

Messenger and Visitor

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Messenger and Visitor

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

FROM BOSTON.—"Dr. Gordon baptized several converts by immersion in the lake on the seminary grounds."—Boston Watchman. That is to say, Dr. Gordon immersed several converts by immersion. It is quite surprising that he did not immerse them by sprinkling or pouring!
—We have received from Mr. George W. Day, printer, a copy of the Constitution and By-laws of the Y. P. S. C. Endeavor, of Hillboro, N. B. It is well printed and in convenient form. Mr. Day furnishes 100 copies of the constitution and 100 cards of membership, also well executed, for \$5.

THE useless deacons are not all in Canada. Says the Rev. J. L. Vass in Religious Herald, Virginia:
"Take the deacons who were meant to be the financiers of the churches. How many of them seem to have not the remotest idea that they are under obligation to raise money for the support of their churches and for other religious work? No man should be continued as deacon for a day that fails to work up the finances of his church."

—We never feel quite contented unless we find our own people energetic in promoting all needed reforms. They should have the best record in temperance work, in matters educational, in all political and religious and social reforms. Why? Because if their minds and hearts are filled with the principles of the Christian religion their conduct will show the fact.—Presbyterian Witness.

THE ST. JOHN EXHIBITION.—By an advertisement in another column of the MESSENGER AND VISITOR it will be seen that the annual international exhibition will be held this year in this city from September 23 to October 3. The committee having this matter in hand are advertising widely, and arranging skillfully and diligently to make this exhibition a success. A rather novel announcement, in the form of a C. P. R. folder and time table, has been issued. On the face of this is a map of the Dominion of Canada and photographic views of St. John harbor and city and a bird's-eye view of the Exhibition buildings and city. On the other side appears the committee's announcements, together with advertisements of some of the leading houses of St. John. The committee very properly say that "manufacturers cannot possibly find a better or cheaper means of introducing their goods to the public, or of keeping them before their notice, than by making an exhibit at these exhibitions, which, without doubt, are always attended by the largest number of visitors that ever attend any exhibition in the Maritime Provinces." Space and power, free of charge to exhibitors, are provided, and special attractions are offered to visitors. It cannot but be helpful to our people to know what we can produce and manufacture in these Maritime Provinces, and in this exhibition we hope to have some useful object lessons, which will lead up to a better appreciation of our own fair land.

PASSING EVENTS.

REV. J. T. BECKLEY, D. D., pastor of Bethel church, Philadelphia, addressed a meeting in Germain St. Baptist church, St. John, on 18th inst. The meeting was conducted by the local union of the Christian Endeavor Society, Rev. G. O. Gates presiding. Dr. Beckley's address was an interesting and practical address on Christian work, especially as conducted by the Endeavor Societies. He said many things of value to all Christian workers. He has visited various portions of these provinces and attended conventions, and after seeing a good deal of our people he expressed himself as delighted with what he had seen. He had traveled in the old world as well as the new, and he considered the type of piety in these provinces the highest in the world. Probably some of our pastors will question the accuracy of this statement, or if they accept it will be moved with pity for the rest of the world. The Sabbath observance here is unknown, he said, to our neighbors to the south. Our readers will say that we ought to be grateful for whatever grace has been bestowed upon us, but that we are yet a long way from perfection.

The Mammoth Cave.

Tuesday evening, May 26, at the close of the Baptist anniversary meetings, about one half of the party that went from Boston on the Baptist train started from Cincinnati on a visit to the famous Mammoth Cave, in Kentucky. Early on Wednesday morning, brilliant with sunshine, the air clear, balmy and invigorating, the company began to emerge from the car, that had been left some time in the night at the margin of the park in front of the hotel. In groups they strolled forth through foliage and flowers in the perfection of mid-summer bloom, beauty and fragrance. Aside from the cave, which is the chief attraction, the place is a charming resort. It is visited by people from all the States of the Union, and also from many parts of Europe. According to the entries in the register of the hotel, the number of visitors in a year average from 4,000 to 6,000.

