

MESSANGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, JULY 10, 1889.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

Many of our readers have no doubt followed with no small interest the discussion of the question of this society, as it has been conducted by brethren Grant and Robinson. We have been observing its operation and trying, from references to it in the press, from personal inquiry and from an examination of its principles, to obtain a correct idea of it. We believe the time has come to express partially, at least, what are the conclusions at which we have arrived.

We have the deepest and most peaceful conviction that the church has received its sanction from Christ—that He gave it its constitution, through the action and teaching of inspired men. We are equally confident that this constitution was not local nor temporary; but was intended for all countries and time. It is also certain His purpose was that all His people should become members of this body, and do their work according to its principles and under its oversight and direction. As the church received her constitution from Christ, it must follow that she is the best organization which can be formed for the purpose God intended to have served through her. If any one disposed to question this conclusion, they must either show that the church was not constituted by Christ for all time and all men, or that He was not wise enough to give her the best constitution for the end proposed. We are sure none of our readers will take either of these positions.

The only possible question remaining, therefore, is, whether our Lord, in constituting the church, did not leave a part of the work He desired His people, in an organized capacity to do, outside her proper sphere of labor. If He did leave a part of such work outside her sphere, then we need other organizations to do it; if He did not leave any of His work, then we do not need any other organization, and for us to form any other, is not only superfluous, but a reflection on the wisdom of Him who has given us our organization to do all the work which it requires Christians to bind themselves together to do.

In considering this question, let us remember that our Lord constituted the church and the church only. If, then, there were forms of work which require organized Christian effort to accomplish, not included in the functions He gave the church, it must follow that our Lord left a defect in His provision for His own blessed work, and that He left this to be remedied by uninspired men as they might chance to act, in the more or less remote future. To believe this would be to impute to our Lord that of which no wise man would be guilty. It would none the less reflect upon His love; for why should He leave this provision for His work defective in that work upon which such vast issues depend.

But if we are to say that our Lord did not provide in the church a complete organization for all His work, and that we are permitted to add other organizations uncontrolled by her, then why may we not believe that men can add to the revelations He has made in other directions? If something else in addition to His church is allowed, where He has given the church only, then why not something else than immersion in addition to scriptural baptism—sprinkling and pouring? Why not new ordinances, such as the Romish church has introduced? Why not Salvation Army—anything? The truth is, we have to give up all sure anchorage as soon as we admit that our Lord's provision was incomplete, and that we may add to it in order to remedy its defects. If there is incompleteness and defect in one part, why not in another? So doubt and uncertainty is thrown over all that God has left us in His own, and we are at the mercy of all kinds of innovations and experiments. We, as Baptists, have set our faces as flint against such loose notions in the past. May we not be led away from the immovable fastness of what is revealed in the New Testament, and stamped with the authority of apostolic preaching and practice.

It seems to follow, therefore, with unerring certainty, that all the work our Lord intended His people to do, in this organized capacity, was included in the functions of the church, and that He desires every one of His people to belong to a church and to help do this work as a member and under its supervision and direction. To withdraw a part of the work or of the workers from this the only organization which has the sanction of our Lord, and set the workers about this work in another organization over which the church has no control and no power to direct except of courtesy, seems to us as inconsistent as it is disrespectful to the church and Him who gave her her

constitution. Is it any wonder, therefore, that we view with growing alarm the disposition to rob the churches of the work which Christ has committed to them and to them alone, and practically to withdraw a large part and the most energetic and active part of the members aside into organizations where the church has no voice. Against this introduction of societies unauthorized by Christ, to the limitation of the church's rights and of the scope of her work, we shall protest just as we shall protest against the introduction of sprinkling and pouring, etc., unauthorized by our Lord, and many other departures from the exact simplicity of the faith and practice left us by inspired men.

The question how these societies stand related to the church, and whether they are obvious to these strictures, we shall consider next week.

THE WEEK.

