Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, December 14, 1887.

SPECIAL OFFER.—We will send the Messenger and Visitor, as soon after the first of December as the subscriptions are received, till January '89, for $1.50, to all new subscribers. Will not pastors and friends press the canvass just now? This is the best time of the whole year.

TO OUR SUBSCRIBERS.

Some of the Baptist papers of the United States are having trying experiences. The *Christian Index*, published in Atlanta, Georgia, has been under its present management for fourteen years. It has a constituency of over 200,000, and yet its publishers declare that they have not got a single dollar on invested capital during all this time. They have dismissed the veteran editor, Dr. Tucker, in order to get on more economically. Yet the *Index* is a $2 00 paper, and $2 50 unless in advance. Dr. Robertson, of the *Baptist Reflector*, Chattanooga, Tenn., put down the price of the paper to $1 50 per year; lost his little hoard of money, broke himself down, and has retired from the management. The new proprietors have raised the price of the paper to $2 00. The *Tennessee Baptist* was put down to $1 50. Dr. Graves lost heavily, and then, to prevent bankruptcy, raised the price again to $2 00.

The Messenger and Visitor is published at $1 50. It has not sunk money, and does not intend to put up the price again to prevent bankruptcy. The Company publishing it, however, have a right to expect the people to appreciate the fact that they have the cheapest religious weekly of the size in America, and to pay up promptly so as to secure this reduced price, and not embarrass the business. It is to be hoped, also, that our people will not be so inconsiderate as to complain of the price of the paper. It is not as cheap as some of the secular weeklies, and it cannot be. They are run off from matter already in type from dailies, and cost nothing but the price of the paper, ink, and press work. A religious weekly, not having a daily associated with it, has to pay salaries, type setting and all incidentals, and cannot be published at the same price as a secular weekly, where all these are paid from the profits of a daily.

We are most anxious to get the Messenger and Visitor into all our Baptist families. If our pastors and influential brethren who are really interested would but give a little time to this work, hundreds of families could be induced to take it in. We are glad that some are canvassing their fields systematically. Will not others do the same?

The editor has done all he can for months to come, as the work at the office demands all his time. He, therefore, must leave the work of increasing the subscription list to his brethren and sisters. He feels that to get a religious paper into scores of families is doing one of the grandest of works for Christ.

A word to subscribers. This is not only the time when new subscribers are obtained, but also when old ones drop off. We have been much cheered in our work by the fact that so few who once take the paper allow it to drop out again. Still, there may be a few who are considering the question of stopping the Messenger and Visitor. Will you not think well whether you can afford to do without your own denominational paper? If you have families, especially, can you estimate the silent, steady power it is in moulding the views, characters and lives, and determining the destinies of the children who become accustomed to read it during the formative years of youth. Do you know how much it is doing to give you broader sympathies for the Lord's work, and to help you in your inner lives? Can you afford to rule it out to save three cents per week? Don't let the family be without a religious paper, and be at the mercy of all kinds of trashy reading.

A word to those who are in arrears. Please send in the amount at once. We will do the very best we can to make everything satisfactory. The longer you delay, the harder it becomes, and the more dissatisfied you are apt to become. We, also, become just a little—what shall we say?—less satisfied. If there have been special reasons for delay, tell us all about them, and you shall have every consideration. We do not wish to erase any names from our list, if we can help it.

RAMBLINGS.

Our last ramble was down Digby Neck. We would not advise anyone to take the drive from Digby to Sandy Cove on a bitter winter evening in the open coach for pleasure. If they want to know how cold cold can be and not freeze—if perchance it don't—take this drive on such an evening. Still, it is said that this is one of the most pleasant drives in a sunny summer day, and we can well believe it.

