

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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— We had intended to have something to say in reference to that other feature of the "dead line of fifty" question, but we perceive it is well in this case that our intention was not carried into effect, since it has led Bro. Adams to write the excellent article on the subject which appears elsewhere in this issue. We hope everybody will give it a careful reading, especially the ministers. So long as a minister is a growing man there is no fear of his crossing a dead line, and a man who has been faithful in his ministry, making the most of himself and his opportunities, ought, until he is long past fifty, to be taking on elements of strength in increased knowledge and depth of spiritual experience more than sufficient to counterbalance any loss of physical force and youthful fervor.

— The announcement of the death of Prof. Robertson Smith, of Cambridge University, will be received with surprise by many, though it is now said that he had been in failing health for some time, and that his death was not unexpected by his friends in England. Many, too, will be surprised to learn that Prof. Smith was so young a man, being only in his 48th year at the time of his death. But almost from his infancy he was trained in scholastic studies, and his intellectual powers developed early. It is said that he was reading Hebrew at six years of age. He bore out the highest honors at Aberdeen University, studied at New College, Edinburgh, and at the universities of Berlin, Bonn and Göttingen, and returning to Scotland at the age of 24, was appointed Professor of Oriental Languages in the Free Church College, Aberdeen, in 1870. Two years later he was chosen a member of the committee for the revision of the English translation of the Bible, and while this work was in progress he became a contributor to the *Encyclopaedia Britannica*. His articles on the Old Testament in the *Britannica*, as is well known, are not at all in harmony with the orthodox or generally received views in respect to the authorship and historical character of its scriptures. The publication of these articles led to his trial for heresy and his removal in 1881 from the Aberdeen professorship and from the ministry of the Free Church of Scotland. Two years later he became Lord Almoner's professor of Arabic at the University of Cambridge. His lectures at the University are said to have attracted a large number of students. Among his numerous writings, the best known are "The Old Testament in the Jewish Church," and "The Prophets of Israel."

— A LITTLE book of 90 pages from the pen of Rev. Dr. Hopper, of St. John, bearing the title "Life in the Hereafter World, or 'Shall we know each other there?'" has just been issued from the office of Progress Printing and Publishing Company. The author in a prefatory note says: "This booklet is a response to a request from some members of my former congregation to publish the substance of two or three sermons which afforded them solace in bereavement. Since the failure of my health, some hours have been gained to give the material the present form. The work has been done with the hope that it may be a pill of comfort to some who in loneliness may sorrow for dear ones called to the better land. Its errand is simply to repeat the words of the heavenly Father to His bereaved children till they reach the land of glad reunion in eternal day."—The booklet is divided into five short chapters. Chapter I. is introductory; Chapter II. considers the teaching of the Old Testament as to the recognition of friends in heaven; chapter III. and IV. the teaching of our Lord and His apostles in reference to the same subject, and the closing chapter deals with objections to the doctrine of the recognition of friends in the world to come. The author presents and comments upon the Scripture passages bearing directly or indirectly upon his subject. The poetic selections by which the different chapters are introduced add much to the attractiveness and value of the book. The subject is one of profound and tender interest. Many will, no doubt, be interested and comforted by reading this little book because of the thoughts presented, and for many others it will have an additional interest because of the relation which the author has sustained to them as pastor or intimate friend. The book is bound in cloth and has been given an attractive appearance. It may be ordered of the author, of T. H. Hall, St. John, or the Baptist Book Room, Halifax. Price 50 cents.

Ask for Misses' and take no other.

PASSING EVENTS.

