

Messenger and Visitor

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A WAY WHEREBY OLD SUBSCRIBERS MAY GET THE PAPER FREE FOR NEXT YEAR.

We are empowered to make the following offer: Any old subscriber sending us the names of three new subscribers, with their subscriptions of \$4.50, shall have his paper free for one year. We hope to send out very many free papers on these terms.

— Because of its importance at the present time, we repeat in this issue the appeal of the Foreign Mission Board. This we do with the hope that it will command the prayerful consideration of all our people.

— Connections.—In a paper a few weeks ago, we announced that Bro. Isaac Shaw was agent for the MESSENGER AND VISITOR in Moncton; it should have been that he was agent in Berwick, N. S. Bro. C. E. Northrup is our agent in Moncton.

— Overcrowding.—We have been overcrowded with advertisements for a few weeks. This seems unavoidable at this time of year. After the present issue, we shall reduce the space occupied by them, and the subscribers will have no reason to complain. We regret, also, that an objectionable advertisement has slipped in for two weeks. It will appear no more.

— Greetings.—The MESSENGER AND VISITOR desires for all its readers a merry Christmas and a happy New Year. It may be that a greeting of this kind may seem to some almost a mockery, as their lives have been shadowed by bereavement and misfortune. To these we offer our deepest sympathy, a sympathy more real than it could have been one year ago. We would also remind all our readers that no heart can be full and satisfied, no life can be complete and happy, unless filled and made complete by God and His service. Most of all, therefore, do we hope and pray that all our readers may give themselves to God, to be saved by Him, to be filled from Him, and to be satisfied through grace from Him and service done Him.

— GRANDE LOUIS MISSION.—Bro. Thos. Bengough informs us that the treasurer of this mission had received \$250 from the churches of the Maritime Provinces, up to Dec. 14. As it is very desirable that all the money in hand from collections for the French mission be in the hands of the treasurer as soon as possible, will all those who have not remitted kindly do so at once. Rev. Mr. Upland, who has been for a day or two in St. John giving evidence in the McDonald case, says that the brethren in charge of the mission are greatly encouraged by the response thus far made by Maritime Baptists to the appeal made for help, and are very grateful. It is to be hoped that our people will take this mission into their hearts, and continue to give with increased liberality.

— A Request.—Through no idle curiosity, but to serve the highest purpose, we have a request to make of our ministers. We hope, in view of our object, that they will not consider it an impertinence. The request is this—that all who have adopted the plan of giving at least one tenth of their income to the Lord's treasury, will kindly write us, informing us of the fact, and of the effect of the adoption of this rule has been upon their prosperity and their inner lives. Permit us also to urge upon all our ministers the consideration of this question of their privilege to devote at least one-tenth of their income to the Lord's work. May we not hope that some may write informing us of their determination to adopt this rule for next year?

— The Daily Times, of Moncton, published its majority number on the 11th inst., in a very interesting and attractive style. The first page is adorned with a bird's-eye-view of the town and harbor of 1888. Carefully prepared sketches of the early history of the place, and its progress from 1792 to the present date are given. In this is included its agricultural, commercial, manufacturing and religious enterprises; its railroad facilities and works, etc., together with a full record of the birth and growth of the Times. The expenditure, energy and skill exhibited in this number prove that the proprietor well deserves to succeed. Moncton has had, for a Provincial town, unusual prosperity. The industry, skill and the combined enterprise of her people have been richly rewarded. She has been blessed from her early days with devoted Christian churches and temperance organizations. To the labor and influence of these bodies this town is doubtless indebted for its success. It is with pleasure we read in its records that the Baptist was the first, and is still its largest church.

Rev. J. F. Kempton.

Rev. Joseph F. Kempton was born Jan. 20, 1835, in Kempt, Queens Co. He was the eldest son of Dea. Jacob Kempton, one of the pioneers of North-east Queens. During his boyhood his advantages for education were very limited. There was no "Common School System" for Nova Scotia then, and in the newly-settled parts of the country, schools were few and far between. But Dea. Kempton and his neighbors held it of great importance to secure "schooling" for their children, and did what they could to obtain it. These sturdy farmers did not allow their sons to grow up without being able to read, write, and "cipher." So much Joseph Kempton had with which to begin life-work. Being the eldest of the family, as soon as he was old enough to assist, he was employed in the work of the farm. In this employment he grew up, a strong, hardy, well-developed man, firm in texture, both of body and mind; with good habits and a sound constitution.

