

## Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd.  
Publishers and Proprietors

TERMS } \$2.00 PER ANNUM.  
\$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK EDITOR.  
85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.

Printed by PATERSON & CO., 105 and 107 Germain St

### A Prime Essential.

In a recent number of The Saturday Evening Post, of Philadelphia, Mr. Frank W. Thomas has a valuable article on what he calls "Grasp" in business, by which is meant that mastery which can be acquired only through a hearty earnestness and a thorough and conscientious attention to details as well as to principles. The man who has a real and comprehensive grasp of the business with which he has to deal carries in himself a power, and an assurance of success, which the conceited or indolent man will try in vain to emulate. The man who puts his dependence in his ability to pass himself off for what he is not, is sure to find at last that he has deceived no one so much as himself. Some day when he least expects it the ground will slip beneath his feet and he will be made painfully conscious of the difference between pretence and reality. This is illustrated in the case of a man who was one of the smaller partners in a large wholesale grocery house. "The heavy men of the concern were hard workers. They were at their desks early in the morning, and in the course of time acquired considerable contempt for the man whose real character they had discovered. One of his favorite deceptions was to leave his stock-book in the rear part of the building, so that when he came to business late in the morning, he could enter the back way and picking up the book, walk into the office with it under his arm, as if he had been working for an hour or two. He thought his grasp on that firm was a good imitation, possibly he imagined that it was genuine, for one day he went to the counting-room and said to the senior partner: 'Mr. A—, if I am not consulted more about the business affairs of the firm I am going to withdraw.' Mr. A— was a shrewd man, with a very well developed and positive grasp, and he had been studying some time as to how he could best rid the firm of this undesirable member. So he caught at the chance as quick as a flash, saying: 'Never a better time than now, Mr. D—, never a better time than now,' and, turning to the head book-keeper: 'How much is Mr. D—'s interest in the business to-day?' Almost before that gentleman knew what had happened he found himself on the side-walk with a check for twenty-five thousand dollars in his hand, but with his grasp forever lost on a growing interest in one of the most substantial and profitable businesses in the country."

The principle involved is capable of wide application. It is not merely for the business man that "grasp" is essential to success, but everywhere. In every important work, in every calling, there must be patient study and conscientious attention to details of work, or there will be failure. The man must master the problem that is set before him, or it will master him. This is nowhere more true than in the Christian ministry. If a man gets the idea that being called to preach does not mean a call to the exercise to the fullest degree of the gifts with which he has been endowed, the most careful study of the conditions with which he has had to deal and the conscientious doing of the things that need to be done, he is doomed to fail. A genial manner, a natural gift of oratory, a certain fervor of spirit, are all valuable gifts, to be cherished and developed, but there must be much more. Brilliance and spiritual fervor must be buttressed by a thoroughness which digs deep and builds upon the rock. Superficial observers are apt to think that the success and the staying power which some ministers have exhibited is mainly attributable to pleasing manners and oratorical gifts. A closer study of such men and their work will teach a different lesson. It will show that on the part of the ministers who have attained the largest success, however richly they may have been endowed with what are

called popular gifts, there has been an earnest and profound devotion to work, a thoroughness in respect to their own spiritual and intellectual condition, a knowledge of their people, a conception of the truths to be taught and of the results to be aimed at, which go to make up that "grasp" which the astute business man so justly recognizes as essential to success. Whoever the man may be and whatever his calling, if he would achieve a real and a permanent success, he must learn not to despise that good old Saxon word *thoroughness*. He must get a grasp of things that will enable him to comprehend, and a grip that will enable him to hold on. And we must not forget that whatever a man's calling may be, whether preacher or ploughman—if his heart responds to the highest motives, he will not work merely for what men call success, not merely to win applause or to attract to himself the affectionate regard of his fellow-men; but to serve God, to help mankind and to leave any community in which he has lived the better for his work and influence.

### Editorial Notes.

—The articles of Dr. Steele in review of Dr. Goodspeed's book on the Second Advent will doubtless interest many readers. Those who desire to know what the Scriptures teach in reference to this second coming of our Lord should not only read Dr. Steele's review but the book itself. It is certainly a very sane discussion of the question and a valuable addition to the literature of this subject.