THE Behring Sea business was before the English House of Commons on Thursday last in connection with the second reading of the bill to give effect to the award of the Paris Arbitration. The result of the arbitration and the course of the government in seeking its ratification appear to be generally approved by parliament. Mr. Balfour, leader of the opposition, commended the government for losing no time in fulfilling the British obligations and said that in doing this work of international justice the ministers would have the support of himself and his colleagues. There were, however, some notes of disapproval. Sir George Baden-Powell criticised the bill as having many flaws, and as furnishing no protection for fur seals. Mr. Gibson Bowles found fault with the Paris Court of Arbitration, whose decision, he said, had given to Great Britain the shadow without the substance. The government was questioned also as to whether the bill had been approved by the Canadian government, and it was replied that the Dominion Government had agreed in general to the conditions of the bill, though much opposed to one or two of its details. A bill, similar in substance, it is said, though different in form, was introduced in the United States Senate and has now received the assent of both houses of Congress. Just what the points are to which our government objects it has not, we believe, made public. But as it seems to have been expected that the *modus vivendi* would be continued for another season, it is probable that the government desires that the owners of Canadian sealing vessels which in this expectation have fitted out for another season's work should receive compensation. If Canada has any reason to rejoice at the result of the Paris Arbitration, it is quite evident that the reason is not one that directly touches her material and selfish interests. Whatever may be of the advantage and virtue of settling such an international dispute by arbitration rather than by an appeal to arms, there can be no doubt, we suppose, that the settlement in the present case means the sacrifice of a valuable Canadian industry. It is shown that the value of skins taken in the Canadian seal fisheries increased from \$8,000 in 1885 to nearly \$200,000 in 1890, and to over \$432,000 in 1891, so that it would appear that the industry was rapidly growing more valuable, and of this industry Canadians will to a very great extent be deprived and without compensation. But the only thing to submit as gracefully as possible to the results of the arbitration. In reference to this matter the *Montreal Witness* has some remarks which strike us as worthy of consideration. It says: "While Canada was such a heavy loser by the decision, and while she has reason to think that the arbitrators sacrificed the interests of a small country in favor of a large one, the sacrifice is one that can be submitted to honorably and without humiliation, and with a feeling that it is not work in vain, inasmuch as international peace and good-will has been secured thereby. Justice is not always done in courts of law, but the responsible, thoughtful citizen who does not secure justice in an appeal to the court, bows to its final decision, and accepts it as a mere incident of a good system which everybody is bound to uphold. And this Canada should do. The arbitrators' decision should be promptly and honorably carried out; there should be no attempts at evasion or delay. Thus only can Canada maintain her dignity and at the same time add to the argument in favor of the settlement of international disputes by arbitration. . . . The decision of the arbitration in regard to the close season, the methods of killing seals, and the extent of the closed waters, which include not only Behring Sea but even the Pacific Ocean in front of British Columbia, is as arbitrarily unjust to Canada as it could possibly be. All the finer and more impressive will be the example of Canada, and all the more effective as an argument in favor of international arbitration if she, with high regard for her own honor and dignity, promotes, instead of hindering, the enforcement of the decision of the arbitration to which she submitted her case."

The following are the graduates of Whiston's Commercial College, Halifax, for the month ending March 31st: Capt. S. D. Herman, Lunenburg; J. J. Murphy, Halifax; William M. Bates, Dartmouth; C. B. Edwin M. Davis, Sackville; Otto E. Borden, Canada; Farquhar D. Carter, Boston, U. S.; Minna C. Palm, Halifax; Mary E. McHefley, Windsor.

THERE is no small disturbance in the Queen! Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