There are two routes in the cave, or the short and the long cave, the former making a journey, in and out, of about seven miles, the latter from sixteen to seventeen miles. Part of our company decided on a tramp through the short, but the larger part through the long cave. The diameter of the whole cavern is less than ten miles, but there are 223 accessible avenues, and the united length of the whole measures 150 miles. The average width is seven yards, and the height about the same. According to "Owen's Geological Survey of Kentucky," about 12,000,000 cubic yards of cavernous space have here been excavated by calcareous waters and atmospheric vicissitudes. The air in the cave is of nearly uniform temperature the year round, varying from fifty-two to fifty-four degrees Fah. Its purity is one of the remarkable features of the cave, and has been accounted for by Prof. Silliman on chemical principles. He says, "The nitrogen consumed in the formation of the nitrate of lime must have its proportion of free oxygen discharged, thus enriching this subterranean atmosphere with a large portion of the exhilarating element." This accounts for the fact that at the end of a ramble of five or ten hours through the cave one is hardly sensible of any fatigue. It has been observed, and the observation was illustrated certainly in the company that pushed on through the long route, that most visitors, stimulated by the delicious and exhilarating air, generally mingle a jocund feeling with the solemnity and awe that one would expect to be awakened by scenes so peculiarly sublime as those one is meeting with at every step. Oh, what utter darkness! The gloom is without the faintest gleam of light. The darkest, blackest midnight in the densest forest through which man ever roamed will have some scattered rays to relieve the gloom. Whichever route one takes he must traverse, for a longer or shorter distance, what is called the Main Cave, from which the many avenues branch off, and into some of which one may get astray if he does not follow closely the guides. No creeping nor crawling has to be done in the Main Cave, the average width of which, throughout its entire length, four miles, being about sixty feet, and its height about forty feet. But who, having passed through "Fat Man's Misery," the "Valley of Humility," and that "Corkscrew," will ever forget his experiences. I will venture to say that if our company had known anything about that "Short Cut" or "Corkscrew," by which one, on returning from the long route, saves himself about two miles of travelling,

they would have said, *Guides! spare us!* The various marvels of the Mammoth Cave would require a volume. The rocky chambers, so vast and lofty; the waters stagnant, or flowing from beneath the dark vaults; lakes at the bottom of dark caverns; or discharging the contents of other hidden lakes, that come winding in blind, black corridors; particularly those streams which have been fittingly named after the mythical "Styx" and "Cocytus" of the lower world; the strange animals, eyeless fishes, lizards, hideous crickets, gigantic rats, many kinds of creeping, timid creatures that live in the gloomy depths, or along the banks which the "Cocytus," the "Styx," the "Echo," and other leaden currents of the cavern abandon in their summer retreat to the rivers of the outer world; the weird scenes presented in the passage up the "Echo River," the banks of which are inundated by the shadowy floods when the rains which fall in the basin of the Green River arrive by some mysterious path, and mounting along the rocks, fill the black chambers to the very keyhole of the arches; the "Gothic Galleries," "Diant's Coffin," "Elbow Crucifix," "Dead Sea," "Great Western," "Valley of Flowers," with numerous other equally curious features of the cave—these all need for description more space than can be given here.