The trouble between Great Britain and Portugal over the Delagoa Bay railway still continues. The report which stated that Portugal had yielded to the representations of Salisbury was premature. Instead of doing this, she cancelled the concessions to the company, on the strength of which it had begun its work. Salisbury has sent three men-of-war to the scene of action, to look after British interests, and has gained the consent of Portugal to leave the question to arbitration.

O'Brien was again the centre of public regard, last week. He succeeded in addressing a crowd at an interdicted meeting of the Land League. The police suddenly appeared and charged upon them, injuring about forty. O'Brien was soon on his way to Dublin, escorted by a large force of constabulary. Excited crowds hooted the police all along the route and at Charleville a desperate attempt to rescue the prisoner was made. The crowd rushed upon the police and a fierce hand to hand struggle ensued. The police were ordered to fire and the first volley took effect. Two of the crowd were seriously wounded. The police succeeded in getting away with their prisoner and he was conveyed to Dublin by the first train that left Limerick Junction. The news spread rapidly through Ireland and great excitement prevailed. O'Brien has since been released from custody.

Boulanger has gained another victory. In two districts, where elections have been held, he and his candidates have defeated their competitors. It may prove that the action of the government, in trying to discredit Boulanger, in the prosecution which they have instituted, will but give him a warmer place in the good will of the common people, as they regard him as a persecuted man.

A fierce attack has been made upon the French minister of justice, by a member of the chamber of deputies. He is charged with complicity in the credit mobilier frauds. It was thought that this would lead to the overthrow of the government; but the trouble seems to have been tided over.

The people along the so-called French shore of Newfoundland complain bitterly of the way the British government allow the French to domineer over and oppress them. French warships are said to take complete charge of the harbors and exercise unlimited police control on the waters, notwithstanding that British men-of-war may be in the harbor at the time.

The premier of Quebec has spoken on the Anti-Jesuit Bill agitation. He makes it the ground of an appeal to the French Canadians to cease their fratricidal strife and be united. In the course of his remarks, he declared the strength of the French Canadian people lay in the union of the people with their clergy, and designated the active opponents the Jesuits bill fanatics, etc. This deliverance is a clear piece of demagoguism, but it is based on the fallacy that the government of Quebec must be allowed to enact what it pleases, whether it be just or unjust legislation; whether it acknowledges the sovereignty of Queen Victoria or of the Pope.

Obituary.

We regret to announce the death of our dear Brother Alexander Cann, who died at Fourche, on June 28th. Our brother was an active and earnest Christian, always ready to do what was in his power for the advancement of his Master's kingdom. Bro. Cann tried to serve God many years as a member of the Methodist church at Fourche, but by study of the inspired word he was led to see more plainly the will of his Master, and in May, 1886, was buried with the Lord in baptism, by the Rev. E. P. Caldwell, at that time pastor of the Baptist church at Sydney, C. B. On May 11th, he joined the Baptist church at Fourche, and was chosen as Deacon and since has walked worthy of his profession. He had been in failing health for some time, but his final sickness was short and severe. He bore his sufferings with Christian fortitude, and passed away peacefully and sweetly to be forever with that dear Saviour he loved so well. Brother N. A. McNeill preached his funeral sermon from 23rd Psalm and 4th verse. He was buried in the New Baptist cemetery, attended by a large circle of mourning friends and relatives.

N. S. Central Association.

Although the rain came down in torrents on the morning of our association, Thursday, June 20, it did not prevent a goodly number of the brethren from assembling at Port Williams. More carriages than were needed met us at the station and conveyed us to the homes of friends. It is not always such a pleasure to attend the Association, for the friends at the Port and Canard seemed to regard us in the light of peculiar blessings to be delicately handled and well preserved.

At 2 p. m., Rev. W. Cline, the ex-moderator, called the association to order, and after singing "A. H. hail the power of Jesus' name," etc., and prayer by Rev. E. O. Read, the following officers were chosen:

Rev. J. W. Manning, moderator; J. Murray and Austin Kempton (Lies); secretaries; and Bro. Sydney Borden, treasurer.

