

Messenger and Visitor

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For the particular excellencies and contents of Prof. Drummond's book see advertisement on 3rd page.

MIXED MARRIAGES—It is often supposed by Protestants that marriages of Catholics and Protestants result in the loss of the Protestants. But this is not always the case. The Boston Pilot gives the following instance:

A young man, named Richard Reader, was a faithful Catholic up to his twenty-fourth year, when he married a Protestant. He lived to the remarkable age of one hundred and three years, and the fruits of his marriage were children, grand children and great grand children to the number of two hundred and three, not a single soul of whom was a Catholic.

The Catholic authorities are very unwilling for their people to marry Protestants. In many cases these mixed marriages result in great misery. Christians should hesitate before contracting marriages that will endanger their spiritual interests. The marriage union has best promise of happiness when husband and wife are "in the Lord."

The importance of the office of the church clerk is becoming more apparent as the results of incomplete records become clear. The records of the church are often poorly kept. The Rev. William Hurlin writes a practical letter in which he says:

"No brother should accept the office of church clerk unless he intends to perform the duties of the office. Use some discretion in the selection of church clerks. Know that the person you appoint can write legibly and that he is likely to attend to the duties of the office. Choose some one who is likely to be present at the church meetings. Let the minutes of church meetings be read and approved at a subsequent meeting, so that the members may know that their transactions are recorded. This is done by all societies, other than churches, and I know of no good reason why churches should not do it also."

The value of accuracy and punctuality in this matter is of prime importance in securing statistics for the denomination. We trust the clerks of our churches will make a note of this matter.

"YEARS mellow some men and petrify others." Illustrations of this statement may be seen at religious gatherings. Some of the brethren who have seen many years of service and have experienced so much of the blessing of the Gospel of Christ are gentle and spiritual. They are the salt of the body. Their words are well chosen and their influence is sweet, so light-giving, so life-giving. Others are hard and harsh and querulous. They call out the worst feelings of all who hear them. Years they have had, but not enough of the love that suffereth long and is kind and is not easily provoked. Their feelings have been turned to stone and they are apparently unaware that others have feelings of a different kind. What is the difference? Is it due to the fact that one class has been through trouble while the other has not? No, it is not tribulation that washes the robes, cleanses the speech and softens the heart. Only the blood of Christ and the power of the Holy Spirit can produce the fruits of meekness, long suffering, goodness, faith.

From the Lewiston, Me., Journal we learn of the death, on 24th ult., at Lewiston, of Dr. W. S. Howe, who was born in St. John, Feb. 9, 1831. He was educated in Fredericton and Horton, and entered Acadia College, but did not graduate. He entered the Baptist ministry and was in active work for a time. He enlisted in the army during the war and was a prisoner for nine months in Libby.

SINGING AT CONVENTION.—In our general meetings it is well to sing hymns that are known to all. For years we have observed that "All hail the power of Jesus' name" is a great favorite. And this is not surprising. It has long been sung and often sung. But can a good hymn be sung so often that it loses its power to promote worship? When the hymn referred to has been sung at every session for a day or two the query arises whether it is selected on each occasion from any special reason. It seems almost as if there must be a hymn, and that the one mentioned is taken because everyone knows it. From this it results that worship is not promoted by the singing. It seems in such cases that another hymn would make the worship more intelligent and in every way more profitable.

The names of many of our ministers who were present at Convention at Moncton are found in our report of the proceedings. There were others present, many of whom took part by speeches and in other ways. Among them we observed, Brethren W. E. McIntyre, T. A. Higgins, D. D. L. M. Weeks, C. Burgess, E. P. Caldwell, J. C. Spurr, O. N. Keith, H. B. A. E. Ingram, G. W. Sohrman, J. H. Jenner, S. W. Keirstead, E. H. Howe, L. A. Palmer, C. E. Pineo, D. H. McQuarrie, B. N. Hughes, J. H. Hughes, C. P. Wilson, E. C. Corey, E. E. Daley, T. A. Blackadar, Joseph Murray, C. E. Baker, A. H. Hayward, J. E. Filmore, John Coombes, W. F. Parker, M. P. Freeman, D. Price, Calvin Currie, J. B. Woodland, H. N. Parry, H. G. Mellick, W. L. Parker, I. B. Skinner, E. O. Read, A. T. Kempston, S. Langille, F. D. Davidson, A. H. Lavers, E. E. Locke, J. M. Parker, H. R. Smith, E. J. Grant, J. A. Cahill, W. E. Hall, G. B. White, E. A. Allisy, John Miles, S. H. Cornwall, R. B. Kinlay. There may have been others whose names we did not obtain. It is good to see our ministers in attendance at the meetings. They are the leading persons in the churches in all forward work. Their faith and zeal will be enlarged as they talk together of the good things of the kingdom. In some denominations the ministers are required to attend the annual meetings. While Baptists have no such rule our ministers generally desire to follow the business of the body with an intelligent interest. The late Dr. Lincoln, of Newton, advised his students, in reference to denominational gatherings, "to go at the beginning, stay until the close, and to perform such work as might be assigned them." Very good advice. Not all our ministers have yet attained to this standard.