IN the House of Commons at Ottawa the past week has been occupied principally in discussing the tariff reform measure introduced by the finance minister and matters more or less intimately connected with it. A very considerable amount of eloquence has been expended by honorable gentlemen, but if the speeches were sifted of all that is logically valueless and all that had been said a hundred times before, the remainder of important matter would probably not be immense. Aside from the tariff debate however some things of more or less interest have occurred. The Premier has said in reply to Sir Richard Cartwright that parliament will be asked to ratify the French treaty this session. It is reported that the government hopes to escape its embarrassment in connection with this treaty by passing it through the Commons and allowing it to be defeated in the Senate. Whether there is any foundation for this, time will perhaps more clearly show. The French treaty, it is curious to observe, is meeting with opposition from two very different sources. It is opposed by the temperance people, because it will tend to make a certain class of intoxicants cheaper, and it is opposed by the vine-growers of Ontario, because of the effect which it is likely to have on their industry. The finance minister is generally believed to be opposed to the treaty, though whether his opposition is in deference to the interests of the grape growers or to the convictions of temperance reformers, he does not appear to have stated.—Mr. Dalton McCarthy is active in his endeavor for the abolition of separate schools and the dual language system in the North-west. He has presented petitions praying that the matter of education be left in the hands of the Territorial Assembly; also, eighteen largely signed petitions from various points in the North-west for the abolition of the dual language in the territories.—Mr. Weldon has again introduced his bill to disfranchise voters found guilty of corrupt practices. The only just criticism which it seemed possible to bring against this measure was that it did not go far enough and disfranchise the party who bribes as well as the one who is bribed. But last year the bill was thrown out in committee. It is to be hoped that this year it will get fairly before the House, for as the Ottawa correspondent of the *Montreal Star* says: "Any member who has a good and sufficient reason for voting against a bill of this character ought to be willing to stand up and be counted."

IT will be remembered that during the recent war in Metabelfield, South Africa, a company of English soldiers, under Captain Wilson, being in pursuit of King Lobengula, unexpectedly encountered a large force of the Metabebes, against whom they made a brave and determined resistance, but though they fought so bravely, all they could do was to sell their lives as dearly as possible, for they were outnumbered hundreds to one, and when their ammunition failed they were all overpowered and killed. What occurred is thus told by a Metabele officer who led the attack upon Capt. Wilson's lifted band: "We were six thousand men against thirty. . . . They rode into the track and linked their horses in a ring. Then they commenced a heavy fire upon us, and our men fell fast and thick. We opened a fire upon them and killed all their horses. Then they took to cover behind their horses' bodies and killed us just like grass. We tried to rush them, twice we tried but failed. After a time they did not fire so much, and we thought their ammunition was getting short. Then, just as we were preparing to rush again they all stood up. They took off their hats and sang. We were so amazed to see men singing in the face of death we knew not what to do. At last we rushed. Your white men don't fight like men but like devils. They shot us until the last cartridge and most of them shot themselves with that. But those who had none left, just covered up their eyes and died without a sound. Child of the white man your people know how to fight, and how to die. We killed all the thirty-four, but they killed us like grass." The *New York Tribune*, commenting upon this incident, says: "Not the Spartans at Thermopylae, nor the Guard at Waterloo, presented a spectacle of sublimer heroism than that handful of Englishmen, surrounded by savage foes more than a hundred to one, when the last cartridges were in their revolvers, standing up in full view of their slayers, reverently baring their heads, and singing 'God Save

the Queen!' Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was the courage of soul triumphant over impending dissolution of the body. It was a "crowded hour of glorious life" that indeed was "worth an age without a name"; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valor make life and the world seem nobler to all their fellow men.

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A TRIUMPH in engineering is reported from the Mountains of Peru, where, a Chicago paper states, a twin screw steamer of 540 tons, 170 feet long, and 30 feet wide, was successfully launched on Lake Titicaca, the highest navigable waters in the world, more than 12,000 feet above the sea. This steamer, which belongs to the Peruvian Government, and is to be used for freight and passenger traffic, was built on the Clyde, then taken apart in more than a thousand pieces and shipped to Mollendo by sea. It was then carried to Puno by railway and transported over the mountains on the backs of camels and mules, and put together by Mr. John Wilson, a Scotch engineer, with great skill and success.

— OUR Halifax correspondent writes us: "The expected coming to this city of Evangelist B. Fay Mills and the preparations being made for the work is already felt among the churches. Committees of various kinds are at work. Pastors meet in Y. M. C. A. for special prayer on Monday afternoons, and Young People's and Endeavor Societies are canvassing the city, extending invitations to attend the services, while in all our churches prayer is being made to God for blessings upon our city. The date for opening these services has been changed to April 15th, beginning Sunday morning at 9 a. m. in the Brunswick St. church."