While the committee of arrangement, led by their indefatigable chairman, Bro. S. B. Kempton, were arranging a programme of business, the delegates had a season of devotion. It prepared all for the work before them. How these half hours of special prayer during the session keep the delegates in touch with the work of Christ. It is one of the ways by which our associations can be made a greater success.

Rev. W. H. Cline read a short history of the Jeddore Baptist church, organized 1819. It was there that our lamented Bro. Meadows did such faithful work, and placed the church on the way to greater prosperity than ever before.

Bro. R. H. Creed followed with a carefully prepared history of the Rawdon church, organized 1823. It has passed through trying times and not only stood, but is still doing good work.

Rev. T. A. Higgins and Deacon Selden spoke highly of these papers and their value to us as a denomination, and moved to have them permanently preserved. Probably the most important business that came before the body was the district reports.

The following brethren reported:
No. 1—Chairman, Rev. E. O. Read.
" 2— " " S. B. Kempton.
" 3— " " M. P. Truman.
" 4— " " J. H. Foshay.
" 5— " " W. H. Cline.
" 6— " " S. March.

All showed valuable work done, especially No. 4, in which a S. S. County Convention had been organized; the members of which were laying themselves out for solid work in the year to come. If this district work is carefully performed, good results will be apparent in all our denominational efforts.

Thursday evening Rev. M. P. Freeman preached the Association sermon. Text Mark 16: 15. It was packed with thought and was abreast of the times in its demands. A collection of \$7.13 was taken for the Convention fund.

At the close of the sermon the pastor of the Canard church extended to the delegates a warm welcome to Port Williams and Canard, assuring them that there was danger of a quiet mutiny among the people if there were not more delegates to use up the stores of food and sympathy. The Port is constantly growing in beauty and business importance, and those of us who used to visit the place while studying at Wolfville know full well that their old time kindness has not waned.

Friday morning being fine, there was a large attendance. Owing to a failure in forwarding the letters to the committee on digest of letters, it was decided, much to the pleasure of some, to have them read in the Association. This seems to be about the only way the churches have of speaking directly to each other, and it is questionable if any better way can be substituted. Some of the letters showed gracious revivals. Others were educating the converts of a previous year, while others sent requests for special prayer on their behalf. Let us not forget to pray for each other. All spoke of peace and harmony throughout our borders. Three hundred and forty-six baptisms are reported during year.

An interesting feature of this session was the welcome extended by the moderator to eight pastors who had engaged with churches belonging to the Association during the past year.

Friday afternoon was largely given to Missions. Revs. W. H. Cline and T. Trotter spoke on the Manitoba mission, showing the opportunity for strong energetic young men to enter that field and win souls to Christ. Bro. W. V. Higgins (Lies), foreign missionary elect, addressed himself to Foreign Missions. He made a good impression upon the Association, not only as a brother of sterling piety, but as giving promise of good organizing ability so necessary to a successful missionary. Others followed with stirring speeches, among whom was Bro. B. H. Eaton, who, lawyer-like, went right to bottom truths and wished the delegates to pledge themselves to do all in their power to induce the churches to enter upon the system of weekly offerings to the Lord's cause. The discussion was one of the best.

Friday evening was devoted to the subject of education. Bro. J. B. Oakes, principal of Horton Academy, was the first speaker. He dwelt upon the fact that it was the aim of the institutions,

not so much to turn out learned men, as broad-minded genuine men—men cultured in body, brain and heart. No one listening to him would fear to place a son under his care. Prof. A. E. Caldwell followed, and gave a fine illustration of what education does for a man. Revs. S. T. Rand, D. D., and A. Cohoon, gave thrilling addresses.

