

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, AUGUST 31, 1887.

NO 35.

—DESTRUCTION OF THE SABBATH.—Our Convention, on motion of Bro. Grant, gave the following expression of its views on the question of the observance of the Sabbath:

Resolved, That the Baptist Convention of the Maritime provinces of Canada deplores the violation of the Lord's day by railway, steamship and other traffic, and the consequent injury to the large number of men who are compelled to labor or give up their situations, as well as to society in general; that in the opinion of this convention said traffic on the Lord's day is not necessary and can have no other defense than that of the convenience and pecuniary advantage of the corporations controlling it, and that it ought to be stopped, and further, that it is practicable to reach this end by the parliament of the Dominion of Canada passing an act which will authorize the Governor General to issue a proclamation prohibiting all railway, steamship and other unnecessary traffic on the Lord's day, such prohibition to take effect at the date of which a similar act passed by the congress of the United States shall come into operation. We also believe that it is the duty of all Christian men in Canada to petition the Dominion parliament to pass an act giving the necessary authority to the Governor General to make such proclamation, and that at the proper time all pastors should bring the matter before their churches.

—TEMPERANCE.—Our Convention declared itself very decidedly on the question of Temperance, and on motion of Bro. B. H. Eaton gave the following vigorous utterance:—

Whereas, The use of intoxicating liquor as a beverage is productive of only evil; and

Whereas, Drunkenness is a sin fraught with terrible consequences; and

Whereas, The church is the divinely constituted body to lead men from sin to God; therefore

Resolved, That it is the duty of our church to make temperance reform and the suppression of the liquor traffic a prominent part of their work; further

Resolved, That no effort should be spared in the first instance to promote such reform and suppress such traffic by persuasion and entreaty of those addicted to the use of strong drink and those engaged in its traffic, and that where such entreaty fails to accomplish its purpose the strong arm of the law should be put forth with all its power; further, that while existing legislation is excellent so far as it goes, yet further prohibition from the making, importation and sale of intoxicating liquors, except for medicinal, mechanical and scientific purposes, is the goal to be aimed at; further, that in order to secure this consummation we recognize the necessity of promoting public opinion in favor of total abstinence by every means in our power, and we urge upon our churches the duty of being foremost in this good work. Let each member be pledged to total abstinence and let each one use his or her utmost endeavor for the suppression of the liquor traffic and the reclaiming of those addicted to the use of strong drink.

—ADDITION.—To the houses of worship dedicated in report on state of denomination, published last week, add at Campbellton, St. Martin's 2nd, Dawson Settlement and Jacktown, N. B., and Clements, N. S. To ordained ministers add name of F. G. Harrington.

—MISSIONS IN TURKEY.—In 1883 there were 16 Christian churches in Turkey, with 359 members. Now there are 152 churches and 9000 members, of whom 600 were added last year. There are also 100 native ordained pastors and 150 licensed preachers.

—SPAIN.—In Spain only 24.50 per cent. of the people are able to read and write. It is significant that Spain is the most priest ridden of European countries, and Spain is among the most illiterate, Romanism and ignorance go together. However, even Spain is awakening to the need of education and the government is taking measures to give the people more educational advantages, hoping this will lay the foundation for progress in the industry, in which the Spanish are so backward. About \$1,600,000 have been put into the estimates for educational purposes.

—NOVELIST WELL EMPLOYED.—Geo. W. Cable, the famous novelist, will for the present take the place of Dr. Meredith in leading the immense teachers' bible class of Tremont Temple, Boston.

—CHRISTIAN COLLEGE.—We wish parents to take in the full significance of an item in the report of the governors of Acadia College. It is stated that more than half of the 91 students in attendance at the college last year were members of Christian churches and 25 have been studying for the ministry or are thinking seriously of this high calling. In addition to this, almost all the professors and instructors are earnest Christians. This means that the prevailing sentiment is religious. From attendance at the weekly prayer meeting, we can testify how warm and powerful is the religious influence there abroad.

Can anyone doubt the hearing such facts should have upon Christian parents? How great should be the care that the child be surrounded by what is elevating, as the critical time when he is training his mind, forming his views and deciding upon his career for life! It does not take much of evil influence to mar character, deprive view and aim, and wreck the future life, any number of saddest instances prove.

