

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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VOL. III.

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NO. 43.

PROHIBITION AMENDMENT.—The amendment to the Constitution of Tennessee, making prohibition one of its provisions, has been defeated by about 16,000 votes. It is said that the liquor men spent \$500,000 and no end of free rums to accomplish this result. The campaign revealed the fact that there are 150,000 good men and true in Tennessee who cannot be bribed to vote for liquor or to abstain from voting for prohibition. The prohibition sentiment will receive a great impulse from this struggle, and many will be led to cut loose from the old political parties and cast their votes hereafter with the prohibition party.

THE KNIGHTS OF LABOR.—This great organization has held its annual meeting in Minneapolis. There has been a great decrease in membership. In 1886 there were 702,924 members reported, this year there are but 485,000. It is affirmed by some, however, that the decline is due to a process of more thorough organization which increases rather than lessens the power of this great combination. Many of the sessions have been rather stormy and the difficulty of holding so many people of diverse interests together has become more pronounced. Grand Master Powderly recommended that Congress be asked to create a Department of Labor and establish government telegraphy. He is as firm as an ass against the liquor traffic, and as resolute to keep out of the order all engaged in it. A resolution to legalize the use of beer at picnics of the Knights was voted down 104 to 43.

ACADEMIC COURSE.—The Freshman Class already numbers 46, and will probably reach 60 by Christmas.

STILLING IN RUSSIA.—We reported a few months ago, to the fact that Count Tolstoy, the Russian Minister of the Interior, was pressing the government to give up its educational system adopted at the close of the Crimean war, in the hope that Russian soldiers would be better fitted to cope with British and French armies. We learn from an exchange that the Czar has yielded and that the gymnasia, high schools and universities have been closed to all except the high born. The reason for this action is said to be this: It is supposed that education is making the lower classes discontented with their lot and leading them to nihilism. It is hoped that, on the reign of ignorance be brought back, the people will be contented with their oppression. It will be strange if this attempt to roll back the current of the progress of the age does not madden the people and give an impulse to nihilism which will bring on a crisis. The nihilists use the dagger and the bomb it is true; but when peaceful agitation is met with exile to Siberia and now an attempt is made to sink the people to barbarism, we cannot refuse them some sympathy in their desperation.

STRANGE!—If infant baptism were an intrusion, a presumption, unauthorized appeal to God, could we expect such a wonderful recognition of it from on high? The fact that God does follow it with the conviction of almost all of those who are thus consecrated to him, is not small testimony to its usefulness and to its divine appointment. If hesitating parents would consider the facts—that four-fifths of the children that are not given to God in infancy, grow up and die unregenerate (in plain words, are lost), and that nearly all of those who are given to him in their childhood, are accepted by him, and saved—surely they would delay no longer to bring their little ones to him in this ordinance.—*Christian Observer.*

This is an astonishing statement. It shows how much efficacy evangelical Pedobaptists attach to baptism even in case of the unconscious infant when its action must be like that of a charm. It shows, also, into what straits they are driven when a statement of this kind will be put forth to whip up their lagging followers. "Almost all" who are baptized in infancy are saved, are they? Does the *Observer* know that all the children of Roman Catholic parents are sprinkled in infancy? Then "almost all" the inhabitants of Spain, Portugal, France, Austria, South America, Mexico, &c., &c., are saved. And yet our Presbyterian friends whom the *Observer* represents, send missionaries to all these countries. The Greek church also baptizes all the infants of the lands where it holds ecclesiastical sway, as does also the Episcopal church. "Almost all" the people of these lands are then saved. In truth, the Baptists are the only people in Christendom who do not baptize their infants. Poor Baptists, "four fifths" of them, the *Observer* gives the proportion with the most mathematical precision, are lost, and all because they do not baptize their infants. Surely now we will hold out against Pedobaptism no longer. It is so much better to be a Pedobaptist parent than a Baptist. Still it is a little queer. The Romanist, the Greek, and the Episcopal churches baptize all in infancy, while the Presbyterians baptize only the children of one or both believing parents. According to this, our Presbyterians last year are a little worse off than

the Romanists. Had they better not become Romanists or else break down the rule of the Westminster Confession? Dear *Observer*, could we but catch your ear, we would advise you to be more careful in your statements, even in your desperation for an argument to support your unscriptural tenet of infant baptism. Desperate results usually reach back upon those who attempt to use them. Wild statements and clap trap may impose upon the thoughtless and ignorant, but they disgust the thoughtful and intelligent.