There is much that we would like to mention, but time forbids. The report on Sabbath-schools, on Saturday, started our Sabbath-school workers, especially the superintendents and teachers: Bros. H. Lovitt, R. H. Creed, T. Smith, J. G. Dunham, Capt. Tooker and A. S. McDonald. Capt. Tooker gave some of his experience in foreign parts, which were deeply interesting.

The question of temperance struck out some fire, showing that this great subject is gripping our people more and more firmly, and that very soon none but pledged prohibitionists will venture to ask for the votes of the people.

Saturday evening was reserved for the discussion of a subject vastly important to all our churches, viz: "The hindrances to Christian work, and how to overcome them." Revs. W. H. Cline, W. P. Anderson, S. T. Rand, D. D., J. Murray, J. W. Manning, and S. B. Kempton spoke to the question. Hard facts, thrilling experiences and tender exhortation were beautifully blended making the session a season of blessing to the hearers. The only drawback was that so few were present.

It was very pleasing to have our venerable father in the ministry, Dr. S. T. Rand in our meetings. His whitening locks and ringing words were constantly reminding us of those who a few years ago were the bone and sinew of our yearly gatherings. But they have passed to their reward.

It was a pleasure also to have brother Trotter with us and we trust his stay may serve the double purpose of building up his health and extending an acquaintance with our people.

N. B. Western Association.

(Conclusion.) Association opened with prayer by Rev. S. J. Archibald.

Minutes read, and approved as read. The Treasurer, M. S. Hall, submitted his report, and, on motion, report was received and adopted.

Associational letters that were late in arriving, were read.

On motion, resolved that the preacher of the Associational sermon be requested to forward the MS. of his sermon to the MESSANGER AND VISITOR for publication.

The report on Temperance was submitted by Rev. S. D. Irvine, and spoken to by Rev. E. J. Grant and Rev. W. H. Beckwith, after which it was, on motion, adopted.

Revs. W. E. McIntyre and Geo. Howard were appointed a committee to revise list of ordained ministers and licentiates.

Rev. S. J. Archibald moved that we open a discussion on "Systematic Benevolence." Revs. A. Cohoon, B. H. Thomas and S. J. Archibald took part in the discussion.

Rev. B. H. Thomas moved that a committee be appointed to re-arrange the grouping of churches in the interest of Convention Fund. Revs. Geo. Howard, S. J. Archibald and W. E. McIntyre constituted that committee.

The clerk was instructed by the Association to correspond with the churches who have failed to send letters for some time past, with the view of encouraging them to forward letters in the future.

Committee to re-arrange groups reported: "That the groups as now arranged remain as they are, retaining the same chairman, except Jacksonville group, of which group S. J. Archibald be chairman, and Centreville, of which Rev. Geo. Howard be chairman."

On motion, resolved that the publishing committee be empowered to draw on the Treasurer to the extent of amount sent in by the churches for the special purpose of publishing minutes. The usual committee were appointed for 1890.

Delegates were elected to Convention as follows: W. S. Saunders, S. N. Eala Brook, F. E. Good, A. Pond, H. N. Wiggins, John Connolly.

Eastern Association.—S. J. Archibald, A. B. McDonald, Thos. Todd.

Southern Association.—Rev. W. E. McIntyre, Z. O. Wilson.

The customary votes of thanks were taken and heartily passed.

On motion, adjourned to meet at Upper Gagetown, the fourth Tuesday in June, 1890.

Prayer and benediction by the Moderator.

Thos. Todd, Moderator.
B. H. Thomas, clerk.
Jacksontown, June 27.

"A man is fed," remarked that great transcendentalist, Ralph Waldo Emerson, "not that he may be fed, but that he may work."—Southern Churchman.

Concerning Your Native Village and Its Surroundings.

STAR STUDY.

THE SURROUNDINGS.
No. 7.