Neither can it be told how much good influences, at this time, may do to redeem and ennoble the whole future career. So impressed was a father and mother at our Convention, with this idea, that, although they are living in a place where a college is located, and had fully intended to let their son take his course there and board at home, they have about decided to send him to Acadia, for the sake of the higher moral and religious advantages there to be had. Who dare say they are not wise parents? We hope all our people having children to educate, will act as consistently and wisely. This must be approved of God.

—HORTON ACADEMY AND ACADEMY SEMINARY.—It is but just to mention that the good financial showing of our academy and seminary at Wolfville, as published this week, is due very largely to the wise and economical management and the untiring efforts of Prin. Tufts. So evident was this to the governors that they embodied their appreciation in a resolution, and in a more substantial way.

—THE ADDRESS OF THE RETIRING PRESIDENT OF THE CONVENTION.—Many of the speakers at the Convention referred to the address of B. H. Eaton, Esq., on retiring from the presidency of our Convention, as a masterpiece of oratory. No one who reads it as published to-day will dissent from this opinion. We bespeak for it a careful and prayerful reading. We are glad this innovation upon our past custom has been introduced, and that we are to have the matured thought of one of our best brethren from year to year. There may soon be gathered the material for a useful and instructive volume.

—WHICH IS BEST?—Paul says, "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come." A writer in the *Christian Intelligencer* suggests a new rendering of Paul's views, a rendering which, he says, is in better accord with the practice of benevolence as generally exemplified in the present day: "Occasionally, when impulse moves you, let some of you, who are so disposed, lay by a little something, according as may seem convenient." Is not that the general reading of the passage? It is not King James's Version, nor is it the Revised Version; but is it not the popular version? Which is best?

—ACADIA SEMINARY, WOLFVILLE, N. S.—The next term of this institution opens August 31st. It is hoped a large number of young ladies will avail themselves of the advantages it offers. From comparison of catalogues it appears to offer advantages equal to any similar institution in the Maritime provinces, while the expense is less than in any other. The price of board per week, including washing, care of room, heating and light is \$2.75, and other charges are similarly moderate. It has a large and efficient staff of instructors.

—ANOTHER WARNING.—The daughter of an Episcopal clergyman recently "took the veil" in Halifax. She had been sent to a Catholic school with this result. These cases are so frequent that they cease to be very noticeable. The wonder is that Protestants will continue to put their children in Catholic schools where there are such risks to run, for the sake of saving a few dollars, it may be.

—REPORT OF W. B. M. UNION.—The report of the Women's B. M. Union came in late and is crowded out this week. It will appear next week.

—ANOTHER BLOW.—The English Baptist mission on the Congo has met with one of the heaviest losses it has yet sustained. T. J. Comber, the pioneer missionary, he upon whom the conduct of the mission has chiefly rested, has been called up higher. God's dealings with this mission have been shrouded in darkness. Scarcely has the mission recovered from one blow before another falls. Death has stricken down one after another, the flames have destroyed mission property, and the faith and courage of our English brethren have been severely taxed. Thus far disaster has but incited to greater determination and enthusiasm, as new men have put themselves in the place of the fallen. May faith and courage still be maintained.

A Good Example.

In my recent journeyings through Nova Scotia, I gleaned the following facts, which I think you will regard as worthy of a place in the *Messenger and Visitor*. A member of one of our churches has long been entirely deprived of his hearing, and yet actively maintains the habit of regular attendance upon the public means of grace. His pastor, noticing the punctuality of his attendance at the meetings, addressed to him the following note: "I have often thought why you do so regularly in coming to meetings? Please write me your answer in full." The following reply was given: "First, 'As being a child of God I

go for an example to others. Second, With pious David I love the courts of the House of God. Third, I go to meet the Saviour, as he has declared where two or three are met in His name that He will be in their midst. Fourth, There I can uphold my minister by my presence and my prayers." These reasons are worthy of the careful consideration of those whose hearing is unimpaired, and the example of this deaf brother is worthy of the imitation of every disciple of Jesus. ISA. WALLACE.