A CONYER.—We clip the following from a paper published in the *Register* of New York: Who can say the picture it draws is too dark? In the description applicable to any who read these lines:

"We can but contrast our own country with that of the heart of Africa. When one who lives in the United States refuses to be saved he does it in the face of 1800 years of history, he tramples on his own conscience; he gives the doubt to the faithful preacher of the gospel. The irreligious man must often shake his head in the tear stained and pleading face of a Christian mother. Nay, even, he often walks over her grave.

"But, worse than all, he complacently folds his arms and looks upon the crucifixion of Jesus. He sees those dear hands, never raised but in blessing, pinched through by cruel spikes. He watches the murderer place those feet, which often tread in doing good, one upon the other, and another spikes (against the Saviour of men to the cross). He hears his misthreatened prayer: 'Father, forgive them, they know not what they do.'

"Here, in this country of Bibles, would any of wonder, there are those who have hearts and who claim a fair degree of reason; who, with open eyes, look on the scene of the cross, who never think of the risen Saviour who introduced for them. Still they mock him and spit upon him and wag their heads. To these people the preacher has preached themselves hoarse, and, for such as will not believe, Jesus has died in vain."

DR. LINCOLN DEAD.—Those especially who have been students at Newton will learn with deep sorrow of the death of Dr. Herman Lincoln. He was in his usual health until Friday 14th. He and Prof. Brown went to Fall River on that day to assist at the ordination of a minister, a former student of the Newton Theological Institute, and Dr. Brown noticed that while he was delivering the charge Dr. Lincoln labored a little harder than was his custom. The real cause of death is believed to have been a cold taken at Beltingham about ten days ago. After his return from Fall River he rapidly grew worse, pneumonia setting in. He was confined to the house from that time, and sank rapidly until death came. Dr. Lincoln was a native of Boston, and was sixty-five years of age. He was pastor of several churches from 1845 to '68, since which he has been a professor at Newton. He was also engaged in editorial work from 1845 to 1867. He has written much for the press since that time. He was a man of strong convictions, loyal to the old standard doctrines of the Bible, and much beloved by the many students who came under his teaching, as well as by all who knew him. His place will not easily be filled.

WAITING ON THE LOAN.—There is a story of General Harlock which gives an example of one kind of waiting. Crossing London Bridge one morning with his son, he suddenly thought of something he had forgotten, requiring him to return to a certain street. Leaving the boy on the bridge, he told him to wait for him. He was detained by business and, becoming absorbed, forgot his promise to the lad, and did not return to the bridge at all. When he came home late in the evening, his wife asked him where Harry was. Then it flashed on him that he had forgotten his promise. "Why Harry is on London Bridge!" he said. And hastening to the spot, he found him just where he had left him in the morning. The boy had waited, all the day, not once leaving the spot. His father had given him the command and the promise, and he simply obeyed.

The following is from Dr. Guthrie's writings: "How difficult it would be to name a noble figure, a sweet smile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint. Am I wounded? He is balm. Am I sick? He is medicine. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is sun. Have I a house to build? He is rock. Must I face that black and gathering storm? He is an anchor, sure and steadfast. Am I to be tried? He is my advocate. In temptation pressed, and am I to be abandoned? He is pastor."

The Prohibition Party.
A CHARACTERISTIC LETTER FROM JOHN T. BULMER.

Sir,—The prohibitionists of Nova Scotia are without an organ, and whether this is a fact to be mourned over or rejoiced at depends in a great degree upon whether our memory is more vivid of what we have had, than our hope is exultant over what we ought to have. This forces me to ask the Mail to break the conspiracy of silence imposed on party papers at times like this, and for at least one issue, trust the good sense of its readers. If the liquor interests of this country can force the party newspapers to keep silence, they are living under a censorship of news as truly as though our papers were published in Moscow and edited by Michael Strogoff.

