

Messenger and Visitor.

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—THE system of heating and ventilation in operation in the new Amherst Academy is that of Fuller and Warren, not the Emerson-Dewey system as stated in a recent issue of this paper. We understand that the general principles of the two systems are quite similar, but some important advantages are claimed for that of Fuller and Warren. Messrs. Robb, of Amherst, are agents for this system and, we learn, have placed it in school buildings in Wolfville and Yarmouth.

—THE MESSENGER AND VISITOR occasionally receives orders for church articles, Sunday-school supplies, etc., which of course we are unable to fill. There is no book room run in connection with this office, and we undertake no business except what is necessarily connected with the publication of the paper. We are always ready, however, to give any information needed, so far as it is in our power to do so. In reply to some enquiries received lately for Articles of Faith and Church Covenants, we would say that they may be obtained from the Baptist Book Room, Halifax, for \$1 per hundred copies. Mr. Geo. A. McDonald is the manager.

—FOUR weeks ago a number of young women of Osoeca, Neb., whose conduct it appears, had not been of an exemplary character, received a flogging at the hands of a number of masked women of the place, and a report went abroad which charged the W. C. T. U. of Osoeca with responsibility for this piece of "white cap" business. Mrs. Elliott, president of the Osoeca W. C. T. U., after personal investigation of the matter, has written to the *Union Signal*, declaring that the society had no part or lot in the matter either directly or indirectly, and that the only excuse for implicating the society in the disgraceful affair was that one person who is a member of the Osoeca W. C. T. U. is said to have been one of the "White Caps." This appears to have been the ground on which some unscrupulous enemy of the society founded the report.

—THREE EDWARD ISLAND is not a large province, but that fact does not prevent its getting up a pretty large political excitement at election time. To judge by the island papers the fever has been running pretty high the past few weeks. The contest which is to decide whether the Liberals shall remain in power or give place to the Conservatives, takes place on Wednesday, the 13th. At the same time a plebiscite in respect to the prohibition of the liquor traffic will be submitted to the electors. The Osoeca candidates of both parties have pledged their honor not to take part in, encourage or tolerate any hoodluming on the part of themselves, their agents or canvassers in the election. They also engage that liquor is not to be used or furnished for any purpose whatever. All this is certainly worthy of the highest commendation, and worthy also of universal imitation.

—A GOOD many uncomplimentary things have been said first and last about desecration, and people who feed largely upon a certain class of literature, not unreasonably imbibe the opinion that the average desecrator is not a very intelligent and exemplary exponent of Christian life and doctrine. There are, no doubt, some pretty crooked sticks among the desecrators, but probably there is also in that class as good a proportion of straight grained and well-seasoned timber as is to be found in the rest of the church, even when the ministers are counted in. To this opinion is the opinion of Dr. Geo. C. Lorimer who says he has been peculiarly happy in his desecrations, and has rarely been afflicted with crusty, critical or cynical men in that office. "After a quarter of a century of public life," he says, "I bear glad testimony to the high character, public spirit and generous forbearance of the overwhelming majority of those who have been closest to me in the affairs of Christ's church. At times I may have thought some among them to be unnecessarily strict and conservative; but I am afraid I have given them more trouble than they have ever given me. . . . We preachers are often stimulated to nobler things by a few words of appreciation, and perhaps our desecrators, as a class, would be more efficient were their shortcomings less frequently paraded and their virtues more generally magnified."

PASSING EVENTS.

TWO bye elections for the Provincial Parliament lately held in the Ontario constituencies of North Bruce and West Lambton indicate that new elements are entering into the politics of that province. These constituencies at

the last election returned by large majorities supporters of Sir Oliver Mowat's government. By the elections just held they are both lost to the government, but it does not appear that they have been captured by the Conservatives. In North Bruce the nominee of the Patrons of Industry was elected by a majority of 500, the government and the regular opposition both having candidates in the field. The Patrons of Industry are an association representing the farmers and other industrial forces in the province, and the indications are that these forces are becoming an organized influence in politics which cannot be ignored. The Patrons stand for civil service reform, greater economy in the administration of government and for some reforms in respect to the appointment of municipal officers. The defeat of the government candidate in West Lambton appears to be attributable in part to the vote of the Patrons of Industry being thrown into the other scale, but more largely the result is due to another influence. The successful candidate in this case was the nominee of the P. P. A. or Protestant Protective Association, which now for the first time makes its appearance in Canadian politics. Its advent will hardly be hailed with satisfaction by intelligent and serious-minded men of any party.