In our very, very, rapid glance at the system of which we form but a humble member, we have noted some features calculated to command our perpetual admiration and amazement. The immensity of the mass of the great central body as also that of the principal planets, the enormous perennial production and outflow of light and heat upon and from the sun, the vast sections of space allotted to the several planets, the marvellous distances traversed by them in their revolutions around the sun each at the same time rapidly revolving on its own axis, the much more marvellous distances traversed by their satellites as they perform their threefold movements of turning on their axes, revolving around their immediate centre, and following that centre upon its journey around its great centre, the dashing velocity with which these bodies move through space, the undeviating regularity of the movements such as is beyond the power of man to reproduce, the beautiful symmetry of the whole structure, the constant illustration which it affords of the wonderful working of those laws of gravitation and motion which ensure the continuance of the system, the periodical visitations of those blazing bodies whose orbits mark them as members of our community while such orbits are at the same time of an extent requiring hundreds of years for the completion of a single round journey even at an enormous velocity; all these features of the system are, I repeat, calculated to command our perpetual admiration and amazement. At the same time you will have observed that to a good degree we have kept our speech under constant rein and have prepared you to the best of our ability to relegate this entire solar system to the exceedingly humble place it really does occupy among the innumerable millions of stellar systems that populate the illimitable expanses of Jehovah's dwelling place. If we have chanced to dilate upon the "magnificent sweep" of Neptune, pardon us. His narrow parochial circuit about the sun with only a distance of 2,775 millions of miles from that body, did not, we confess, warrant the language employed. For, what is that distance compared with those distances which separate our system from those beyond, and those again from each other? Pardon our village ideas, pardon our contracted notions, pardon our innocent wonder at the magnificence of the proportions of our native place.

But now our train is waiting on Neptune's track, ready for the journey onwards, and we here fulfil our promise to give you some measures of the journey. You remember the distance already travelled, that it was 2,683 millions of miles from the earth; you remember the speed, which was such as would take us across the Atlantic, from New York to Liverpool, say 3,000 miles, in less than the tenth of a second—a speed that would take us from the Sun to Neptune in 24 hours, and from Earth to Neptune, therefore, in a shade less time. You remember how soon we reached Mars, that it took a little longer to come to Jupiter, still longer to cross Saturn's orbits, do you remember that rattling at the far end of the train? We passed through the tail of Halley's comet. He was on his way earthwards for the elections of 1911; how long it seemed to Uranus; how, at length, we got to Neptune; all in less than 24 hours, and now you demand to be informed, on the eve of our journey onward, how long it shall be, keeping the same rate of speed, before we reach the nearest star? Twenty-four hours from Sun to Neptune. Let us go on to graduate and adjust our conceptions to the distances we shall by and by come to consider. Meanwhile, how long to the nearest star from Neptune, keeping undiminished speed? Eighteen to twenty years! It is now 1889. When this century is being wound up and giving place to the next, we shall have at least a third of our journey still before us. Six or eight years into the new century ere we land on Alpha Centauri. And as much longer before we reach the second nearest star. Forty years hence we shall reach the second station. We shall be eighty years from home. Look back now for a moment—see the dear Sun, planets, moons, comets; farewell, dear native village, a long, long farewell. "Board! Board! Board!"

Dismissing further parable and rigidly excluding all matters of minor importance into briefest limits, some of the principal astronomical facts, which the patience and perseverance, the observation and skill, the intellectual grasp and power, of many men of past ages and most illustriously of the present age, have placed at our disposal. Probably in no department of human knowledge is our horizon of demonstrated facts being more rapidly widened than in the study of the heavens. It is our privilege to scan this horizon to its utmost bounds.

How many stars are there? Still keeping the Earth as our observing ground, it is estimated that in round numbers there are about 6,000 visible to the average naked eye, that would be 3,000 in our hemisphere—6,000 in the entire concave surrounding our globe. But placing the most powerful telescope to the eye, it is calculated that about 60,000,000 may be seen by its aid. So much for the numerical proportions of the visible universe.