The Living Church, the bulwark of the Protestant Episcopal Church in the West, has a paragraph which is interesting reading for Baptists. While we utterly reject its teaching concerning the effect of baptism, it shows that other denominations are getting clearer views of the New Testament, "historic" baptism. It says:

There are several denominations which once held to infant baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago the Living Church called attention to the fact (a very significant fact) that among the Congregationalists of Michigan there did not average one infant baptism to a congregation, and that in the state of Illinois the average was but little greater. Practically, infant baptism has with them, in these states at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant baptism is the exception, not the rule. The Baptist makes much of it. The fact is patent. Why should not these denominations give up the practice altogether? Logically it has no place in their teaching. At the best they regard infant baptism as a mere consecration. The Scripture doctrine of the sacrament, they have lost sight of altogether, both as regards baptism and the holy communion. In the one case it is only a consecration, and in the other only obedience to a command. The Baptists are, according to their system, logical and consistent, and they are the only Protestant denomination that is. If baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the church, then it had better be deferred until they can be made such. Practically, they are the various bodies of Christians around us, it is so deferred.—Christian Inquirer.

PASSING EVENTS.

THE RESULTS OF THE LATE CENSUS are in part published. The population of the Provinces is given as follows:

Nova Scotia.....	450,523
New Brunswick.....	321,294
P. E. Island.....	109,088
Quebec.....	1,485,586
Ontario.....	2,112,989
Manitoba.....	154,442
Northwest Provinces.....	61,487
British Columbia.....	92,767
Unorganized Territory.....	32,168
Total.....	4,823,344

There is an increase of 9,521 in Nova Scotia, 61 in New Brunswick and 197 in P. E. Island—the population in this group being only a little over one per cent. in excess of the last decade. The increase in Quebec is 9.53, Ontario 9.63 per cent. The gain in Manitoba is 148 per cent. Northwest 141 per cent. British Columbia 87 per cent. and unorganized districts 4 per cent. The total increase in population is 11.52 per cent. It was expected that the population would at least exceed 5,000,000; but evidently the movement westward and southward has been enormous. The town population, including all cities, towns and villages, shows an increase of 377,917 over 1881, or 38.2 per cent. In 1891 there were 47 cities with a population of over 5,000 as against 35 in 1881. In 1891 there were 43 of 5,000, an increase of five over 1881. In 1891 there were 83 villages with 1,500 to 3,000 people. In 1881 there were only 55. The following is the population of some of the cities and towns in Canada:

1891.	1881.
Montreal.....	140,747
Toronto.....	91,240
Quebec.....	62,446
Hamilton.....	35,961
Ottawa.....	27,412
St. John.....	14,353
Halifax.....	36,100
London.....	23,336
Winnipeg.....	7,385
Kingston.....	19,284

The results of the census taking are not so satisfactory as was hoped. The population has not increased to the extent that was anticipated. It will be worth while to study the causes of this slow increase. No doubt economists and politicians will have various ways of accounting for it. The movement of population away from Canada is large and will probably continue for some time. The facilities of travel and communication of knowledge of all parts of the continent are so abundant and the desire for change is so constant, and the anxiety of our young people especially to get into the place where the least amount of labor will bring the greatest possible reward, will produce a restless spirit, that will result in a large emigration, whether those who leave improve their condition or not. But if anything can be done to retain the young men of the country surely the effort should be made.