If correctly reported its spirit and its aims are far from commendable. The P. P. A. appears to be an extreme form of conservatism, its aim being to deprive the Roman Catholic citizens of the country of any share in its government. We have certainly a great deal too much respect for the Protestants of this Dominion—too much confidence in their intelligence, Christian spirit and sense of justice to suppose that a political propaganda, embodying principles so fanatical and unjust, could succeed in gathering any great force in Canada.

NO one can question the very genuine and sincere character of the regret and grief which have found so general expression on the occasion of Governor Boyd's death. Few men in the Dominion were more widely known. Mr. Boyd's genial temperament and friendly disposition attracted people to him and held them strongly in bonds of personal friendship; and perhaps no man in Canada could at this time have been called away whose death would have been felt by so many as a personal bereavement. As a politician Mr. Boyd had given to his party a long, honorable and efficient service, of which his recent appointment to the governorship of his province was felt to be a fitting recognition. His decided course as a politician, and his ardent temperament naturally caused the weapons of his political opponents to be turned vigorously against him during the period of his active political life; but there were qualities in his nature which won for Mr. Boyd the sincere regard of many who were, politically, his enemies, and when it became known that the honor of the chief executive office in the province had been conferred upon him, the event was the subject of general and hearty congratulation without respect to party. The late Governor and the editor of the *St. John Globe* were far from being political friends, yet that paper pays high and eloquent tribute to his worth as a man and a citizen. In its edition of Thursday evening the *Globe* said: "The people of this city to day, with every possible token of respect and honor, committed to the grave all that was mortal of an eminent and honored citizen. . . . It was not simply at the call of authority or to pay proper respect the chief ruler that men by thousands accompanied the mortal remains of the governor on the way to the tomb; that men and women and children by many thousands viewed the bier and the sad cortege which preceded and followed it. . . . It was not merely for the governor, but for the worthy citizen, the cheerful toiler, the generous, helpful man that such vast multitudes assembled to testify their respect and reverence. Probably no one has ever entered more thoroughly, more completely into the joys and sorrows of St. John—has been in every way more earnest citizen for so many years—than was Mr. Boyd. . . . To say that Mr. Boyd was without faults would be to say what is not true of any mortal, what he would not desire to have said of himself. But in the faults which the people recognized they felt the kinship of humanity, and they saw over them the better qualities which illumine the nobler nature of man. In the vast crowds on the streets were many whom he reached personally by some kindly act; there were thousands who knew him thoroughly in his inmost and outgoings; there were few who had not

listened at some time to his hopeful voice or looked upon his cheerful face. Therefore with respectful interest, with tender sympathy, with sincere regret, the people of St. John witnessed the final passage through the streets of one who in his long life-time of activity had contributed much by his means, by his tongue, by his pen, by his energy, by all that he was in public and private, to make these streets what they are to give delight and heart to those who throng them. It was not merely the official, the legislator, the man of rank, the administrator, the governor, for whom they manifested so much of feeling—it was for their fellow citizen and fellow man, John Boyd."

THE funeral of the late Governor Boyd, which took place on Thursday last, was accompanied with provincial and civil honors befitting the distinguished position which he had occupied, and with popular demonstrations which bore eloquent testimony to the profound esteem in which he was regarded by his fellow citizens, and the widespread sorrow at his death. Mr. Boyd was born in Londonderry, Ireland, in Sept. 1828. His family had belonged to the old Scottish Covenanters, and his ancestors were driven out of Scotland in the times of persecution two centuries ago. When he was five years of age his father died, and Mrs. Boyd, with John, and James a younger brother who afterwards went to Australia, came to this country with the intention, it is said, of making his home in New York, but, landing at St. John, concluded to remain in this city. Having received a grammar school education, John Boyd, at eleven years of age, entered as clerk, the dry goods house of Messrs. Holmworth and Daniel, in which he gradually rose by merit until, in 1854, he became partner in the firm of Daniel and Boyd. The lady who, after forty years of happy married life with Mr. Boyd, is now left in lonely widowhood was Miss Jones, a grand-daughter of Judge Jones, one of the Loyalist settlers of Westmorland, N. S. Mr. Boyd's business career was characterized by great ability, energy and industry; but his private business never absorbed all his time and energy. He was emphatically a public-spirited citizen. In all that pertained to the public welfare, and especially to the welfare of his own city, Mr. Boyd was interested. Public education, with whatever might promote intelligence among the people, had his special sympathy. His services were formerly much in demand as a public lecturer on popular subjects, and many persons throughout the country will gratefully recall the rich entertainment and the stimulus to reading and study which these lectures brought. In 1880 Mr. Boyd was appointed a senator, and held the office with honor until appointed to the governorship. On the occasion of his appointment as governor the *St. John Sun* said of Senator Boyd:

"In all public and private enterprises with charitable ends or for the public benefit, there has been no man ahead of him, so far as his strength and resources went. Senator Boyd has given to this and other communities of the very best he had, whether in means, or intellectual gifts, or power to labor. If he had spent half the energy and talent in amassing wealth for himself that he did in distributing to the needs or advancing the interests of others he would have been one of the richest men of the place. In every town and almost every village and cross road settlement there will be persons who, for personal reasons known only to themselves and the new governor, will be ready to join in the general eulogy."

Since the Governor's death the *Sun* has said concerning him:

"The city and province owe him much. What he has done in a public capacity is known to all, but a life like his is richest in those fruits of which the world takes cognizance in but a general and imperfect way, because they spring from seeds sown in a thousand hearts and in a thousand ways through the agency of kindly acts prompted not by love of show, but by that simple, earnest love of humankind which is the attribute of noble minds."

The *Telegraph*, like the *Globe*, has been philosophically opposed to Mr. Boyd, but it has not failed, with warmth and evident sincerity, to give expression to its sense of the man's high worth and the value of his life work. In its issue of Friday morning, alluding to the funeral of Governor Boyd, the *Telegraph* said:

"He was so genial, so friendly, so sympathetic, so active in everything that concerned the welfare of the city, so ready to lend his assistance to any worthy object, so free from pride or the dignity of office that there was not a man in St. John who was too poor or too meanly dressed to receive a kindly greeting from the late Lieutenant-Governor, and no change of place took place in his worldly circumstances, from the time he was a poor boy in this city to the close of his life ever made

the slightest difference in his demeanor toward his friends. . . . It was this that formed his greatest claim to the love of his fellow citizens, and it is for this quality that he will be best remembered by those who saw him in life and who mourned over his decease."

THE fifty-third Congress of the United States convened in its first regular session on Monday, December 4. The President's message deals at very considerable length with the public interests of the country and the existing political situations. The Hawaiian business, of course, receives attention. The President affirms in substance that the constitutional government in that country was overthrown by means of the unwarrantable action of the United States representative to Hawaii and the presence of an armed naval force of the United States, landed in Honolulu for the purpose of intimidating the existing government; and he concludes that the only honorable course for his government to pursue was to undo the wrong which had been done and to restore, as far as practicable, within the constitutional limits of executive power, the status existing in Hawaii before the forcible interference of the representative of the United States. The message endorses the repeal of the Sherman law and declares the President's hope in the restoration of business confidence and prosperity. The nation, the President says, should "determine to be content with nothing less than a lasting and comprehensive financial plan," but nothing more definite in this respect is indicated. Among other matters with which the message deals are the settlement of diplomatic disputes by arbitration, which is approved; the revision of the pension rolls, which is recommended with a view to cutting off thousands of fraudulent pensioners; the development of a navy, which the President approves, but warns Congress of the need of economy shown by a deficit in the treasury of \$25,000,000 on November 30; Indian affairs, in which connection the abolition of the tribal relations is recommended, but the President's position on this subject is not wholly satisfactory to those who are working for improvement in this department; civil service reform, on which the President preaches well, if only the practice of his administration were more fully in accord with his deliverance. On the subject of the tariff the President holds that after the country has spoken as it has, it would be "sheer recreancy" for the party in power to fail to give effect to the popular will. He strongly endorses the Wilson bill and believes "that his success can only be attained by means of unselfish counsel on the part of the friends of tariff reform, and as a result of their willingness to subordinate personal desires and ambitions to the general good."

W. B. M. U.
NOTES FOR THE YEAR:
"Lord what will Thou have me to do."

Contributions to this column will please address Mrs. Baker, 311 Pitt Street, St. John, N. S.