What are these stars, so-called? And of what are they composed? It is generally understood that they are Suns, that is, self-luminous bodies of like physical constitution as that Sun which is the star of our own system. Their distances from us are, however, so great that the light and heat received by us from them is very inconsiderable. All the difficulties which present themselves in the study of our Sun, are of course greatly augmented in the case of the stars by the greater distances which separate them from our observation. Every year will add to our knowledge. The school boy of 1988 will probably know more of the constitution of these bodies than the most advanced astronomer of to-day. Meanwhile it seems generally agreed that they are vast suns shedding into space on all sides apparently inexhaustible floods of heat and light.

What are their dimensions? Here our information as may be expected is by no means exact. The relative magnitudes of the stars are expressed by their relative apparent brilliancy. To the naked eye there are visible six orders of magnitude. About fifteen are reckoned of the first magnitude, forty-eight of the second, 152 of the third, 313 of the fourth, 854 of the fifth and 2,010 of the sixth that is between the North Pole and the circle 35° south of the Equator. The same system of reckoning is used in the case of stars visible only by the aid of the telescope and with the largest telescopes of the world the smallest visible stars would be of about the sixteenth magnitude. What is the difference between these orders of magnitude? The stars of each order are in general only between two-fifths and one-third as bright as those of the order next above them. This scale of diminution is however by no means exact. They vary in brightness by gradations which are entirely inappreciable, it being impossible to distinguish the brightest of one magnitude from the faintest of that next above it. The relative brightness of a star of the sixteenth magnitude is shown by the statement that it would take 1,000,000 stars of that magnitude to make one of the first magnitude. So much as to the relative magnitude of these bodies. The question still remains what are their intrinsic or absolute magnitudes? In the case of our own sun his mass has been definitely ascertained, but in the case of those far distant bodies no certain knowledge has yet been gained.

Just here a question as to the relative brilliancy of our sun and the stars. It has been found "by comparing the light of the sun with that of Capella, that our sun would have to be removed to 236,000 times its present distance to appear of the same brightness as that star, which is taken as an average one of the first magnitude. But the greater number of first magnitude stars are four or five times that distance from us; so that if our own sun were placed at their average distance it would probably not exceed the third or fourth magnitude. It would twinkle quite modestly among its fellows. The brightness of some 10,000 stars is said to be well known and that of half a million more with fair approximation.

So much on the question of magnitude relative and intrinsic. YOUNG.

Literary Notes.

The leading article in the July *Home Literature* is by Prof. J. B. Welch, of Auburn Seminary, entitled, Training for the Work and in the Work. It deserves a careful and prayerful reading by every preacher. Prof. Schodde has a careful and timely paper on Modern Biblical Criticism, which cannot fail to be helpful to students of Biblical literature. Prof. Painter, of Roanoke College, discusses with learning and ability, The Papacy and Popular Education. Dr. A. T. Piereson has a ringing article on Effective Church Organization, which we commend to pastors. Dr. Coburn gives the first of a series of papers on Egyptology, which bids fair, from this specimen, to be highly interesting. The sermons, nine in number, are all by able preachers. The other departments are well sustained. Published by Funk & Wagnall, 18 and 20 Astor Place, New York; \$3.00 per year; 30 cents per single number.

Scribner's Magazine for July, 1889. Contents: The Telegraph of To-day, by Charles L. Buckingham. Worship, by Graham R. Thomson. How the Derby was Won, by Harrison Robertson. Lost Light, by Edward S. Martin. The Rock of Benarager, by T. R. Sullivan. Griefs, by Charles Edwin Markham. Ballad, To Sandra, in Absence, by Duncan Campbell Scott. The Governor, by George A. Hibbard. The Copeland Collection, by Margaret Crosby. The Master of Ballantrae—IX, by Robert Louis Stevenson. The Story of a Lost Car, by John R. Spears. Friendlessness, by H. P. Kimball. The Two Molliés—A City Sketch, by Hjalmar Hjorth Boyesen. A Singer, by Richard Henry Stoddard. From Four to Six—A Comedietta in One Act, by Annie Eliot.