Convention Scheme.

In accordance with a vote of Convention, immediately after the session closed, the Rev. I. J. Skinner, moderator of the P. E. Island Association, was notified, and he proceeded to make the following arrangements for carrying into immediate effect the action of Convention.

District 1. Alberton, Cape Wolfe, Alma; chairman, Rev. W. S. Fielding, Alma.

District 2. Tyne Valley, Lot 10, O'Leary Road, Belmont; chairman, Rev. R. B. Kilay, Tyne Valley.

District 3. Summerside, Bedouque, Tryon; chairman, Rev. L. J. Skinner, Tryon.

District 4. West River, Clyde River, North River, Cavendish, Fairview, St. Peter's Road, Bayville; chairman, Rev. J. C. Spurr.

District 5. Charlottetown, Alexandria, Ugg, Belmar; chairman, Rev. Edward Whittman, Charlottetown.

District 6. Montague, Murray River, Dundas, Annandale; chairman, Rev. J. Williams, Georgetown.

District 7. East Point, Souris, St. Peter's; chairman, Rev. R. H. Bishop, East Point.

The other Associations will be divided into districts as soon as possible. The resolution and plan submitted to Convention will soon be published in the form of a circular and sent to the chairman of the districts. G. E. DAY.

Yarmouth, Aug. 27.

Reveals S. B. Convention.

The annual meeting of this body just closed, was one of the most interesting ever held. Our body was well represented by Prof. Kierstead and Rev. S. B. Kempton, M. A., of Acadia College, and E. D. King of Halifax, who gave most excellent addresses. Rev. Dr. Burns and Dr. San Anguin of Halifax, Principal McKay of Pictou and others presented good papers and addresses. The intention is to organize each county with convention, as N. B. has done so nobly, and thus help on and encourage S. B. School workers. A careful synopsis of the proceedings with some of the papers will be put in shape for S. B. School workers, and will be of practical value for future reference. Some gems of thought like "Apples of gold on pictures of silver" were presented. From a remark of Mr. Foot on "The mother's influence," the following is deduced:

1. The mother sows the seed into the tender heart soil, watches its growth with tears and prayers, which a true mother only can do.

2. The tender blade is trained by the faithful Sunday school teacher, and the weeds kept down.

3. The devoted pastor further trains, and gives direction to the young shoots—"as the twig is bent the tree is inclined,"—until a strong-rooted tree is produced, with its outspreading branches and rich foliage, affording shelter to the weary pilgrim on life's desert journey.

In each instance the divine sunshine and showers must bring all to perfection.

The blade, the ear, the full-grown corn, the harvest and harvest home, the mother and other powers, and the angel reapers rejoicing together. W. J. G.

"I Cannot Get Away from God."

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that whenever she came she spoke to him about Christ and the salvation of his soul.

"Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said his mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord; and the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself—

"Anything for a quiet life."

His friend soon got him a place in a

gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door, when the master spoke to the coachman for the first time. He said:

"Tell me if you are saved?" Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself. "I could get away from my mother, but I cannot get away from God!"

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised.

He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, and read the Word of God, and to pray; and upon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the sinner and despair, and he saw that the blood of Christ is the answer before God even for such sin as he had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us!"

He saw that Christ had borne his punishment, and that he who had tried to harden his heart against God and against his own mother, was now without spot or stain in the sight of God who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy Spirit or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—*Watchword*.

Dancing.

In your paper of July 21, you copy the remarks of Bishop Oxe on the subject of dancing. The opinions of some others may be of interest to your readers:

The *Saturday Review* says: "It is only with the past 500 years that women have danced publicly with men. In Italy, however, as early as the tenth century, promiscuous dancing was tolerated, though the church sternly condemned the innovation as immodest and unbecoming, and it was not at all general. When Henry III. of France visited Venice, early in the sixteenth century, a grand ball was given in his honor, to which all the noble ladies of Venice were invited; but though three hundred of them danced in the presence of the king, not one of them was assisted by a male partner. Sando, in his diary, gives details of the progress of Lucretia Borgia from Rome to Ferrara, on her marriage to her fourth husband, and says, she was particularly fond of dancing the saltia and the boconia, the former of which is identical with the waltz of the present time."