Regular hours are fixed for entering the cave; guides, with lamps, fireworks, and all materials requisite for the subterranean journey are provided. Those who take the long route are furnished with extra guides to carry food, as the time spent in the cave is from ten to fourteen hours, while those who enter upon the short route require only about five hours, and starting at an early hour in the morning, they cast return in season to the hotel for dinner. Here it occurs to me to say that no one, not even a weak lady, need to hesitate about choosing the long route, if she can have assurance from the guides and her companions that they will not push forward too rapidly. When the hour approaches for the start, the guides appear in the gardens where the company is assembled, eager for the march to the cave. Each one must carry one of those gleaming, smoking lamps, a large number of which the guides have brought into the cavern, and there lighted. But no one is permitted to have a lamp until he reaches and enters the mouth of the cave, about 300 yards from the hotel. This lamp is a very simple affair. It swings from four wires twisted towards the upper part into a handle, with a tin shield to protect the hand of the bearer from the smoke and heat. The head guide has a can, or flask, of lard oil swung at his side to replenish the lamps, also a basket containing an assortment of chemicals and torch materials for illuminating the large rooms, the deep caverns, the dark rivers, the lakes to be crossed in boats. No particular uniform is worn, each one dressing to suit his or her taste. But the dress should be light and loose. Carry no overcoats or over-shoes. The shoes should be thin and easy. Nearly all the way is dry walking. Close-fitting caps are to be preferred to hats. Some of the ladies in our company arrayed themselves in gymnastic costumes, very well suited for the journey in the cave, especially that part of it appropriately designated the "Corkscrew." In some cases the dress was trimmed with spangles that fitted fantastically as the wearers trudged along through the cave in the long procession of torch-bearers.

The mouth of the cave is reached by a shady path down a wild ravine. The passage way into the cave is narrow. About 300 feet within we come to an iron gate which is unlocked, and into a darkness that can be felt we go. For ten hours we roam in that darkness, and emerge in the evening, wend our way to the hotel, wash, partake of a hearty dinner, go to our Pullman waiting for us at the edge of the park, where it was left in the morning, retire for the night, and the next morning find ourselves back in Cincinnati, and the rest of our Boston company rejoining us at the depot, we set forth for home, which, after a most pleasant journey, we reach on Friday evening, May 29. The recollections of the visit to the famous Mammoth Cave will long abide, and will be ever tempting some of us to renew the visit.

Skepticism.

Skepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience of Christ! Skepticism never won a victory, never slew a sin, never healed a headache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—T. L. Cuyler.

—Governor Northend, of Georgia, has signed the bill to prohibit the sale of liquor within three miles of any church or school, except in incorporated cities. This means prohibition in Georgia as either schools or churches exist almost every three miles, and where they do not structures will be erected at once.

How the Holy Spirit Guides Us.

Sometimes by direct, special communications. They may or may not be in answer to specific prayers. They may be novel in form, or they merely may take the shape of indorsements of purposes already partly formed. They are likely to be made when emergencies occur for which previous experience never has prepared us, as when the early disciples were first brought before magistrates or governors to be questioned concerning the faith; or when duty involves some action or course of conduct unlikely to be recognized as obligatory without a particular revelation to that effect, as when Philip was bidden to accost the Ethiopian eunuch; or when we suddenly find ourselves obliged to make important decisions without sufficient time for reflection, when we cannot feel certain that it is safe to act according to the principles which we know to be usually trustworthy guides. It is easy to be misled in regard to such special communications, and to suppose that we receive them, when we are mistaken about the fact. Yet that they are made to us sometimes, is beyond reasonable denial.

Ordinarily, however, the Holy Spirit's guidance assumes another form. Usually it is assistance in the enlightenment and exercise of our own judgments in regard to what our duty is. If this seems only a commonplace sort of aid it should be remembered that our careers are made up, for the most part, of what we term commonplace occurrences and actions, and that we are expected to illustrate our loyalty to God in regard to them as readily and as fully as in the cases of our more unusual experiences. This kind of spiritual guidance generally is all which we need. Special and unique aid would be superfluous. It even might disturb and confuse us. It involves less danger of being misunderstood. It is he who supposes himself to hold exceptional relations with the Holy Spirit who is in chief danger of becoming dogmatic and even fanatical. Belief in one's possession of a special revelation, often has been the cause of bitter bigotry, and has caused many a positive crime.