Church Government.

Many difficulties arise in our churches from the fact that while there is a consensus of purpose, there is at the same time a great diversity of tastes and habits in the membership. Out of this comes the vexed question as to who shall be gratified when differences arise at the fore.

As the church of Christ takes on the form of secular organization, the natural way appears to be to apply the principles which govern these bodies to the church.

In democratic institutions the majority usually bear rule, subject to constitutional control. The polity of church independence, when not properly understood, has led to the erroneous conclusion that in all cases of difference in church matters, however delicate and vexatious, the majority must rule, and the minority however influential or conscientious must submit to that rule, however unrighteous it may be in their estimation. It will not be hard to see that under this regime tyranny in its boldest form has the opportunity to put in its most degrading work. Under these circumstances the church will lose not only its independence, but its character and life and visibility as a church of Christ. Such an organization would be wisely shunned by every man who has any regard for the rights of his conscience or respect for his manhood. Then the too common habit, when differences arise, of introducing into its management the appliances of the political caucus and canvass, greatly adds to the degradation of the church.

That we may avoid results so fatal to the welfare of our Zion, it may be well to look into the consistent elements of the church, and mark the provisions made for its government. Vain will be our search in the Book of Constitutions of the right of majorities or minorities to rule in the church of Christ. No provision is made here for parties or party government. Unity of the spirit and the bonds of peace are arranged for. Submission one to another in the Lord is the privilege of the saints. To the saints it is to be one in the same faith, and to bear rule for the edification of the flock which Christ has purchased with His own blood. These are not to be lorded over God's heritage, but to be examples of righteousness. All are to be subject to Christ, and to be one in Christ the Head. It is the duty of the saints to withdraw from all persons and parties who walk not after this rule, or who attempt by a majority or minority or pope to rule in the church in an arbitrary way, and not in accord with the principles of Christ's kingdom.

J. H. S.

Financial Statement.

The editor having decided that the discussion between Mr. Foshay and myself must close, according to the rules of debate, I might claim the right of reviewing the case.

Waiving that right, I merely wish to correct a false impression made on some minds by Mr. Foshay's first letter. Because he speaks of signing a note for me for \$1,200 given to the Home Mission Board, which was not paid in four weeks when due, and refers to another note for the same amount given to the Foreign Mission Board, some do not understand that these notes have been paid at all. The fact is, as before stated, the notes were both cancelled by two mortgages, and the interest on them paid. The mortgage given to the Foreign Mission Board was paid in November last, and the principal and interest put in their hands. The amount was \$1,375. The mortgage given to the Home Mission Board was paid, and the amount, principal and interest, was sent to Rev. A. Cochon. The first two notes covering one-half of the supplementary receipts, amounting to nearly \$800, were put in the People's Bank, Wolfville for collection. These were paid at maturity. One is in the hands of Rev. C. H. Day, of 641 John street, Quebec, and the other is in my possession. The total amount paid since November last, nearly \$3,000.

G. E. DAY.
St. Martins, April 6.

— We are unable to admit the right, which Dr. Day says he "waives," to review in our columns the discussion between himself and Mr. Foshay, and we think our readers will agree with us that the MESSENGER AND VISITOR has accorded to Dr. Day the fullest privilege that he could in reason claim to state and defend his case before the public. It is, of course, natural that each party to a discussion should desire to have the last word. In this case neither has enjoyed that privilege, and, as we think, it is better so. At Dr. Day's particular request and to correct a wrong impression which he believes some have received, we publish his "financial statement," showing that the denominational funds which were due from him to the different Boards in August, 1892, and which were subsequently secured by notes and mortgages, have now been paid, with the exception of a comparatively small balance, secured by notes, which will, no doubt, be paid at maturity. We agree, however, with Dr. Day in thinking that this statement ought not to be necessary, as he has twice before made substantially the same statement in our columns, and, so far as we know, its correctness has not been questioned.