—Dr. E. E. Chivers has become very widely and favorably known to the Baptists both of the United States and of Canada as general secretary of the Young Peoples' Union. After serving the cause so efficiently in that capacity for four years, Dr. Chivers, it is announced, will resume pastoral work on March 1st, as minister of the Sixth Avenue church of Brooklyn, New York. It is said that Dr. Chivers has found the labor and anxiety connected with the secretaryship of the Union to be too heavy a strain upon his strength.

—There is a certain measure of truth in the old Latin proverb *vox populi vox dei*,—that that is true that majorities are always right, or that a whole people may not go wrong. But power is vested in the people, and what the people say goes, if only they say it with united voice and sufficient emphasis. This is true not only in democracies but in despotisms political and ecclesiastical. The salvation of the tyrant is to keep the people from thinking and speaking for themselves. Neither the Russian Czar nor the Roman Pontiff can be indifferent to what the people think and say, and the latter at least is wise enough to know when the cross currents of popular feeling are too strong to be safely ignored.

—It is noted by the Independent, as a matter of some interest, that at a recent convention of the various Protestant Church Governments of Germany, at which the leading ecclesiastical dignitaries were present from the whole Empire, it was decided to establish an archaeological institute in Jerusalem as a lasting memorial of the Emperor's visit to the sacred city a year ago last October, where on Reformation Day he attended the dedication of the Church of the Redeemer. The institute is to be modeled after the classical schools in Athens and elsewhere, and is to conduct archaeological investigations in Palestine whenever opportunity is offered. The Society has been fully organized and the Conference has invited the church governments and scholars generally to participate in the work.

—With the advent of the new century a vigorous attempt has been made in Portland, Me., and some other parts of the State to enforce the Prohibitory Liquor law. The recently elected Sheriff of the Portland district is a Rev. Mr. Pearson, a Baptist minister we believe. He and his deputies have taken in hand to enforce the law in the city, where it has been notoriously disregarded, and, according to report, they have done so with a promptness which has produced consternation among the liquor sellers. The Maine law is very stringent, and if the sheriffs enforce it, the open sale of liquor must stop. This they are sworn to do, but, according to all accounts, they have of late too generally disregarded their oaths of office in this matter. It is to be hoped that the present revival of interest in the enforcement of the law will be sustained.

—But little progress appears to have been made during the week in the direction of a settlement of the Chinese difficulties. Count Von Waldersee has ordered a cessation of hostilities, but the order has not reached some of the detachments which are engaged in suppression of the Boxers. Li Hung Chang has suffered another relapse and his health is so precarious that it is doubtful if he will be able to act with Prince Ching as Representative of the Emperor in negotiations with the Powers. There has been a meeting at Peking of Protestant missionaries, at which the joint note of the Powers was discussed. The consensus of opinion is reported to have been that the note was not comprehensive enough, and a committee, consisting of two representatives of each mission, was appointed to formulate the views of those who took part in the meeting, with the purpose of urging their embodiment in the prospective treaty.

—Rev. Joshua Denovan, D. D., died on Wednesday evening last at the General Hospital, Toronto, where he had undergone an operation a few days before. He was 71 years of age. Dr. Denovan was we believe, a native of Scotland, but had spent about half his life in Canada. He had become widely known to the Baptists of this country, as one of their foremost preachers and also through his writings in the denominational papers. During the seventies Dr. Denovan labored for some years in Montreal, and it was at that time the First Baptist church building was erected. From Montreal he was called to Toronto to become pastor of the Alexander

St. church, later known as Emmanuel church, in which church—except for a few years spent in Wolfville, N. S.—he remained connected during the remainder of his life. Dr. Denovan was a man of strong personality, a vigorous thinker, a cogent reasoner, an earnest and powerful preacher. His opinions were held with a strong grip, and he was ever ready to do battle for what he conceived to be the truth. He commanded the respect of all and was, we believe, very much beloved by the people to whom for many years he had ministered. During his residence in Wolfville Dr. Denovan had become personally known to many of us, and the announcement of his death will be received with deep regret.