Vicount de Briens Saint-Laurent, a French nobleman, has published a pamphlet in denunciation of modern fashionable dancing. He declares that the customs of society in regard to this amusement are worthy of places which we do not mention in these columns. His description of what is not only allowed, but professed, are only too familiar to all who have any knowledge of what the modern dance involves. He

considers it amazing that mothers are willing to have their daughters thus compromised, even if fathers are willing to risk their sons.

In a paper, read some years since, before the Episcopal Church Congress, on "Christianity and Popular Amusements," the writer, speaking of the body as "the temple of the Holy Ghost," says: "I bring this charge against dancing, that it is a desecration of this holy mystery, fatal to its innocence; a sin, a monstrous sin. Let me define the dancing of the day. A woman improperly dressed, pressed against the person of her partner, whirling round the room. It is no reply to this to say it is descriptive only of an excess. The excess is now the fashion and fashion is imperious, inexorable and irresistible. The square dance cannot be kept square. Preach and moralize as we may, it will be rounded off by the waltz. Pat the old, modest style on the floor of the ball-room to-day, and just as sure as the loosened rock of the precipice will fall into the chasm below, it will fall into the arms, and be pressed against the bosom of the 'German.'—T. E. in *National Baptist*.

About Moses.

Every man is bound to respect his personality; to study himself that he might know himself; to seek his place that he might find it, and finding it, to fill it. It is not my business to be somebody else, or to do the work of somebody else, though my neighbor may think it is, and charge me with not being and doing what I ought to be and should do.

Ought and should are the two poles of human responsibility. What I ought to be I should be; what I ought to do I should do. The subjective "ought" refusing to respond to the imperative "ought" is being and not doing, not doing that for which being is given.

There is a justifiable selfishness. Ourselves demand our affection and exertion. "Thou shalt love thy neighbor as thyself." The commandment implies the duty of self love, and makes it the standard of brotherly love, or love to one's neighbor.

A proper study of man is man; a proper work of man is man, and that man, one's self. Every man is a sculptor—his first subject, himself. If satisfied with himself in the rough, he lets the implements of his art drop from his hands, the unshaped in him remains unrevealed, he defeats the end of his being, and finally suffers the doom of the slothful and unprofitable servant in the parable. It is every man's duty to make the most of himself, and to use the whole of himself, for his fellowmen more, for his God most of all.—*Christian Intelligencer*.

A Solid Foundation.

To all enduring gospel work there must be a solid foundation. Sustained enthusiasm must have a living root. Noise and tumult will pass away. Music and excitement, fuss and fury, will soon lose their attraction, and if anything is to remain there must lie back of all this evidence and conviction, fact and knowledge; faith that cometh by hearing, and hearing by the Word of the Lord. Stir and excitement may serve a good purpose for a little while, but must will outgrow such things, and slanders will weary of them, and they will be stale, flat, and unprofitable. No sort of religious sweets and condiments will serve to nourish permanently the Church of God. There must be the living bread that cometh down from heaven, the plain, sober, substantial truth of God, which endures criticism, survives controversy, outlasts contradiction, and which liveth and abideth forever. Let us see to it that we do solid work, and that we build upon a sure foundation—upon the everlasting rock.

The Anchor of the Soul.

He that has anchored himself to Christ may be calm in sorrow and triumphant over temptation. Whatever wide may blow, he may ride safe there, and however frowning may be the iron-bound rocks a cable's length off there, if he has cast out this anchor at the stern he may quietly wait for the day in the assurance that no shipwreck is possible for him. Your hope will be the ally of all, dignity, patience, victory, will steady the soul and make it participant, in some measure, of its own steadfastness and security.