The guidance which takes the shape of the enlightenment and stimulation of our ordinary faculties is that best adapted to develop a symmetrical, sturdy, Christian character, and this is the principal result which the Almighty desires to see accomplished in the case of each one of us. The expectation of a special and peculiar help from on high, need not necessarily develop spiritual indolence and carelessness in the ordinary conditions of life, but the danger that it will always exist and often is serious. Where it has no worse effect, it is apt to cause an abnormal development of faith—a one-sided spiritual growth which is dangerous because, although it magnifies faith, it relatively undervalues those works by which the fact and the quality of faith must be proved.

We are to believe in, accept, follow, and be thankful for the special guidance which the Holy Spirit now and then unquestionably vouchsafes. We are to depend chiefly, however, upon His aid in the instruction and direction of our own powers of judgment. Using either and both alike, as given us, we shall be led to the results which He desires for us.—F. C. Monthly.

W. B. M. U.

MOTTO FOR THE YEAR.
"Be not weary in well-doing."

The first day of the annual meeting of the W. B. M. U. of these Maritime Provinces is drawing to a close. The Executive was busily engaged all the morning hearing the treasurer's report and making out the estimates for the coming year. The afternoon was occupied with reports from the three provincial secretaries, the Home Mission Report, etc., etc. The report of the provincial secretary for N. B. showed three new Aid Societies and one revived; a membership of 1,000 and \$1,767.52 raised. P. E. Island—Three societies revived; one new one formed; \$314.41 raised. Nova Scotia—Ten new societies; seven new Mission Bands, and nine life members; \$3,774.54 raised. Home Mission report showed \$1,120.21 raised during the year. The grand total of the Treasurer's report showed an expenditure of \$6,347.14, and a balance on hand of \$3,312.23.

The officers for the coming year were appointed as follows: President, Mrs. J. W. Manning; vice-presidents, Mrs. W. E. Hall, N. S.; Mrs. G. O. Gates, N. B.; Mrs. Jno. Clark, P. E. I.; Cor.-secretary, Mrs. Jno. March; treasurer, Mrs. Botsford Smith; provincial secretaries, Miss A. E. Johnstone, N. S.; Mrs. C. H. Martell, N. B.; Miss M. E. Davis, P. E. I.; auditor, Hon. T. R. Black.

The Union unanimously resolved that the sum of \$6,000 be raised for foreign missions, and \$1,500 for home missions, appropriated thus:—\$750 for Maritime Home Missions, \$600 to the North-west, and \$150 to Grande Ligne.

The evening session was occupied with a suggestive and helpful Bible reading by Miss A. E. Johnstone, from John 6: 3-11. 1. The needs of the people; 2. The calculating disciples; 3. "Bring them to Me," consecration; 4. Fellowship in work. Also the reading of letters from missionaries, but adjourned to enable the sisters to listen to Rev. Mr. Burtitt of the A. B. M. U.

Saturday morning, after spending an hour in social prayer, the unfinished business of the Union was resumed. The following resolution was spoken by several sisters and unanimously passed:

That whereas it has pleased the Master to remove from us since our last annual meeting one of our most active workers, Mrs. J. F. Parsons, calling her suddenly from active service;

Resolved, that we place on record our deep sense of our loss as a Union, praying that we may hear in this bereavement the Master's call to work, and the night cometh; that we also express our great sympathy with the family of our sister in their irreparable loss. And that we ask our secretary to convey to them this expression of our sympathy.

Then followed an animated discussion on the advisability of changing the time for holding the annual meeting of the W. B. M. U. It was at length decided to make no change at present.

The annual meeting at 2 p. m. opened by singing "From Greenland's Icy Mountains," prayer by Mrs. Emmerson; Scripture reading, Ps. 72, by Mrs. Allwood, followed by an excellent address from the president, which will shortly appear in this column.

Addresses were given by Miss Wright, Mrs. Archibald and missionary-elect Miss McNeil, Miss Fillmore and Mr. Morse.

The following resolutions were passed:

Resolved, that the warmest thanks of this Union be tendered to the trustees of the Methodist church for so kindly placing it at our disposal. These thanks are the more gratefully tendered because of the discomforts of our own vestry yesterday morning.