From Lower Rossway to East Passage, a distance of about twenty-five miles, constitutes the bishopric over which Rev. J. C. Morse has presided, a very prince in Israel, for about forty-seven years. Every week, year in and year out, summer and winter, he has been traversing this long stretch, during all this time, preaching the old, solid, bed-rock truths of the gospel. Every cove and inlet and headland, every hill and valley and sea view have become dear as the faces of dear friends. There are but few of these who welcomed him in his youthful prime to greet him now. The most of those who look up into his face are the children of marriages he solemnized, and a large share of them of parents whom he has buried. It is said that the people would scarcely think themselves legally married or their friends properly buried, were he not to officiate in the sad or glad rites. It is no wonder that his field has become a part of his very life. He has shared, so long, their varied experiences, has seen generations grow up around him, has been their counsellor and friend, has yearned over them in the love of the gospel, that they have become a part of himself.

There are six preaching stations on this field. Our venerable brother still preaches three times a Sabbath, for the most part. Beginning nearest Digby, they are Upper Rossway, Waterford, Trout Cove, now called Centreville, Sandy Cove, Little River and East Passage. At Waterford and Little River the Baptist is the only preaching there is—at the latter place there is not a single member of any other denomination. At Trout Cove there is a Methodist church and at Sandy Cove a Methodist and an Episcopal.

Bro. Morse is blessed with a strong confidence in the old truths which have been the power of the church in all ages. His face and form are in harmony with their strength. There is no quarter shown to new theologies here. This is not because he does not keep himself in touching distance of the freshest thought of the time, but because these old truths tally with the richest christian experiences, and are the richest food for the strongest spiritual life. May the simple, strong, aged-tried truths of the Bible ever hold their powerful, steadying grip on the hearts and lives of our people, and may father Morse long live to proclaim them.

We were hastily summoned away by a telegram from home and were not able to go further down the Neck than Little River, neither were we able to call on all the people in Waterford or on any in the Rosseway's, still the Messenger and Visitor will go into over twenty new families. The last two have been hard years on the fishermen. This year is better; but there are so many old claims to meet that money is not plenty. We were disappointed in not getting to Freeport and Westport, as was our intention; but hope the friends there will do what they can to put the Messenger and Visitor in the homes not visited by it, to do its mission there.

RE-OPENING OF THE BAPTIST CHURCH, MONCTON.

During the last few months the Baptist church in Moncton has been enlarging and remodelling its house of worship. It was opened a week ago last Lord's day, with appropriate and impressive services. It will seat about 1200 and it was reckoned that 1400 or 1500 were present at one of the services. It is, we believe, the largest audience-room possessed by any of our churches in the Maritime provinces.

We condepse from the excellent report of the Moncton *Times*, the following account of the opening services.

After the preliminary exercises and the dedicatory prayer, the pastor preached from Josh. 4:21, "What mean ye by these stones?" We copy the following interesting extract from the report of the sermon:

"This church was organized in 1827 as the result of a revival of religion. Our forefathers were old-fashioned folk, believing the only revivalist to be the Holy Ghost, but they had laid hold of the horns of the altar and established a church here. The people who organized this church have passed away—passed away like the star of the morning, losing its light in the glorious sun, just as he desired to pass away—but the organization remains. It is ever so. Matthew has passed away but his glorious gospel is in the Bible this morning. Luke has gone into eternity but his blessed writing remains. They who founded this church have gone, but the church stays and can never be removed. Behold the immortality of conduct! The old founders of this church have joined the choir of the immortal dead, but there is no death so far as influence is concerned.

"The building just enlarged has been erected since 1867. It was then a prophecy and a laughing stock, and people had said if it was ever filled it would be with rabbits and blue-birds. But those who sneered were crowded out because there was no room. So it was when the ark was built, when Franklin flew his kite on Boston common. All great enterprises have to pass the period of prophecy and sneers. It had been said the old building would never be filled, but the people here this morning could not possibly get into the old building.

"The old ship had faced the breakers and the old banner had got bloodmarks on it. The Baptist church of Moncton had been in the fight, but God has led this church as certainly as he had ever led Israel. Some were still afraid of outside opposition, but he was not. He had buried a man once of whom it was said: He had never had an enemy in the world. All he could say over that poor dust was the benediction—he had nothing else to say. He hoped when he died some people would say: Good thing he is gone. For a man to live and die without opposition is to live and die as an ordinary cabbage in your garden. This church did not fear opposition.