IN THE STUDY OF SOCIAL SCIENCES, economists point to the advanced quality of human life. They say that men live now in better style than formerly; that there is better food, better clothing, that their positions for development of intellectual and social life are greater. And they hold that the tendency is to keep up this improved quality of life even if thereby the number must be limited. It is probable this tendency has its effect in Canada. The quality of life is rising. It is in many of the provinces high. There is an unwillingness to have it lowered. This may, in part, account for the slow increase. At all events we can comfort ourselves somewhat by the fact that though we are not so numerous as we supposed, yet our people are of vigorous health, sound in mind and morals, and ready for good service.

THE PROSPECTS FOR GOOD CROPS are still bright. According to reports, Canada will export more wheat this year than ever before. The yield in Ontario will be 30,500,000 bushels, or nearly 10,000,000 more than last year. Manitoba and the North-west will yield, it is estimated, 30,000,000 bushels, and the other provinces 2,500,000, or in all about 63,000,000 bushels. Deducting for seed and consumption, 30,000,000 bushels, this will leave 33,000,000 bushels for export. Last year the total export of wheat from Canada was a little over 15,000,000 bushels. In spite of rumors of droughts and hail storms and insect pests, there is no longer doubt that this year will see the greatest harvest ever gathered in the United States. It is estimated that the corn crop will amount to 2,000,000,000 bushels; the wheat crop to 500,000,000; the oat crop to 600,000,000. This, with the prospective demand for the foreign market, ensures the farmers of the country \$1,000,000,000 more than during the recent years of depression.

THE GROWTH OF THE UNIVERSITY EXTENSION MOVEMENT IS RAPID.

FIFTEEN years ago, it is said, there might have been found a man here and there who believed in it. Years later the believers were few, now there are hosts of enthusiasts. The success is partly shown by the number of lectures provided for, and partly by the intellectual influence it has exerted. Brown University has taken up the work and is arranging for lectures on various subjects for persons outside the University walls. Learning is to be brought out of her hiding places in the colleges and is to become the possession of the people.

"SOMETHING FOR NOTHING," is the title of a suggestive editorial in the New York Herald. It appears that the schemes so industriously advertised for getting large returns out of very small investments are as numerous as ever, although every week numbers of these bubbles burst, leaving thousands of victims to bewail their foolishness in throwing money away. It is said to be very strange that those who invest in these schemes do not inquire why men of means and proved business ability are not connected with these enterprises. Millions of dollars are always seeking investments at legal rates of interest and being obliged to take less; the owners of these millions do not rush into these wonderful opportunities for large returns. These schemes are very good things to avoid. "Dear reader, keep your surplus cash, be it much or little, out of whatever you do not understand. You cannot get something for nothing unless you are a thief; even then it is risky business."

AUSTRALIA IS JUST NOW A KIND OF EXPERIMENTAL GROUND FOR INDUSTRIAL REFORMERS.

WE HAVE REPORTED FROM TIME TO TIME the significant events in the industrial situation in New South Wales. The most significant of these, however, is the result of the recent election, when the party led by Sir Henry Parkes, the veteran political leader, secured only 51 seats, while the opposition secured 57. In the election 26 representatives of labor, 13 and 3 independent, also secured seats. The opposition to Sir Henry Parkes was mainly on the question of protection, and as the labor representatives had also declared for protection there was every reason to believe that Sir Henry Parkes' days of rule were over. To the surprise, representative of both parties, the labor representatives instead of following the lead of the opposition leader, have gone over in a body to Sir Henry Parkes. They are the masters of the situation, and they can only have thrown in their fortunes with the premier because the premier has made very large concessions to them in the way of promises of future legislation. The labor party has no reason to support Sir Henry Parkes, except for what it can get out of him, and we shall wait with a good deal of interest to discover what price Sir Henry Parkes is to pay his new allies. A great deal attaches to the action of the labor representatives. They have a chance to forward the cause of the class they represent by moderation and good sense, or they have a capital chance to seriously impair that cause in the eyes of the world by unwise, selfish and radical action.—Christian Union.

Literary Notes.