And just as sailors sometimes send the anchor ahead that they may have a fixed point toward which to warp themselves, so, if our anchor is that Christ who has passed into the heavens he will draw us, in due time, whither he himself has gone. A calm, steady hope, fixed upon the enthroned Christ, our forerunner, and the pattern of what we shall be if we trust him, will make us steadfast and victorious in all our sorrows, burdens, changes, and temptations. Without it life is indeed as "futile then as straw" and our only "futile answer" to its torturing problems, or of

"redress" of its manifold pains is "behold the veil, behind the veil." Such a hope knits us to the true way of our soul, and is not easily broken. As for men's hopes fixed on earth, they are fragile and flimsy as the spider's web, which, in those early autumn mornings, twinkle in every cove, and are gone by midday.—*Rev. Alexander MacLaren, D. D.*

Moses Was a Gentleman.

A London paper tells of a class of boys in a "Board school" who were being examined one day in the scriptures. One of their special subjects of Scriptural study for the year had been the life of Moses. "What would you say was the general character of Moses?" asked the inspector; "that is to say," he added, "what sort of a man was Moses?" "He was meek," said one boy; "brave," answered another boy; "learned," added a third boy. "Please, sir, he was a gentleman," piped a fourth, a pale-faced, bright-eyed, neatly-dressed lad of eleven or thereabouts. "Gentleman!" repeated the official, with a look of unmistakable surprise, "what do you mean?" The well-behaved little boy promptly replied in the same thin, nervous voice, "Please, sir, when the daughters of Jethro went to the well to draw water, the shepherds came and drove them away, and Moses helped the daughters of Jethro, and Moses to the shepherds, 'Ladies first, please, gentlemen.'"

This, That and the Other.

—The fund left by George Peabody for the erection of improved houses for the poor of London, has grown, by rents and interest, from \$2,500,000 to \$4,513,340.

—It has been computed that the death rate of the world is about 67 a minute, 97,790 a day, and 35,639,835 a year, while the birth rate is 70 a minute, 100,800 a day, and 36,792,000 a year.

—Rev. Charles E. Snow, Mr. Beecher's nephew, is spoken of as a possible successor in the pulpit of Plymouth Church. He is the son of Harriet Beecher Snow.

—Seven miles of antediluvian catcombs have been discovered under Rome.

The Pope derives \$540,000 from capital left by Pius IX., and deposited in English banks: \$2,000,000 from rents, and \$3,000,000 from Peter's pence, the gift of Roman Catholics in all parts of the world. This is a comfortable income for an unmarried gentleman.

—Dr. Crosby, in a high license meeting, asked:—"If a tiger were loose in the streets of New York, would it not be better to try to confine him to certain streets rather than leave him to roam all over the city?" From the gallery came the response: "Shoot the tiger." The gallery had the best of that, and the illustration is a good one in favour of prohibition.

—It is said there are 25,000 of her Majesty's soldiers and about 11,000 seamen and marine abstinents; also, some 200 officers belong to the ranks of those who are fully prepared to fight the "only enemy England has to fear."

—Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.

—Make your home the brightest place on earth; if you would charm your children to the high path of virtue and rectitude and religion. Do not always turn the blinds the wrong way. Let the light, which puts gold on the garden and spots the pansy, pour into your dwellings. Do not exact the little feat to keep step to a dead march.

—A Hindu writer in the *London Standard* tells how the thugs of India have been replaced by professional poisoners. These people make use of a poison extracted from the seed of the ashura, mixed with opium, and travel from place to place; now poisoning a travelling companion for his money, a laborer for his oxen, or a host for the valuables in his house. They are distinguished from the thugs in that they kill women, children and pilgrims, which the thugs would not do. The road poisoners are organized secretly, and great efforts have been made to exterminate them, but thus far without success.

—Supposing it were possible for a missionary to speak to a thousand heathen daily, it would take him a thousand years to preach to the people of China. It is certainly no excessive demand to expect that each living Christian should in the course of a year win or help to win for the Lord at least one unbeliever. In the year 1886 suppose one true Christian. In the course of a year he gains one new soul for the Lord. In 1887 there are thus two. Each of the two wins in the course of this year another—two between them—and so on in the same proportion. That gives four in 1888; eight in 1889; sixteen in 1890; then 32, 64, 128, 256, 512, 1,024, so that in ten years there would be more than 1,000 Christians; in an hour ten years upwards of 1,000,000; in ten years more 1,000,000,000.