Resolved, that the thanks of this Union be tendered to the ladies of Moncton for their hospitality and to Mrs. Snow for her untiring efforts on our behalf.

Resolved, that the thanks of this Union be tendered to the editors of the MESSENGER AND VISITOR for their cordial assistance in our work in allowing us a column in their paper, and while we thank them we would ask for a continuance of the same, and perhaps a little more in the future.

These very interesting and profitable sessions closed by singing the doxology.

surround us, but our interest in the salvation of the heathen is of an indifferent character. We know they are without Christ, but in a vague way we realize it. It is not until we see and converse with one from among them that we realize the fate of their terrible condition. She also told of the cruel treatment of her own, giving her opinion that it is worse for them now than before the British Government made it unlawful for them to die on the funeral pyre of their husbands. Our deepest sympathy was stirred for them, especially as they cannot understand the philosophy of it. The only hope for them is in the Gospel.

Miss Wright took us into the houses of the natives of Chicacoole; she described their food and clothing, their religious and social customs. When we understood their environments, the wonder to us was not why more do not come out from heathenism, but how it is possible for any to have courage to do so. From a human standpoint the way is difficult. One custom prevailing among the women brought these dusky sisters very near to us. Early in the morning they go to the Chicacoole river to make their toilet for the day in its muddy waters. The more devoted of them take a small basin containing some oil and a tiny bowl. Before they leave the water the little lamp is lighted and sent sailing down the river. The hope of the woman is that the deity, who once kept a lamp burning to guide a weary little child to his home when he had strayed, would see this light and regard in kindness her children and her home. The lamps form a gay little procession down the river, but are turned over as the current increases; so destruction comes to the little larvae. In this, as in other lines, we see the thick darkness beginning to break. When will the glorious day dawn? When every Christian in this continent does his or her duty in regard to giving and praying for foreign missions.

Slang in the Pulpit.

Slang I despise. No gentleman ever uses it. Slang in the pulpit is an abomination unto both man and God. It breaks the fundamental laws of thought, of rhetoric, of good breeding, and yet some preachers are inclined to use slang. I have been told that a noted preacher recently said in his sermon, "You cannot get ahead of God. If you try it, you will be sure to get left, and don't you forget it." I presume that such a remark caused a laugh on the part of two-thirds of the congregation; that one-fourth of the remaining third were shocked, and that the other members of the congregation were both grieved and shocked. But if I were a parishioner and heard my pastor use such a phrase, I am inclined to believe I should have remained in the church to endure the rest of the sermon, but I should not have given him another opportunity to grieve, shock and enrage me.—Parson in Advance.

MUST AS HONEST.—It may be that honesty is not a Christian grace, but it is a moral quality which is essential to all Christian character. It may not constitute the Christian, but he is a sorry Christian who is without it. Evidently there is a growing demand for this homely but valuable quality, the absence of which is bringing reproach on so many names, and wrecking so many institutions. Sternness in inflicting penalties is also growing in favor. We noticed a few days ago in an English paper that a man who had failed and paid only 7s 6d on the pound, and who had been suspended from the church, appealed to be reinstated. But the men to whom he appealed proved inflexible. They listened to his much pleading, but finally replied that his offense was such that he should have the "grace and humility to go to heaven in silence."—Presbyterian.

The daily temptations which make every true life such a painful conflict from beginning to end, bring us constant opportunities for growth of character. Not to struggle is not to grow strong. The soldier's art can be learned and the soldier's honors can be won only on the field of battle. If you would grow into the beauty of the Master, you must accept the conflicts and fight the battles. You can have life easy if you will by declining every struggle, but you will then get little out of life that is truly noble and worthy. The best things all lie beyond some battle plain; you must fight your way across the field to get them. Heaven is only for those who overcome. None get the crown without the conflict save those who are called home in infancy and early childhood.—Bills of Pasture.

Suffering is a title to an excellent inheritance.—Jeremy Taylor.