W. B. M. U.

MOTTO FOR THE YEAR:
"Lord what wilt Thou have me to do."

Contributors to this column will please address Mrs. Baker, 31 Princess Street, St. John, N. B.

PRAYER TOPIC FOR APRIL:
Thanksgiving for the answer to our prayer, in December, 1893. Psalms 115: 1, 115: 1. And let us ask that the work begun at Missions may extend to every one of our stations. Mat. 17: 10; Eph. 3: 20.

A Plea for the Little Ones.

PHILANTHROPHY.
From a Paper by Missionary NASHAW, West Africa.

You say there is work to be done in the elevation of the lapsed masses of our own population. So there is. I will go with you into the slums of our city, with you extend my hand to the hand of that woman with dishonored breast and give her another chance. With you go to the man of ruined life and give him another chance. Now my philanthropy is broader than yours. It stops not at my city, my state my country; but all over the round world, and knowing no distinction of race or color, whether white, red, black or yellow, wherever sin has gone debasing I will go to lift up, wherever there is suffering I will go to cheer. By just so much as a tribe or nation is degraded and laid down, all the more because it is down, it has a right to be lifted up and on you and me rests the duty of lifting it up. I went to Africa more than thirty years ago, in the flush of youth, expectant, hopeful, not knowing what was before me. Thank God we do not know the future! Perhaps if we did we might turn back appalled. In these years I have travelled a long, weary way. Thorns in the path have pierced my feet, thorns have pierced my soul; but in the presence of the degradation of heathenism, especially as those degradations crush down women and children, I protest to you that in the name of philanthropy alone I could tread again over that weary, thorny road, if for nothing else than the pity for the life that now is, to lift up heathen women and children. I know indeed, that some of the cruelties of heathenism are equalled in the slums of our American cities; I know that women here are sometimes fearfully outraged and children suffer dreadfully; but I must say that at its worst that woman, when worst comes to worst, and she can no longer find tolerance or affection for the heart of the human brute who had sworn to protect her, but whose hand is now her oppressor, there are police only a few rods away to whom she may appeal, and the law that will protect her and for the child beaten and outraged there is a society for the prevention of cruelty that finally steps in to save; and for the starving and unclad before the winter's cold there is, not many squares away, the soup-house and charity organization. I say these victims to civilised brutality have a possible escape or appeal to civilised law and order. But the hopelessness of women in their status of heathenism, as against the oppressions of power or mere might or right of possession, is indescribable in its depth and extent. My poor heathen woman has no avenue of escape, no redress, no tribunal of appeal. She is simply hopeless!

And now I fling aside the covering of unchristianity, which I cast over you and myself, and emerging from the shameful hour, gladly again open the blessed Bible, joyfully read again the Redeemer's great command. In obedience to that command I return to Africa, taking with me this Bible, that better than commerce, science, or mere philanthropy, can bring the fallen back to God.

"Hard Times!"

Yes; the times are hard, but the times are a great deal harder in the land where the people are starving for the Bread of Life,—famishing for one drink of the Living Water—the Life which we possess "without money and without price," can never be life to them unless we broaden our sympathies and extend our hands to their relief. "If any man eat of this Bread he shall live forever."

AFTERNOON TEA.—The popular thing now-a-days in the better classes of society, is for the lady to receive her friends in what is termed "Five O'clock Tea." While usually tea is dispensed at one end of the table, the indispensable article is chocolate, usually of that better grade called "Vanilla chocolate." For some years in the Old World, chocolate has been recognised as indispensable with lunch after evening parties, and may be partaken of by delicate ladies immediately before retiring. This in some measure accounts for the enormous production of "Menier" of the article known the world over as "Chocolate Menier."