There are four vacancies for the Dominion parliament in this province, with more in prospect, therefore the attitude of the government and representatives last session on the liquor question becomes an important one for the consideration of the electors in the counties which now and hereafter may be opened. Few men bearing the honored name of liberal-conservative have any idea of the subservient last winter over the Jameson resolution and the votes growing out of it. A province having thirteen counties under the Scott act, with average majorities of 1,000, and the remainder under the liquor license act, 1884, actually gave a majority against prohibition. The following members, for some cause or other, shirked the vote: Fines, of Richmond; McDonald, of Victoria; McKern, of Cape Breton; and Sir Charles Tupper, of Cumberland; while eight voted against it, viz., Cameron, Jones, Kenny, McDonald, (Picton), McDougall, (Cape Breton), McLeish, Thompson, and Tupper (Picton). A province which to-morrow would throw a majority of 50,000 for prohibition, so misrepresented by its members, went down on its knees to the beer and whisky monopolists of Ontario for the promise of a mass of potage, and actually gave a majority against us. On the vote to repeal the Scott act Sir John and four ministers voted in the affirmative on the vote for the sale of liquor and beer in the Scott act counties, Sir John and five ministers voted the same way, and on the vote rejecting the prohibition resolution Sir John and nine ministers, including Messrs. Thompson and McLeish voted against us. Notwithstanding Sir Charles Tupper's solemn promises last winter to the electors of a county that carried the Scott act by a majority of 1,300, he was absent on every vote. I am informed by two of the most reliable members of the house of commons, both conservatives, that the Jameson resolution was only defeated by the desperate canvass of the government whips. The truth is the government is wholly in the hands of the brewers and distillers, the first represented by Hon. John Carling and the second by Hon. Frank Smith. Sir John has conquered his party fully and absolutely, and if there was any person who opposed him in his appointment to the senate or over the policy of the government on the liquor question, they have sunk into silent obscurity or become participants in his guilt.

The present opportunity is suspicious for defeating two cabinet ministers and any candidates who may offer in the interest of the old parties in the other counties. The gift-walk is no longer at the door to frighten the manufacturer, miner and merchant; the trade policy of the country is settled for five years, and we have now an opportunity to startle the government into settling this question once for all. A gentleman well known in Yarmouth asks me what is the use of trying to make a new party when two are already made to hand. My answer to him and those who think like him is, we have been trying to get a party in Canada since 1867 who will suppress the liquor traffic and before the general election, last February both of them declared in the most unequivocal manner that they would not do it. Said a western farmer to a travelling quack "Now, doctor if you can cure me for less than funeral expenses go ahead; if not he must take his chances." If one of the old parties could be converted the liquor question would be settled in a year, but we cannot convert them, therefore they must take their chances. The unit of the party is the candidate, and as one is so is the other. Both will promise anything, both will tide over a difficulty in a manner which is disgraceful to the cause of truth, both will dally with words of the most sacred import and play them off as unhesitatingly as though politics consisted in contrivances. The cure—the only cure for this state of things—is the ballot of the elector aimed with deadly precision at the candidate.

The counties now open in Nova Scotia, and to be opened, have a chance to redeem the subservience of twenty years, and strike such a blow at the liquor traffic as will cleave it from turret to foundation. The request the government of the

country finds this question like the enormous head in Walpole's romance filling the whole horizon, then and not before will they take hold of it and settle it as they have other questions. In all those counties we will have in a few days candidates in the government interest with faces frosted out to portentous length and address, solemnly declaring for the twentieth time that they are prohibitionists, and ready to grant it whenever the people are ready for it. Such talk as this is but paying the elector in his own coin from the mouthings of a man in which temperance societies indulge. One genuine, daring, cool, who votes is worth a hundred thousand who do not.

Delchester county, drenched to the lips in liquor, has been anxiously looking around for a deliverer. Meetings after meetings have been held by all the best elements of Truro, and after all their work they only sink back into sullen silence and endure the great curse. While Truro was struggling to be free, it will be news to the earnest people of that town to hear that their member for his place in the government was helping to rivet their fetters. If we are to be respected we must write on our banners, so that every politician can read it, "We never forget." If you trifles with us in debate, or throw a vote against us, we never forget. You may repeat of the god, which will avail you in heaven, but on this side of the grave never. Let us teach by our acts as well as by our words that the men who play with this question are handling a hair trigger pistol.

I have taken no account of the opposition for the reason that they are about as much of a factor in the political life of Canada as the old whig party was in the United States in 1866. They died, were buried and will not rise again. Their leader Hon. Edward Blake preached their funeral sermon at Aylmer in a speech, in which he took occasion to propose the policy of the party of the liquor question. Up to that hour we had hoped that the grite would oppose the government, even though as a party they singularly lacked constructive energy. If they had embraced the question of prohibition as the conservatives did in 1876 the question of prohibition, they would have kept the Dominion. We are now without a hope except in the prohibition party, made up of men who have shaken from their feet the dust of the old parties.