THE September *Arena* is a remarkably attractive issue of this justly popular review, as will be seen by glancing at the following table of contents: Frontispiece, Rev. Geo. C. Lorimer. The Newer Heresies, by Rev. Geo. C. Lorimer, D. D. Harvest and Laborers in the Physical Field, by F. W. H. Meyer, of Cambridge, England. Fashion's Slaves, a discussion of woman's dress, with three full-page photographs and over twenty smaller pictures, by B. O. Flower. Un-American Tendencies, by Rev. Carlos Martyn, D. D. Extrinsic Significance of Constitutional Government in Japan, by Kuma Oishi, M. A. The Pope on Labor, by Thomas B. Preston. The Austrian Postal Banking System, by Sylvester Baxter. Inter-migration, by Rabbi Solomon Schindler. He came and went Again, by Will N. Harben. An Evening at the Corner Grocery, a Western Character Sketch, by Hamlin Garland. The sterling ability displayed in these papers and the variety of themes discussed, make the September *Arena* a number you cannot afford to miss.

THE *New York Independent* opens this week's issue with two sonnets, one by Prof. Roberts, of Windsor, N. S., and the other by Mr. J. F. Herbin, of Wolfville, N. S. Mr. Herbin was graduated from Acadia College a year ago.

Baptist Book and Tract Society.

THE ninth annual report of the Baptist Book and Tract Society, presented by the secretary, Mr. G. A. McDonald, shows that the society is doing good work in the dissemination of pure literature, and from its report we believe the society to be in a healthy condition. It proposes advancement in various lines. During the year 420 Sunday schools received supplies, and the total sales from the Book Room for the year was \$10,856.75. One colporteur has been at work for the past four months with fair success.

The Canadian Baptist Hymnal is growing in favor, and 13,000 are now in use in various parts of the Maritime Provinces and Upper Canada; 160 churches have adopted this collection of Hymns, and it receives the highest commendation from those most competent to judge. It is urged in the report that this Hymnal be adopted by all Baptist churches throughout the Dominion. A Tune Book is in preparation to accompany the Hymnal, and a committee has the work in hand.

The report urges loyalty and co-operation of all the Baptist churches and Sunday-schools. It also recommends that the secretary treasurer visit the churches with a view to extending colporteur work and enlarging the capital.

Officers and directors for the present year were elected as follows: President, Hon. Dr. M. N. Parker, Halifax, N. S.; 1st vice-president, A. P. Shand, Esq., Windsor, N. S.; 2nd vice, Rev. E. J. Grant, Sussex, N. B.; 3rd vice, Rev. J. A. Gordon, Charlottetown, P. E. I.; 4th vice, Rev. C. H. Martell, Fairville, N. B. Treasurer—Geo. A. McDonald, Halifax, N. S. Directors—J. C. Dumaresq, Esq., Halifax, N. S.; Rev. W. E. Hall, Halifax, N. S.; A. L. Wood, Esq., Halifax, N. S.; Rev. J. E. Goucher, Truro, N. S.; Rev. D. A. Steele, Amherst, N. S.; Rev. W. J. Stewart, St. John, N. B.; W. L. Barrs, Esq., Halifax, N. S.; J. Parsons, Esq., Halifax, N. S.; C. B. Whidden, Esq., Antigonish, N. B.; Rev. L. M. Weeks, Dorchester, N. B.; W. Davis, Esq., Halifax, N. S.; Rev. J. W. Bancroft, Sydney, C. B.; Rev. S. B. Kempton, Canard, N. S.; Rev. M. P. Freeman, Gasperaux, N. S.; Hon. A. F. Randolph, Fredericton, N. B.; Dr. H. H. Read, Halifax, N. S.; B. H. Eaton, Esq., Halifax, N. S. Managing Committee—Rev. J. W. Manning, B. H. Eaton, W. Davis. Geo. A. McDonald, Secy.

Vivid Picture of Life in Japan.

BY REV. E. H. JONES.

WE are permitted to copy the following from a letter of Rev. E. H. Jones, formerly of St. John, and still a member of Germain St. church. The letter is dated Sendai, Japan, July 1, 1891, and is addressed to T. S. Stimes, Esq. After referring to the great spiritual benefits he had received from the worship and work of Germain St. church Mr. Jones says:

"Thank God the hand of the Great Husbandman is always with us—also how little we could do. But with us, here, are peculiar difficulties. The language is particularly difficult. We have book language and spoken language, men's and women's language, polite and ordinary—all and each you must use in their proper time and place, else you will provoke laughter or fail to be understood. Then the people are a very proud people, excessively sensitive about the recognized mental, religious and physical superiority of foreigners; justly making a good deal of their long continued existence as a nation—some 2,600 years—with a civilization, which in some of its features is wonderfully perfected as to the usages of polite society, and the more I study this point the more ready I am to acknowledge it. We English and Americans may acknowledge ourselves as novices, when compared with this people, with all our vaunted civilization. Of course I only speak now of outward polish; for, as to inward worth, no society in the world—I say it to the glory of God—will for a moment compare with that of Christian England and America. When here only a few weeks I had the care of a church with country stations, some of which were 200 miles distant, committed to me. Language, customs, people, yet all unknown. I had apostolic functions thrust upon me. That there has not been disastrous failure, but rather creditable success, is to be attributed more to the hand of the wise Master Workman being in all the work, than to any adequacy of preparation which I had for such an undertaking. After being a year and a half here alone, as a foreigner, in this city of 70,000, a lady worker of our mission joined us to take the bur-

den of the female department of the academy of Mrs. Jones and myself, other churches, about this time, began to send in workers; so that soon we had a foreign community of some 25 men, counting children and all.

"For a time—in fact until quite lately—we had to teach some hours a day in an English school to get a passport to live in the interior. Except teachers of English no foreigner is allowed to reside, or even travel, except by health or scientific investigation, issued, five or six of the large passport towns of the Empire. Holding these passports, you are under special police surveillance, attending any of the many regulations written on the back would forfeit your passport and entail an immediate police escort to the nearest treaty port. How has the work succeeded since we came? There was a small, and—by a dispute with a previous missionary—divided church of 12 or 13 members. We have now a united church of 175. Our smallest year we have had in this first half 17 additions—always, by baptism. Our attendance and working efficiency will compare favorably with Germain St.—as I used to know it—and this, too, when half of our members live in the country, too far to attend our services. For them we have special services.

"Let me conclude you to one of our preaching meetings, other than at the church. On our arrival at the house the master gives orders to his wife, not in a particularly gentle voice either, for he has only been a believer for a very short time, to bring the blankets to spread on the straw matting. Then beg me to 'deign to enter his humble dwelling'; insists that I shall kneel upon it—instead of on the more common, but scrupulously clean matting—for to stand in a Japanese dwelling is out of the question. You, at least, would not do so impolitely a thing, until you have made your politest bows to the master, his wife—his mother or father, if present, before the wife—his guests, and, finally, to any who may be gathered to the meeting. All now sit down on their feet—heels turned out—on the straw matting or blanket, so may be. These bows are one of the things a stiff backed foreigner is obliged to learn if he expects to get close to the people, to have influence with them; and it is not the bow you know. You get upon your hands and knees, and the nearer your front hair comes to the matting, and the larger it stays there, the greater will be your reputation for politeness. Now the preacher arrives. The ceremony, the bowings, the apologies, the congratulations, the thanks for the last call, and especially if there has been even the slightest present, all accompanied with the profound bows, above described, all is even with more ceremony than with myself, for we naturally cut them short, sometimes through inability to do the correct thing and sometimes from lack of patience. We never understand fully what the Saviour meant by His 'salute no man by the way,' till we had an illustration of the time-consuming ceremonies of the East, as seen in the every-day life of the Japanese. This seems that I have tried to describe in the every-day life of the common people, the usual thing. Now we have gradually gathered about twelve or fifteen, all seated on their feet, some five or six with their Bibles and hymn books open before them. The hymn is sung sitting—with a good deal of drag, but withal with a good deal of heart as well. The drag comes of the Japanese old method of singing, in fact the method that generally prevails even now, where the minor key and through the nose tone is considered 'the thing.' Then comes the prayer—when all are literally bowed before the Lord, at least so far as the body is concerned. Now comes the Scripture reading and explanation, answering of questions, and special teachings of first things to those who have come for the first time. As, for instance, that there is but one true God; that He is an invisible spiritual Being; that all men are sinners; that we are unable to cleanse our own hearts or do what is right; that we have a spirit within us that never dies; that the body re-united with the spirit must stand before the bar of our Maker; that those who do not trust in Jesus Christ will be condemned, etc., etc. Sometimes this meeting runs till eleven, twelve, and even later. The shopkeepers and tradespeople will not meet till their work is over. We have to meet them then or not at all. After some months of such preaching and teaching there are groups of three or four come out on the Lord's side."

—When God says "Go," you cannot do anything to please Him while you stay.

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