When about twenty years of age he was converted to Christ. He at once united with the Baptist church at Brookfield, of which his parents were then members, the only Baptist church at that time in that part of the county. He was baptized by Rev. James Parker, who, for about eleven years, was pastor there. From the day of his conversion to Christ to the close of his life, Joseph Kempton's religious life was full and strong. His convictions of duty were clear, conscientious and decided. He believed in Christ with all his heart. He knew that religion was a reality, not a form, an empty name. He knew that the gospel was the power of God unto salvation, for he felt in himself that he was saved by it. Hence he began at once to commend this salvation to others, and endeavored to persuade his associates to accept the Saviour.

With the awakening of a new life and new hopes in the heart, came a new desire for knowledge. He felt, as he had not done previously, the need of education. But owing to his limited means, he was unable to attend school. He was, however, a man of great natural ability, and he was able to give of his own mind to the needs of his people. He was a missionary pastor. His care for those around him absorbed his whole attention, so that he seemed almost to forget himself, if only he could help others. As far as he was able he was ready to give of his means as of his time and strength. He kept no strict account of debt and credit with Christ. He felt constrained to give Him all. And his Master did not leave the servants in need. He was loyal to the denomination to which he belonged. He felt himself committed to all the enterprises of the body, and he gave himself, with characteristic zeal, to carrying them forward. He was always modest in his estimate of his own abilities, but he shrank from no duty, drew back from no responsibility that belonged to him. As a pastor, he assumed the leadership of the church, not in lording it over God's heritage, but as called of God to "shepherd the flock." And the churches he served trusted him.

As a preacher, Mr. Kempton was not what is usually called, an eloquent, or a "smart" man. He indulged in no vagaries in his exposition of the Word. He used no sensational means to call out an audience. He uttered the truth as he understood it in a clear, common-sense, earnest way. He paid little heed to ornamentation of discourse, or to grace of style or delivery. He taught only to persuade men to turn to Christ. And he never lacked hearers. He did not lose his hold upon the congregation, or in the communities where he preached. His congregations usually grew larger the longer he preached to them. Men came to hear, and they listened, believed and were saved. No one said of any his sermons, "That was a fine effort." That was not the impression he sought to produce upon the minds of his hearers. But men felt constrained to consent to the truth, as they listened to his earnest appeals.

Mr. Kempton was very faithful in direct and personal dealing with men in regard to salvation. He felt impressed to speak to every one personally about the interests of eternity. He was not a professional ministry. To seek and to save was his aim, and he made that his occupation. And he won many souls to Christ by these personal appeals. Not because he seemed to have a special tact for such work. He seemed to others sometimes to lack judgment as to the time and place when he would introduce the subject of personal religion. But his evident honesty and sincerity of purpose usually disarmed opposition and carried the day. He was seldom repulsed. Many men bear testimony to the benefit received from his faithful dealing with them in private conversation.

His last illness was comparatively brief, and very painful. After the first shock, though very sharp, attack of pain in the back of the head, he continued his labors without abatement. His memory failed him, so that he could not remember to announce his engagements; but he wrote them out before he went into the pulpit, and held himself to his preaching service to within a few days of his decease. After his death a blank sheet

was found in his study Bible, on which he had recorded the text from which he would have preached the Sabbath before his death. The last few days of his life, the inflammation in the brain induced paralysis, and he lay perfectly quiet, but with only occasional return for a few moments of consciousness. On the morning of Oct. 5th, he gently, without a sigh or sign of suffering, fell asleep in Jesus. But he being dead, yet speaketh. He is missed from the circle of Christian workers with which he was most intimately associated. His wife and his four children mourn their irreparable loss. Let me die the death of the righteous. S. B. KEMPTON.

Ontario Letter.

The Canadian Evangelical Alliance held its first annual meeting in Toronto, on Wednesday and Thursday, Dec. 4th and 5th. The attendance of delegates and members was fairly good, and the speeches and discussions were most enthusiastic. Three main questions occupied the time, thought and eloquence of the Alliance, viz: Christian union, Papal aggression and the Sabbath. The first topic gave occasion to the utterance of some severe strictures upon the Baptists as being the stumbling block in the way of Christian unity by their close communion principles and practices. Surely the speaker—a prominent Presbyterian pastor of the city—must have forgotten that he himself was not in the line of the "apostolic succession" as judged from an Episcopalian standpoint.

In reply to the objection, Rev. R. G. Boyle, of Hamilton, Ont., assured the orator that when the churches should be prepared to unite on the basis of the Bible as the only ground of faith and practice, they would find no heartier sympathizers than the Baptists.

In the course of the debate on Papal aggression and the French Catholic question, a valuable paper was contributed by Rev. W. B. Cruick, B. A., of Montreal. He advised that in dealing with the French Canadians, care must be taken not to think and speak of them as generally ignorant and degraded, and not, while seeking to check the encroachments of Rome, to discourage the lawful aspirations of the people. Their secular and political education must be attended to, and the gospel must be given them. Mr. Cruick estimated that during the fifty-three years of French evangelization, 60,000 French Catholics had been brought to the light, of whom there are in the United States 40,000; in Canada 10,000; and in Heaven 10,000.