The above communication has been forwarded us in Boston, with the intimation that Mr. Bulmer desires its publication in the *Messenger and Visitor*. We comply with his request, not because we agree with all the statements it contains, but because it touches a question which is of grave moral and philanthropic interest. We are fully convinced there is no political issue between the present parties in Canada at all comparable with the one that prohibition would be. We are as fully convinced that temperance people will never get the prohibitory legislation they desire and the country so grievously needs, neither will legislation of this kind be secure from overthrow, until there is a party holding prohibition as the chief plank in its platform, and supported by the best moral forces of the country. It cannot but degenerate the whole question of prohibition to have it handled about in the deft arms of the machine politics of the day, with their unscrupulous methods. It seems but fitting that a high moral movement should be held pure from all tactics less worthy than itself.

While we speak thus plainly, we are not convinced that any good would come from following the course outlined by Mr. Bulmer above. It is of little use to make a detached, unorganized effort. What is needed is to institute a general movement, after the most careful deliberation, and then organize for a struggle of years. The liquor power is organized, or is fast becoming so. It is not to be beaten in detail. We must make up our minds for a general conflict, and for a long one. We believe the day is not far distant when this battle will be joined all along the lines. When that day comes the *Messenger and Visitor*, unless there be a great change, will not be silent. With leaders whose prime motive is not personal aggrandizement, but to help the land from its greatest blight and curse, the final result cannot be doubtful.

—He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed upon it.—*Bishop Horne.*
—According to the Unitarian *Christian Register*, the latest science "shows us that the human race never was raised, that it has not fallen down, but up, and that the continual presence of God in the world is essential for its salvation without any other theological expedient." Infidelity is punished; it fancies that it sees a stable foundation for itself, in a mere "hypothesis" as yet unproved and it may be unprovable.

A Lesson for Maritime Baptists.

The Windsor, N. S., Tribune has an extended article on Senator McMaster's bequests from which we make a few extracts to show our readers how secular papers regard our educational work and how they look upon donations to that object.

"It must in justice be said that a free deliberate bestowment of large gifts to the public bespeaks a noble character. It shows how fully the donor has felt his sacredness and obligations to his fellowmen; how much their welfare has become to him, how dear to him has been the thought of the young should have the benefit of the best education, how dear his country has grown to him; since he gives his means to his fellow-citizens, and how firm a faith in the great truths of the Christian religion has taken hold upon him. Such a man belongs in the list of noble men, of those who honor their country, their profession of religion, who even honor humanity itself. The potency of such an example is only less, if indeed it be less, than the actual energy exerted by the money left. Their names survive from generation to generation, giving permanency to the best institutions which raise up men of 'light and leading' for the various posts of life."

ONTARIO BAPTISTS AND MARITIME BAPTISTS.

The Baptists of Ontario are fortunate in having received such a large donation for their work. And, it may be added, the first donor was fortunate to have a people whose zeal for education and for general benevolent work, was so far developed that he could entrust them with his property with the assurance that the best possible use would be made of it. We may add that while the McMaster donation is well bestowed, it remains true that the Baptists of the Maritime Provinces, numbering as they do double, (or nearly so), those of Ontario and Quebec, offer a constituency more promising for their cause than make the best use of their means, than even the enterprising body of their coreligionists in the upper provinces. Let the gifts received by the Toronto college stir the wealthy Maritime Baptists to make up, within the present year, the fifty thousand dollars now asked for and well deserved by Assiniboia College. And let them generously remember their institutions to their last testament. It would, we believe, be hard to find a body that does more work for an equal amount of money, so that such benefactions will be wisely made."

GIVE DURING LIFE.

There is but one better thing for wealthy men to do with their money than to leave such portions of it as they properly can to higher education and kindred objects; that better thing is to give during their life time. Whatever reasons urge the bequest in the will, may be largely urged for gifts while the donor lives. It speaks better for the man, for it shows he is not anxious to hold money in the spirit of a miser; and let it go to a good use, usually when death prevents him from holding it longer; it enables him to see and enjoy the gratitude of his fellow men for his gifts; he sees to some extent the result of his life's work, and he is freed from his anxiety lest his will may be broken and his cherished plans frustrated. Every day wills are broken, and those making public bequests are especially likely to be contented.

It is even now rumored that Mr. McMaster's will is to be challenged. The lesson is plain, give now.