"He found by looking over the records that the old fathers were an independent lot of people. Not much courtesy in those days and perhaps not so much hypocrisy. They were an aggressive lot of people too, and very bold, as was the first man who ever bore the Baptist name, John of Jordan. They did not mind disciplining their members by the half score, because the old folks wanted to be pure, not numerous.

"God has given us a large church, with an encouraging presence and a glorious outlook. If the Lord spared him he expected to have his heart filled with rejoicing inside of twelve months, because he felt that God is going to open the windows of heaven and bless us as in the past. If he happened to remove elsewhere, he expected to read in the religious papers of the great work, or if it should please God to remove him to another world, he expected to be able to tell old Father Crandall about the grand good things done lately, and the glorious outlook. He felt this church was going to be baptized in the pentecostal fire, that it was going to be used by the Lord God Almighty for the troubling of iniquitous men, that it was going to do work that would make angels envious if that were possible. This is where we stand this morning. We have no bishop with long surplice and an ecclesiastical twang, mumbling an incantation over the collection plates, but we have consecrated choir with doxology, pulpit with the Lord's prayer, and every portion of the building with the dedicatory exhortation."

Bro. F. M. Young, of Dorchester, preached in the afternoon from Zech. 14:20, 21, on Holiness. From the report it was evidently a practical and powerful sermon.

The pastor, Bro. Hinson, preached again in the evening from Exodus 14:13, one of his most stirring sermons. At the close, the Lord's Supper was administered and the right hand of fellowship given to eight new members. It was a joyful day. May it mark a new era of most substantial and assured progress. We cannot better close this account than publish the following from an esteemed correspondent:

"One impressive feature of the services yesterday was the importance of reconsecration. With our enlarged capacity we feel increased responsibilities, and we feel like saying, 'Who is able for these things?' But our hope and trust is in the Lord of Hosts, and by God's grace we expect to go forward. A candidate who was baptized Sunday afternoon, was for two years a prominent captain in the Salvation Army—Capt. Allen Hudson,—who about three months ago severed his connection with the Army owing to his convictions on the question of baptism. One month ago he offered himself to the church for baptism and membership, and was received; but, owing to the unfinished state of our church, we were not in a position to perform the ordinance. The evening sermon was full of power, and bristled with good things; and as the pastor, in burning words, urged upon the church a higher consecration and more devotion to God and his cause, the large audience seemed deeply moved, and we have reason to believe that impressions were made which shall result in holier and purer lives. The communion was truly a season of refreshing; nearly 300, we should judge, remained to commemorate the dying of our Lord. With an earnest, faithful pastor, and a united, working church, we are praying and expecting an abundant blessing. Mr. Hudson, who was baptized yesterday, purposes studying for the ministry, and the church has engaged him to help in outlying districts, as we have five different places we are holding meetings, the work having been laid out by the pastor and responded to by the members. Mr. Hudson will, in connection with his labors, commence a course of study under Bro. Hinson. Thus our present outlook is encouraging."

THE SEMINARY AT ST. MARTINS.

The editor of the *Intelligencer* kindly quotes a large part of our account of the character of the work done at Acadia, and commends our institutions there to the attention of parents having children to educate. He concludes with the following words about our Seminary in St. Martins, which we gladly insert.

