the pathway of a Christian pastor, joyfully to bring to men the grace and glory of the Lord's gospel."

Editorial Notes

It is related of Mr. Spurgeon in the third volume of his biography that, going one day to preach for his friend, Mr. Offord, in the West End of London, it happened that he was a little late in arriving and explained the delay by saying that there had been a block on the road, and besides he had stopped to vote. "To vote!" said Mr. Offord, who had some peculiar views on that subject, "I thought you were a citizen of the Kingdom of Heaven." "So I am," said Mr. Spurgeon, "but my 'old man' is a citizen of this world." "Ah," said Mr. Offord, "but you ought to mortify your 'old man." "That is exactly what I did," said Mr. Spurgeon, "for my 'old man is a Tory, but I made him vote for the Liberals."

—In his life of Oliver Cromwell, the first instalment of which appears in the November 'Century,' Mr. John Morley characterizes as a "fable" the story that, in 1636 Cromwell, in company with his cousin Hampden, despairing of his country, took passage to America, and that the vessel was stopped by an order in council. "All the probabilities are against it, and there is no evidence for it." But Mr. Morley regards as credible enough Clarendon's story that five years later on the day that the Great Remonstrance was passed, Cromwell whispered to Falkland that if it had been rejected he would have sold all he had the next morning and never have seen England more, and he knew there were many other honest men of the same resolution.

The article which l'astor Adams has written after a careful examination of the Year Book (see page 2) may not be cheerful reading. It is indeed sad enough, and of course we do not like to be made sad. But can we afford to cultivate cheerfulness at the expense of truth? There is indeed no reason why God's people should despond or despair, there is never a time for that; but the facts set before us indicate sufficient reason for heart-searching enquiry into the reason for the lack of fruitfulness in our churches, for repentance of our unfaithfulness and for earnest seeking for the divine strength, without which we can do nothing. Better read what Bro. Adams has written. It is not very pleasant it may be very wholesome.

"We are indebted to some unknown friend for a copy of The Minutes of the Thirty-fourth Session of the Free Baptist Conference of Nova Scotia. The pamphlet includes, with the minutes proper, much interesting information concerning the denomination. The F. B. churches of Nova Scotia number 42 and are located principally in Yarmouth and Shelburne counties. The Queens County Quarterly Meeting has five churches, and the Kings and Cumberland Quarterly 7, the Shelburne Quarterly 10, and the Yarmouth Quarterly 20. The number of ordained ministers reported is 18. The total church membership is 3,436. The number of baptisms reported for the year is 60, received by letter 3, making a total gain of 63 against a total loss by dismissal, expulsion and death of 56. The amount of money reported raised by the churches for all purposes is \$7,861.77. The Sunday Schools have raised \$320. The denomination has a Foreign Mission Society, a Home Mission Society, a Temperance League, an Education Society, a Ministerial Aid Society, a Sunday School Convention, and an Elder's Conference,—all of which, we believe, report to the Annual Conference. The last yearly meeting was held at Barrington, August 31-September 4. The Moderator of the Conference is Rev. J. E. Gosline, Barrington; the Corresponding Secretary, Rev. D. T. Porter, Advocate.

—We confess to considerable surprise at the point of view from which a correspondent, whose communication appears in another column, regards our remarks on the matter of giving the tenth. We see no reason to fear so sad results from those remarks as our brother's active imagination has conjured up, but if any such results should follow we are persuaded that it will not be because what we wrote upon the subject has been read and heeded, but because some persons may take a single sentence out of its proper connection in the article, thus giving it an emphasis which does not legitimately belong to it and interpreting into it a meaning, which was not in the mind of the writer. This indeed is just what Bro. Crabbe himself does—though, we have no doubt, with excellent intentions—and thereby lends his influence to produce the very effect which he quite rightly deprecates. Surely no same person can read our article of November 8 and say that it justifies or encourages any person in restraining benevolence for the purpose of indulging his family in luxury or gratifying a selfish pride in the worldly advancement of his children. Why then should our correspondent or anybody else take a sentence out of its proper connection and thereby seek to give it an emphasis and

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