PRAYER BOOK FOR DECEMBER:
For the workers at Rimipitum and the new converts there.

Clifton Graham's Message to the Church at St. John.

The church at St. John was large, popular and influential; the pastor, one of the leading spirits of his denomination. Deeply interested in the Foreign Mission work, and keenly sensitive to whatever might affect it in any way, this church had come to be well-informed as to the actual progress of Christ's kingdom in foreign lands; and to the need which existed for more active, aggressive work. They therefore awaited the appearance of a new worker with a good deal of expectation. The usual preliminary exercises over, the missionary is introduced to the audience. He responds to the interest manifested and comes forward instantly, yet not without some tremor and heart sinking; for, though the audience is large and manifestly sympathetic, the subject is one of the most vital importance, and, therefore, difficult of presentation. He had become possessed of the idea of fulfilling Christ's commission, but unless that idea were imparted to others, the fulfillment would not get beyond himself, and therefore be no fulfillment. Others must be swept into the current, must become possessed of the same idea, and to this end he had devoted every thought and faculty. It was his last evening. The morrow must find him miles distant on his journey. The thought guided him, nerved him, swept together his resources for a supreme effort. He struck straight at the mark—his eye was single and his speech direct. No one could mistake his positions or avoid his conclusions. Presented with an air of conviction that gave doubt no foothold, they were pressed with such earnestness, and made to assume such reality, that even the indolent were fain to rouse themselves. Christ, the risen Saviour, had commissioned a work to be done. No such commission had ever been given man before nor since, nor will such be given again. It was the completing, on man's part, of what had been unfolding in the councils of God from the eternities. It is startling, overwhelming. "All authority hath been given me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and in I am with you always, even unto the end of the world." He portrayed the time, the place, the speaker and the hearers. He sketched briefly but vividly, the circumstances leading up to the occasion. He spoke of the wonderful humiliation—the life of perfect obedience—the patient toil—the great life surrender of Christ. Entitled to command He had won His right over every heart and life, and called for complete submission. He had graciously coupled with the performance of the command the promise of His continued presence. "But," he went on to say, "the promise could not be divorced from the command; the two conditions one another, so that one cannot be claimed apart from submission to the other. Yet this Royal Commission remains unfulfilled. Had succeeding generations followed the example of the first disciples, we should not be compelled at this late day to lead a feeble hope against the surging ranks of heathen millions. But this example was not followed, with the result that two-thirds of the world are without the knowledge of Christ.

According to the English despatches, matters in Great Britain have been going rather quietly during the past week. It is reported that the striking Scotch miners have made application to the Government to undertake the settlement of their dispute with the mine owners by the same means as the English coal miners' strike was settled—Prof. Tyndall, the eminent English scientist, died December 4, at the age of 73. His death was the result of an overdose of chloral administered by his wife, the mistaking the chloral for another medicine which he was accustomed to take, and giving two table-spoonsful, instead of two teaspoonfuls, his usual dose. The professor had been in poor health and was in the habit of taking chloral for rheumatism and insomnia. Grip is prevalent in London and 74 deaths from the disease are reported in the city within a week. Mr. Gladstone has been unwell, but from latest accounts it appears that his indisposition was not of a serious character. . . . Mr. Morley, chief secretary for Ireland, is obliged to go abroad on account of his health, but will administer the duties of his office by telegraph. On Thursday, in reply to a temporary delegation urging that the proposed temperance legislation be given the first place in the House of Commons at its next session, Sir Wm. Harcourt, Chancellor of the Exchequer, said that the government intends to present the measure with all the resources at its command, and he hoped to a successful issue. The Chancellor added that Mr. Gladstone concurred in the opinion that the day was not far distant when the Government would accomplish the wishes of the temperance party. . . . On the continent grip is prevailing in many places, especially in the Upper Rhine region, where it is said to have attained almost the dimensions of a plague. The disease is raging severely in Vienna and Berlin. In the latter city it is observed that it attacks the strongest constitutions and is in many instances attended with heart failure. . . . The political situation in Italy continues to

be very much disturbed. . . . M. Zanardelli had not at latest accounts succeeded in forming a ministry, and it is quite doubtful if he will be able to do so. The possibility of a revolution is being discussed. . . . In France M. Caillaux is getting his ministry established. His policy appears to be a moderate one. While declaring opposition to the Socialists, he appears to recognize the necessity of conciliating them so far as possible by a policy of economy and the promise of legislation favorable to working men. A bold and terrible deed—evidently the work of Anarchists—was done in the French chamber of Deputies on Saturday. While the Chamber was in session a bomb with a time fuse attached was thrown from the gallery and exploded before reaching the floor of the Chamber. One member was instantly killed, Deputy Lemaire and six others were seriously wounded. It is expected that Lemaire's injuries will prove fatal. The event of course created the greatest consternation.