The theme of Sabbath observance was discussed by Drs. Caven of Toronto, and Laillaw of Hamilton, and Col. Shepard, of New York. The opinion prevailed that so far at least as Canada is concerned, the most flagrant violation of the Sabbath is on the part of railways, canals and public works; and that before anything can be done to check the wrong in these quarters, an understanding must be arrived at with the United States. This would be a discouraging feature of the case, but the fact that there is already an awakening on the other side of the line, and some of the great trunk lines are restricting their Sunday traffic, is a bright spot.

EDUCATIONALLY.—The writer spent an evening with the students at Woodstock College a few weeks ago, and had the privilege of addressing 100 as fine young men as this continent can produce. The professors speak enthusiastically of their work, and of the heartiness manifested by the students in all the departments. About 20 are looking towards the ministry. Moulton College in Toronto is more than meeting the highest expectations of its friends. There are 96 ladies in all faculties, of whom 50 are in the residence. The new dormitories will afford room for 75 or 80 boarders, and as applications are coming in already for the first term of 1890, the prospects for the immediate future are bright.

The Board of Governors of McMaster University have finally decided to open the Arts College in October, 1890. It will not be long then until the Baptist educational machine will be in full swing of operation.

The annual report of the FOREIGN MISSION BOARD

of Ontario and Quebec is just out from the press. It shows a staff of 15 missionaries, 53 native helpers and pastors, 16 churches, 18 day schools, a boarding school with 35 boys and 20 girls, a seminary with 76 students, and a membership of 2,380.

The field is 200 miles in length along the sea coast, and varies in width from 30 to 50 miles. In this territory are 3,500 cities, towns and villages, with a population of 1,600,000.

The people of Ontario and Quebec have sustained these workers to the extent of \$20,115.51. In addition to this, the Woman's Societies have raised \$8,417.50.

The attention of the women is being drawn to the condition of the Indians of the North-west; and they have already some \$280.00 in the treasury as a beginning toward their evangelization.

The three brethren who have been INVALIDED do not seem to be mending as their friends had hoped.

Dr. Castle was to have spoken at the Rochester (N. Y.) Social Union lately, but was prevented by a sudden relapse.

Rev. Joshua Denovan has been bedridden again by a return of his disease.

Rev. Principal McGregor is still helpless from paralysis. Truly the Master's judgments are wonderful, and His ways are past finding out.

CHRISTMAS is at hand, with all the joy and happiness that come with that season; and all over the land, preparations are being made for the celebration of the advent of our Lord. As is most appropriate, gifts are the order of the day; and so bountiful is the flow of the benevolence inspired by Him who freely gave Himself for us all, that charities by the score are being organized for the helping of those who cannot provide themselves with Christmas cheer.

Under these circumstances, Ontario wishes the MESSENGER AND VISITOR the compliments of the season. P. K. D. Strathroy, Dec. 17.

German Correspondence.

Berlin, Nov. 28.

While we are accustomed to regard the German army as a pernicious, unavoidable evil, it is but just to pay some attention to certain facts in its favor which foreigners themselves, and especially the English, are not slow to recognize. An Englishman, Sidney Whitman, in a book upon Germany, has devoted a chapter to the "Psychology of the German Army," which even Germans consider as bestowing too unqualified praise. I would like to present a few of the facts therein contained, in the modified light of a recent review of the same, by a German writer, tending to show the more favorable side of this great national institution.

Sidney Whitman places the moral worth of the German army higher than that of any other in the world. More than any in Europe does it hate war and bloodshed. As in Germany the people and the army are synonymous, so it appears to him as a true army of peace, a people in arms for the security of peace. In this sense can one be in sympathy with it, and rejoice in its fulfillment of the highest hopes.

In his three years of military service (only one year, however, for those who have passed a Gymnasium or other school examination), the German youth is certain of learning at least three virtues.—Punctuality, Obedience, and Cleanliness. These, together with the association of all classes upon the common ground of sense of duty, cannot fail of a beneficial re-education upon the entire nation. From the Emperor to the commonest soldier, the strict sense of duty which pervades the smallest details of service has become second nature, and during a course of several centuries, has fastened firm roots in the whole national being. The German officer is accustomed to regard nothing as insignificant which the royal service demands. He watches, with almost painful zeal, that the smallest, apparently most trifling exercise is brought to perfection. The training, theoretical and practical, of individual soldiers is not left to subalterns, as in other armies, but is under the personal direction and responsibility of the Lieutenants. These have also to care for the bodily welfare of the soldiers, for their clothing and proper nourishment, in the barracks as well as in bivouac, in peace as well as in war. All this seems astounding to the Englishman, but is regarded by the German as a matter of course.