—The Chicago Standard announces the death of Dr. George W. Northrup, head professor of theology in the Divinity School of the University of Chicago, which took place on December 30. Dr. Northrup was born in 1826. He was a graduate of Williams College, where he came under the influence of that famous teacher, President Mark Hopkins. In 1867 Dr. Northrup was chosen president of the Baptist Union Theological Seminary, then just organized in Chicago, and for 33 years had continued to be the leading teacher of theology in that Baptist school of the prophets, first at Chicago, then at Morgan Park, and then again in connection with the divinity school of the new University of Chicago. As a theologian Dr. Northrup had a wide reputation. He was a vigorous and independent thinker, and though he published comparatively little during his life time, and has not embodied his system of theology in a book, his influence upon the theological thought of the day through the successive classes of students who have sat at his feet has been very considerable. "That this influence," says The Standard, "was strong, virile, broadening, enlightening, many can testify."

—Commenting in the Sunday School Times on the Bible lesson for next Sunday, Dr. Maclaren calls attention to the fact that "Jesus now deliberately sets himself to create popular Messianic excitement," and that on an occasion as to time and place—Jerusalem and the Passover feast—when a final appeal to the heart of the nation might be made with greatest effect. "At every other stage he had avoided stimulating it and had resolutely damped down the dangerous sparks. Why this violent contrast to all the rest of his conduct? . . . The only explanation of such anomalous action by him is that he sought for once to challenge the gathered nation to recognize his claims and to compel decisive action one way or another. It was fitting that once, at all events, all Israel should be witness to his claim, and should be brought face to face with the question,—Will you have this man to reign over you? If his action precipitated the end by rousing new dread and hate in the rulers, he was prepared for that. He knew that the hour had come; the time for veiling his Messiahship was past. From this point onwards his action and his words are so undisguisedly and so aversely antagonistic to the Jewish authorities that their inaction became almost impossible. They had either to kill the heir and seize the inheritance or to own him."

—It is altogether probable that the disfranchisement of the illiterate negro vote in South Carolina will be to the lasting advantage of the colored people—though the discrimination in favor of the illiterate whites is a glaring injustice, and it would be well for other countries as well as South Carolina to consider that an illiterate and purchasable white vote is about as demoralizing to the body politic as a negro vote can well be. The disfranchisement of the illiterate negro, however, not only eliminates a present dangerous element, but it probably will exert an important influence for good upon the colored people by inspiring them with an ambition to free themselves from the stigma of illiteracy and to win for themselves a right to participate in the government of the country. Even now it would appear that the colored people of South Carolina are not less alive to the advantages of education than the white people of the State. It is to us somewhat of a surprise to learn that, according to the report of the Superintendent of Education for South Carolina, the colored children go to school more faithfully than the white, there being a majority of negro children in school even in the counties where the majority of people are white and that while the education of 126,395 white children is costing the State annually \$5.54 per pupil, 155,602 colored children are being taught at a cost of \$1.30 per pupil. According to this it looks as if the day might come in South Carolina when, in the matter of illiteracy the first shall be last and the last first.

### Dr. Goodspeed's Book on the Second Advent.

#### SECOND ARTICLE.

With care, and at considerable length, the author deals with the question whether the New Testament writers regarded the return of our Lord as an immediate thing—as something in the very near future. He considers the instances in which the words "coming," "appearing," etc., are used, and points out that there is more than one kind of coming—that our Lord could not have meant the same thing on every occasion. For example, "Ye shall not have gone through the cities of Israel until the Son of Man shall come." "Verily there are some standing here who shall not taste of death until they see the Son of Man coming in his kingdom." Moreover our Lord declares in his discourse on his departure (John 14: 18, 23, etc.) that he would come to them as the Holy Spirit would come, that is, that the presence of the Comforter would be the same as his presence. The two chapters on "The Ever-imminent Coming of our Lord" deal at large with this whole question, and remove some difficulties. If our readers will go patiently over this part of the work they will be helped to a clearer understanding of that which, no doubt, has been perplexing to them. There is no need to suppose Dr. G. thinks that the