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This is a sad, humiliating, disgraceful confession; and all the deeper is the shame because it is so palpably evident. Ould it but appear that the commission had been partially fulfilled—but no, make but the attempt and a thousand millions of heathen rise up at once to witness against us. Their testimony would be one continued refrain, "unfulfilled." . . . And yet this dumb cry is going up to heaven from teeming cities, from populous countries, from whole continents even, and the cry has been gathering in intensity, as it has broken its way through the centuries, until it has grown so importunate, so urgently pressing that we dare not disregard it longer. . . . Now is the idea of fulfilling this commission seriously entertained to-day? . . . Did the Christian people of this generation seriously entertain this idea would they go about it so indifferently, and attempt it with such meagre means? Send one lone worker to half a million souls, and then pray: "Let Thy kingdom come!" This is nigh unto mocking. Men of the world do not so act. When they plan any great enterprise, engineers forthwith get out the plans, estimate the cost, the time and everything relating to it. But mark the grand indifference to the sublime of undertakings. A son would plunge into it, but the father restrains him; a daughter hears the voice but the mother drowns it; a brilliant young graduate offers but his professors hold him back; a pastor offers but we cannot spare him; the fever seizes the college and the young men begin to pledge themselves, but an influential organ of the denomination cries out against it! And this for Christ! "Go," says the risen Christ, but Christians cry "Stay!" The commission is not being fulfilled. . . . Nineteenth century professions look ill in light of such disobedience and neglect, for no Christian can count himself out of this enterprise.

Christianity means, if it means anything, submission to Christ, so that unless we are ready to bear our profession we must confess that we are under obligation to not out His Divine command. Is it a worldly obligation? Then man of the world who care for their good name, put time, fortune, talents, everything forward to clear themselves. Is this less important? It is incomparably more important; while these centuries behind of a wretched neglect should so grieve and humiliate us, that we could and would have no peace until the reproach were cleared away. . . . We must lift this obligation, for what can our time mean if not given for this purpose? What can our work mean if not gathered for Christ? When Italy was struggling into liberty, men put their fortunes and lives into the struggle; and shall not we, saved by the blood of Christ? Shall we not, when a man is struggling into the light, commend all that we have? We must do it! God forbid that we would love our own better than Christ! East we should know leisure, or rest, or gladness until we can say this commission is fulfilled.

It would not be a commission were it impossible. It can be done. But it calls for vigorous measures. Our habits are heavy, but let the children of light learn from the children of this generation. What must be done? Out down expenses, move out of our fine mansions, sell our costly things. You have a pastor, but can you afford such a luxury when myriads have never even once heard the gospel story? You have a splendid structure here, but can you afford it when whole provinces have not one? You have not drawn upon your resources, but can you remain when liberality will open the windows of heaven? The habits are heavy— one thousand millions of perishing heathen for whom you are responsible to the full extent of your ability. One soul—a thousand—a million—a thousand millions—what a multitude crying to us! Fifty generations as crowd the past—a perishing generation of one thousand millions fills the present. . . . It is the dead march. Action must be taken at once. Send your pastor and support him abroad. . . . Show some enthusiasm in the matter. Let the world see that Christianity means something more than self-interest. Away with earthly treasures; they are not for us. And then pray the next ten years for the perishing abroad, for the workers that bear them the word of life—pray until a great yearning rises in your souls for them, until you can give your all, until you can give yourselves, until heaven's love is made known to the perishing in every land. By the tender mercies and constraining love of God, and in the name of Him who made Himself poor for your sakes, and who gave this command, we press here, His commission, upon every one here, from your pastor to the poorest and weakest member: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command you, and I am with you always, even unto the end of the world." The unfulfilled commission.