"In this connection we must say a word for the Union Baptist Seminary. Many years ago our people should and might have had a school exclusively their own. They let their opportunity pass. Later, under what we must regard as providential leading, they united with the Baptist brethren for the conduct and support of the Union Seminary. We believe they did the best thing that could be done in the circumstances. The school, which in spite of serious difficulties and drawbacks, did good service for several years, is now closed awaiting the completion of the new building in course of erection at St. Martins. Sometime next year it is expected to be opened. It will, like the institution at Wolfville, be a christian school. Two things we wish our people to keep in mind concerning it. It needs your sons and daughters as pupils; it will be a good place to send them. It also needs financial help now. Those who have subscribed towards the building fund should promptly pay; and those who have not yet contributed anything should do so as soon as possible. The people who have undertaken to build and equip the Seminary are fully able to do it. The burden should not be left to a few. It is part of our work as a christian body, and an important part of it. We would suggest that prayer be offered for its success, as prayer is offered for the success of missions and other christian undertakings. When men pray in earnest they generally pay too. Both prayers and payments are needed by the Seminary."

CITY MISSIONS.

We fear that many of our people in St. John are not aware of the mission work carried on by a few of our earnest Christian workers. For a long time services have been held at Bostwick's Hall, and for a still longer time at the Marsh Bridge. There has also been a Sabbath school in each place. During the last few months, Bro. Jn. King has been engaged to give his whole time to the work, and there has been a great advance all along the line. About a score have been converted, and the most of them baptized and added to the churches of the city or of Portland. The attendance at the Sabbath schools has grown steadily. The prayer meeting services are very interesting, and the congregations on both evenings are limited only by the capacity of the audience rooms.

This aggressive work is what all our churches need to help their spiritual life. Work among the poor and destitute, as this is, is most Christ-like. We believe there is nothing undertaken by our churches more necessary to their present and future growth than this. Two of our churches have taken hold of the work with great heartiness, and the others are preparing to share it with its blessing.

Just at present there is a special need. The old meeting house at Marsh Bridge is on leased ground, and the Mission will soon be left without a place for meeting. It is imperative that a house be built in a more eligible location. Those interested in the mission have considered the whole question carefully, and have concluded to canvass the city churches and the Portland church for the means, providing the churches will agree to help. This work has been begun, with encouraging results. It is probable that others will be solicited to subscribe, before long. Permit us to urge, very strongly, that all who are approached respond liberally. We are sure the Master wants this mission to go on, and to this end that a house be provided. He must wish all who can, of those to whom this privilege naturally falls, to help. Won't you help them, for the Master's sake?

THE WEEK.

Again there are rumors of war, probably to subside in a few days, as have so many others. It is ominous, however, that Russia is massing her forces along the German, and more especially the Austrian, frontier. Four army corps have been placed on a war footing. The German papers declare this to be a threat of war, and must necessitate a massing of troops on their own frontier. Austria has had a military convention to consider the situation. Part were for active measures at once, but the Emperor decided not to do anything at present lest it would precipitate a rupture. Russian papers state that the Czar has become aware of a plan on the part of Germany and Austria to seize upon Russian Poland, and the massing of troops is to be prepared to offset this design. On the other hand, the warlike rumors are attributed to Berlin capitalists, who wish to depress Russian securities. It is evident that there is more ground for these rumors than this, though capitalists may be making the most of the situation. There seems to be great distrust on the part of Russia. She has not been noted for keeping faith herself, and it is not wonderful that she distrusts others.

All is quiet in British politics. The Conservatives are more and more committing themselves to what they call fair trade, which means a protective policy. Hartington has warned them not to expect the support of the Unionists for any such policy, and Bright has written a letter on the subject.

It is a little strange that there should be an agitation in Great Britain on this subject, when the agitations in protected lands are for release from it. It is rumored that Russia is about to take away some of her high duties, especially in favor of articles received from England.

The question of the week has been President Cleveland's message on the opening of Congress. It took up the question of what to do with the surplus revenue. He declares a great financial crisis to be inevitable, unless the revenue is reduced to the limits of the needs of government. He shows that the millions of surplusage is so much taken out of the pockets of the people in the interest of monopolists. He would not reduce the internal revenue taxes on liquors and tobacco, nor the tariff on articles of luxury from abroad. He would put many articles of common use on the free list, and reduce the tariff on others. He reads monopolists a plain lecture. While some of the papers fault his message, all have to admit the ability of the argument, the boldness of the utterances, especially on the eve of a general election, and the independence of the man. The President is showing himself above mere party considerations; for many Democrats are capitalists, and altogether opposed to a reduction of the tariff. The message has produced a profound impression abroad as well as at home.