—TRURO Y. M. C. A.—The people of Truro, feeling the loss sustained by the Y. M. C. A. being so burdened with debt on their building as to prevent the possibility of aggressive work by the Association, and the foreclosure of the mortgage probable, have determined to wipe out the debt; and give the Association a chance to live and do good work among the multitude of young men employed in their growing town. We wish them every success and God-speed. The debt is four thousand dollars. They held a mass meeting in Y. M. C. A. Hall on Monday next, 31st inst. Ministers and lay-workers from Halifax, Montreal, New York and Truro, are expected to speak.

Correction Required.

I wish to call the Rev. Dr. Day's attention to that which is probably a typographical error in his letter in the *Messenger and Visitor* of the 5th inst. The error occurs in the sentence: "At the Convention recently held in Charlottetown, the principle of the Convention Scheme was reaffirmed, and a financial agent was appointed with but one dissenting vote." J. W. J.

Not a Faith Cure.

"But the most striking case of my life," the old physician continued, "was that of a woman who had not left her bed for several years. She ate well, she slept well, her pulse was reasonably regular. But every few days she would send for me in great haste, and I would go and make a slight change in the bread pills on which I was keeping her. Finally I got tired, and decided to try heroic treatment. So, after bearing her story, I began to laugh heartily. I looked at her, and then I would begin again. I kept this up for a considerable time, and she kept getting more and more angry. She wanted to know what was the matter. I told her that I was laughing at her, the idea was so ridiculous to me that she should lie there day after day, and pretend to be sick. 'Why,' said I, 'there is nothing in the world the matter with you but laziness.' I called her everything I could think of this line. Finally she became so angry that she sat up in bed. I kept on. She finally reached for her shoes, and threw it at me, ordering me to get out of the house. I pretended to get angry at that, but kept on with my abuse. Then she jumped out of bed, and, seizing the broom, she drove me out of doors. She had not been on her feet before in years, and of course was somewhat weak, but she was able to walk, and she needed some such effort as this to arouse her. She was a well woman from that moment. She never took to her bed again. This was certainly most wonderful though not connected with faith cures."—*Exchange.*

This, That and The Other.

—The first cure symptom of a mind in health is a rest of heart and pleasure felt at home.—*Young.*
—You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.—*F. W. Robertson.*
—For a thoroughly Christian school at Seaside, Japan, \$10,000 has been contributed by a native banker of the city, who is not himself a Christian.
—The richest colored woman in America is Mrs. Amanda Edwards, of Rome, Ga., who pays taxes on \$400,000 worth of property, inherited by will from her white father.
—The number of women who really care to vote is about equal to the number of men who like to put the baby to sleep.—*Puck.*
—"If God could not raise the creature to something better than its present position," says Rothe, "he would not have begun to create it at all."
—"The raven says to the rook, 'Stand away, black coat.' The chimney-sweep bids the collier wash his soot. The hypocrites of the world rebuke the hypocrites of the church."
—That we may not complain of the present, let us view God's hand in all events; and that we may not be afraid of the future, let us view all events in God's hand.
—John Angell James, when a boy, had a roommate who knelt in prayer every night. The faithfulness of this unknown lad was the hinge on which hung and swung a glorious career of usefulness.
—The best of men are unworthy to loose the latchet of Christ's shoes, yet the sinful woman might do as she would wish with his sacred feet. Deceit may not touch his shoe-its; love may kiss his feet.
—Carlyle said, "I looked into Comte some years ago, and soon found he was one of those creatures who bind the universe up into bundles and send them all in a row like stooks in a field—one of those fellows who go up in a balloon with a lantern to examine the stars. I was soon done with him."
—The *St. Louis Christian Advocate* says of the "Holiness Association" people "Many of the champions of this doctrine in this Western country have rarely been men of exalted piety. They have preached holiness in the unholy way. All its graces have been violated by their spirit—their love the unloveliest of all things."
—Mr. Surgeon says there were more crimes in London through drink within the last month than in the whole of Ireland for the last six months.
—The home Sunday school of Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,438 scholars. In all the schools connected with the Tabernacle there are 7,671 scholars.
—"It is a striking fact in Scripture," says Thomasius, "that statements of the depth and power of sin are chiefly from the regenerate." Impurity cannot abhor itself as much as purity abhors it.
—Miss Wolfe of New York pays her physician a salary of \$5,000 a year. Mrs. Alexander T. Stewart retained three doctors at an aggregate cost of \$40,000, and called in one of them nearly every day. Mrs. William Astor pays Dr. Fordyce Barker an average of \$30,000. Mrs. Cornelius Vanderbilt spends \$10,000 a year in the same way.