In speaking of the strict requirements for advancement and suitability for position, the following instance is cited: The celebrated General von Steinmetz, who in 1866 had won a brilliant victory at the head of the 5th army corps, was promoted to the position of commander-in-chief of the 1st army corps. But as his later achievements proved anything but satisfactory to the war department, his command was taken from him, and he was given in its place the peaceful position of Governor-General of Posen and Schlesien, after the motto: "Cassius, I love thee, but my lieutenant art thou no longer." So is a limit set to the highest as well as the lowest. The system of reward according to ability and worthiness

may sometimes bring hardships to individuals, but it at least prevents the advancement of such men as Thibaudin and Boulanger in France to the highest places of honor and power.

Neither do the nobles enjoy any particular right or advantage in the army, but must deserve their promotion from step to step as well as any other class. The general staff of the army certifies that "among the highest military aristocracy there is a large number of *Bürgerliche* (Commoners)—from one hundred and forty to one hundred and fifty officers. Once within this magic circle, the everyday *Bürgerliche* name is of as much worth as that of the highest noble!"

The spirit which unites people and army was shown most clearly in those bygone days in Berlin, Karlsruhe, and other places, when, after the arrival of the first victory dispatches, the vast multitudes with uncovered heads broke into the words of Luther's grand hymn: "A sure stronghold is our God." "This is the spirit," says our German writer, "which must animate us to protect and perpetuate its inestimable moral power in the heart of the nation. And if on the one hand our knowledge of the dangers into which the army can be so easily led makes the praise here lavished upon it seem hardly deserved; on the other hand it can only incite us to still further effort to reach and be worthy of the high ideal set before us."

So much for the moral worth of an army. If armies must be, why not? B. B.

W. B. M. D.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

To W. M. A. SOCIETIES OF N. S.—Owing to the increase of Societies, which was not considered when the usual number of reports was ordered, we are short of reports this year. Will Societies not receiving them, please accept this statement? Mistakes will occur.

A. E. JOHNSON, Prov. Secy. for N. S.

Bible Reading FOR THE MONTHLY AID SOCIETY MEETING.

1 Kings 5: 17; 1 Chron. 22: 1-5.

There are few studies in the Old Testament so interesting as the temple and its worship. Everything, from the foundation stone to the dedication, is full of deep spiritual lessons.

Our subject for this meeting sounds common place, but there are "sermons in stones," and these stones of the old Jewish temple are rich in meaning to all missionary workers.

First, the foundation stones. These were probably white limestone; measuring some twenty or thirty feet in length, and from five to six in breadth. Hidden, out of sight, and yet the greatest care must be taken with them. They were to be great, costly, hewed, because on them were to rest the great superstructure, and it was to be "exceeding great" (2 Chron. 2: 9).

God has a spiritual temple which is in course of building, and He takes the greatest care with the foundation (cf. Gen. 49: 24; 1a. 28: 16; Eph. 2: 20).

It is tried. Able to bear the weight of the whole (Heb. 4: 15); tried, because it stood all storms; tried by devil and by man (Matt. 21: 42; Luke 4: 1-13).

It is precious; full of preciousness (1 Pet. 2: 7); precious to the Father (Prov. 8: 30; Col. 1: 13, vide margin).

But other stones were used, and brought from great distances, at much cost (cf. 1 Chron. 29: 2, with 1 Kings 5: 17). At how much greater cost the tones for this living temple (1a. 51: 1; 1 Chron. 6: 20; Acts 20: 25; 1 Pet. 1: 18, 19). Costly indeed!

They were also to be *hewn stone*, polished, implying time, care, and trouble in the work (1 Kings 7: 9).

Christ spared no pains, first in seeking out the living stones (Luke 19: 10); in giving His blood to cleanse (Heb. 9: 14); and in polishing (Pa. 144: 12; John 15: 2; Mal. 3: 3).

He will sit down to the work, patiently, lovingly, fixing His eye on the metal, taking care that the fire is not too hot, until all dross is removed (Job 23: 10; 1 Peter 1: 7); until — (Pa. 45: 11; Ezek. 16: 14).

We do not see much of this work. Like the building of old (1 Kings 6: 7) it goes up silently; stone upon stone (John 3: 8), and will until the last stone is in place (Zech. 4: 7; Rev. 6: 9). It shall be seen that Christ was — (Hev. 1: 8); the head stone (Pa. 118: 22); the foundation stone.