The Fisheries Commission has adjourned to Jan. 4. There are rumors that it has proved a failure, but these are rather unreliable.

The new French President has been unable to secure a cabinet. Those to whom he has committed the task are unable to gain the support of enough of the different parties in the Chambers to have a working majority. Great excitement was caused in the Chamber of Deputies by an attempt to assassinate M. Ferry. Three shots were fired by a man named Aubertine, two of which struck him, wounding him slightly. Aubertine says he is one of a band of twenty revolutionists who determine to assassinate several members of the Rouvier cabinet.

Rev. C. A. Berry, lately called to succeed Mr. Beecher, has declined the pastorate of Plymouth church. Dr. Parker has returned to England, not very well pleased with America. He has had a falling out with Plymouth church, and he has not taken with the American people very well. He is accused of egotism, and has not been understood. His lectures have not been as largely attended as he expected, and he returns in three months instead of remaining six, as he had intended.

SPECIAL ATTENTION.

Special attention is called to the notice of Prof. Kierstead of a meeting of the various denominational Boards, to consider the financial situation. It is hoped that all the members of these Boards, who can possibly attend, will be present.

Acadia Seminary.

Some years ago, the visitor to Acadia Seminary was set down in a reception room that had bare, white walls, a red, well worn carpet, and a general chilliness of air that made him feel homesick.

Now, however, the walls and ceilings are attractive in their beautiful tints, the old carpet has been replaced with a fine Brussels: the gift of Mrs. J. W. Lovitt, of Yarmouth; and paintings by Miss Harding and others, adorn the room which is so neat and comfortable, that in it one feels at home.

Especially is this the case when the room is filled with young ladies, who are giving a musical recital. Last Saturday evening we attended the first of a series of such recitals, to be given during the winter. The following programme was carried out, with much success:

Tarentelle, Chopin.....Miss Margeson
Polacca Brilliante, Weber...Miss Seaborne
O Saviour, hear me, Gluck....Miss Nelson
Essay, Musical Forms.....Miss Rice
Barcarolo, Raff.....Miss Graham
Musical Moment, Schubert...Miss Vaughan
Spinning Song, Wagner, Liest...Miss Roe
Song, My Love is like the red, red Rose, Schumann.....Miss Wallace
Third Ballade, Chopin.....Miss Eaton
Etude in A Flat, Liest.....Miss Buttrick

The several parts were well rendered, and much enjoyed. Increased interest was given by the reading of brief biographical sketches of the Composers whose pieces were rendered. The essay on Musical Forms showed that music is studied as an intellectual pursuit, and not merely as a mechanical performance.

The recital was creditable to the young ladies and to Miss Buttrick, the teacher, who gives evidence of power to inspire her pupils with love for their work.

Could the many friends of the school through the Provinces, occasionally attend one of these entertainments, no doubt their interest in female education would be still further increased.

"He that is Least in the Kingdom of Heaven."

Was not Christ, in a worldly point of view and in the estimation of the unbelieving world, lesser than John?

He was despised and rejected of men:

More than John, he had not where to lay his head.

He well knew what the world thought of him, but, nevertheless, he was greater than John, whom they looked upon as the greatest prophet of that day: as much as to say, although John was the greatest born of woman, yet the humble Nazarene, so despised and rejected, was greater than he.

Or, might it not be that Christ was comparing the greatness and glory of the Kingdom of Heaven, with that of his earthly kingdom, and that the least in the kingdom of glory would be greater than even John, although the greatest ever born of woman, and while he was in this world,

Question.

A house of worship belongs to a Baptist church. The pews are owned permanently by those who purchased them after the opening of the house. Is it necessary to incorporate in order to collect debts and transact business legally? If so, what steps should be taken in order to have the trustees incorporated? Will you or some of your readers have the kindness to answer? W. H. Richan.

Barrington, Nov. 24.

Ans. We believe that in Nova Scotia, as in New Brunswick, the trustees of each Baptist church in connection with either of the associations and their successors are an incorporated body by the name of "The trustees of the Baptist chapel," *in the place in which such church is situate*, and by that name have power to sue and be sued.

Contributions to the Baptist Ministers' Annuity Fund.

1st Hilleboro Church, N B	$10 00
2nd Cornwallis, Berwick	10 00
1st Ragged Islands, Osborne	3 20
1st St Margaret's Bay	2 00
Tryon, P E I	8 15
Bedeque, P E I.	5 15
New Ross	1 60
Lawrencetown and Valley West	4 00
2nd Hillsboro, N B	3 10
Upper Stewiacke	7 00
Lower Granville	5 03
Dartmouth	4 00
Falmouth	2 50
1st Yarmouth	23 00
Antigonish	11 03
Pleasantville, Lunenburg	2 69
Indian Harbor, Halifax	5 00
New Albany	1 55

E. M. Saunders, Treas.

Will the churches which have not already contributed to this fund please bear it in mind and take collections as soon as convenient. For a few years, while the capital is being raised, it will be necessary to ask the churches for annual collections. If they are liberal, as I believe they will be, the Board will be able, from the first, to make appropriations of the maximum amounts.

This fund is as much for the churches as for the ministers. When ministers die, or become disabled, the churches last served cannot cast their families off; and many of the churches are not able to support a minister's family and a pastor to do the work. Let it be clearly understood that the churches are, in this matter, providing for themselves as well as for ministers.

At present it seems necessary to hold in abeyance the raising of capital, so as to leave the field free for the jubilee fund.

E. M. S.

Literary Notes.

Is There Salvation After Death? A Treatise on the Gospel in the Intermediate State, by E. D. Morris, D.D. LL.D., A. C. Armstrong & Sons, New York. This book has been on our table for some time. It is the latest and freshest contribution to the discussion of this very live question. Jos. Cook, in his address in Park street church, Boston, on the Springfield meeting of the American Board, referred to it as one of the best treatises on this subject. We have looked it through and, as far as we are able to judge, can concur in his estimate of the book.

In the Introductory chapter he discusses some underlying and related questions. These are the Immortality of the Soul, Conditional Immortality, Sleep of the Soul until the Resurrection, Character and Condition in the Intermediate State. Under this last head he discusses briefly the theories of salvation in this state through discipline, evolution of the powers of the soul itself and through punishment, and finally states the theory it is his special purpose to combat—that men are to be saved in the Intermediate State through a gospel after death — that of the New Theology.

In the following chapters he first groups the scriptures which are thought to imply a probation after death under seven heads and gives them each a searching examination, showing that the conclusions which the adherents of the New Theology would draw from them are untenable and opposed to the plainest teaching of the New Testament.

He then considers certain claims of the supporters of the theory of a probation after death founded upon some assumed general testimonies of scripture, such as the universal headship of Christ, Christianity to be the universal religion, the visions of the divine love and justice, &c. He concludes this part of the discussion in the following words:

"The error of attempting to establish by special interpretation of a few obscure passages, a sweeping proposition which is clearly unwarranted by the general and unambiguous teaching of the Bible as a whole, was already been sufficiently noted. But is it not an error still more dangerous to attempt, from such merely generic glimpses of Scripture as we have been contemplating, such vague and cosmic glances at the Divine Word or at the Christian system in its totality, to establish a conclusion which in effect carries us out far beyond the boundaries of Scripture, and finds its final justification rather in what the comprehending reason seems to demand? It is no railing accusation to say that this is in substance what is attempted, consciously or unconsciously, in the propositions here controverted respecting the headship of Christ as the universal man, and the consequent universality of His religion—respecting the love and the