

The Christian Messenger.

Halifax, N. S., March 22, 1882.

More than six months have passed since the last annual meeting of the Baptist Convention. It was expected that there would be a large advance in the contributions from the churches this year as compared with the last. We believe that the solid work of the year is yet to be done. It is not necessary to watch the Convention plan to see if it will be a success; we should take hold and make it a success. If the churches wait for the Finance Committee to show that the plan will succeed, before they begin to collect for the objects proposed, they are unnecessarily burdening the Committee and injuring themselves. We shall never see any great increase in the annual contributions, as long as the practice prevails of having only one collection, and that just before the Associations. There should be three or four at different points in the year. Earnest labor for these objects now will be much more healthful and useful than lamentation next August.

It is gratifying to see that ordinations to the ministry are taking place from time to time in different parts of the province, one in Halifax County this week, one in Annapolis County a week or two since, and one in Queens a few weeks earlier. These additions to the staff of standard-bearers in our province afford grounds for encouragement, that the Master intends to keep up the succession. Let the pastors and preachers all be at work, and employ the means by which the enemy is to be overcome, and the blessing will follow.

The friends of King's College are endeavouring to improve the grounds around that beautifully situated institution. Some time ago a beginning was made by making a road and planting ornamental trees. The *Mail* gives a list of donations for this purpose. The list might be greatly enlarged—the design is good.

The Seminary Bulletin for March, issued at Andover, Mass., has been received. It is designed to preserve a record of work in the "Fourth year of Advanced Study." The advanced class consists of fourteen members, all of whom, with one exception have taken the college course, and all have completed the usual theological course of three years. We notice among the names that of Mr. A. J. Faulkner, who was graduated at Acadia in 1878 and at the Drew Theological Seminary in 1881. These advanced students are from five theological schools.

The work of the fourth year is done in two departments. First, lectures on appropriate subjects are given by members of the Faculty. Secondly, each member of the class selects some subject on which he is to study in a systematic manner, and present the results of this study from time to time for criticism. Synopses of several of these "essays," as they are called, are given in the Bulletin. It is evident from these synopses that the study is broad and thorough, and kept in contact with the living and important questions of the day. It is encouraging to see that the theological schools are reconstructing and broadening their courses of study and preparing themselves to meet the changed conditions of the times.

The Boston Baptists are full of enterprise. The First Church have recently purchased the famous Brattle Square church, near the Public Gardens. The house and land are currently reported to have cost \$400,000, and have been bought for \$100,000; involving, of course, a heavy loss to the original proprietors, and to the unfortunate mortgage-holders. The edifice is the most costly and beautiful of all houses of worship in the city, Trinity church (Phillips Brooks's) excepted; but the architect failed wretchedly in adapting it for a Protestant house of worship. Sound was sacrificed to sight, and Dr. Lothrop, the pastor of Brattle Street, was inaudible to nine out of ten hearers. The First church propose to remedy the difficulty

by elevating the floor, and constructing a convenient vestry, and expect, in this way, to make it as commodious as it is attractive.

It was the house of worship of the First Baptist Church, which had its door nailed up by the order of the General Court under their Puritan rulers. Now they have purchased from the descendants of the same parties their most elegant church edifice, and are being helped in the movement by many representatives of the old families. Wealthy residents in the neighborhood, wishing to preserve the tower which is the finest specimen of art in the city, subscribed \$25,000 or \$30,000 to keep it, even if the church were torn down; and they have paid in the subscription cheerfully to the First church, on the single condition, that if the house is ever sold, the ownership of the tower shall revert to them.

Tennyson's Latest Poem which will be found in another column appeals to the feelings of a past generation rather than to those of the present. Many of our readers who can remember incidents of twenty-nine years ago, will recall that most thrilling episode of the memorable Crimean War which he so vividly describes. It is a companion picture to "the Charge of the Light Brigade," painted by the same master hand, and although the artist has allowed a generation to pass by since he stirred the hearts of the great nation by his delineation of those heroic deeds at Balaklava it still wanted a "consecrated hand" to complete the portraiture of the events of that great day in British history. The exploits of the Heavy Brigade were more marvellous as well as more serviceable to the English army than that romantic and daring, but terrible disastrous race of the devoted six hundred "into the jaws of death." The charge of the Heavy Cavalry was one of those sudden emergencies which severely test the military genius, as well as the prowess of the best soldier in the varying fortunes of war and the shock of battle. Sir Jas. Scarlett and his heavy dragoons, the Royals, the Scott's Grays, and the Irish Enniskillens were peacefully marching under the brow of the hill when they suddenly found opposed to them 1000 Russian Cavalry. Against such fearful odds, of nearly thirty to one, Sir James instantly wheeled his brigade into line and dashed boldly up the hill into the face of the serried mass of the enemy and with such indomitable heroism did they encounter the foe that their ranks were broken and they were driven back in a confused herd to the place from which they came, leaving multitudes of their number dead on the field.

Whatever comes from the pen of Tennyson, the poet laureate, has a sort of national character, and may be accepted as something that will remain as a specimen of the literature of the age. But for this we should hardly care to give the sanguinary picture a place in our columns.

The following resolutions of the Foreign Missionary Board, demand the immediate and most serious attention of the churches throughout the Maritime Provinces. They came to us from the Secretary, John March, Esq. just before going to press, or we might consider them at greater length, and yet perhaps it is not necessary to say much, action and contributions are what are more needed than words. That is the response the Board will be anxious to see and receive:

REINFORCEMENT OF OUR FOREIGN MISSION. The following extract from the minutes of the Foreign Mission Board carries with it an appeal for more extended means for carrying on the important work to which, as Baptists, we have set our hands:

Resolved, That in view of the early return to this country of the two missionary families still remaining in India, of those first sent out under the auspices of this Board, it becomes an imperative duty forthwith to reinforce the Mission, by sending out, at least, one additional missionary, so that the valuable properties acquired at Bimlipatana and Bobilly, as centres of operations among the Northern Telugus, the schools established, and the Christians gathered into churches there, may be properly cared for during the necessary absence of those who have given their best physical strength and mental and moral energies to the Lord's work on our behalf, and who must return to their native land to recuperate their wasted powers, or die at their posts.

And further resolved, That the pressing emergency which has now arisen in the Foreign Mission interests demands prompt and liberal contributions from the churches, to enable the Board to fulfil its pledges to the missionaries, and to perform the duties and obligations placed upon it by the Baptist denomination in the Maritime Provinces.
JOHN MARCH,
Sec. For. Miss. Board.
St. John, N. B., March 18, 1882.

THE LIQUOR TRAFFIC.

There are probably few subjects that in these enlightened days claim and receive a larger share of attention from Governments and Legislative bodies than the troublesome matter of controlling and restricting the traffic in intoxicating liquors.

It is gratifying to be able to assert that we in the Dominion of Canada are quite abreast, if not in advance, of the rest of the world, in legislative enactments affecting this vexed question. If the provisions of the "Scott Act" so-called, do not amount to a "prohibition" pure and simple, it is only because the public sentiment in the various counties and cities in Canada has not been sufficiently educated and strengthened to put the law into full and active force. It certainly is within the power of the people to banish this nefarious business from our country as soon as the people are ready to arise and say that it shall be done. Indeed in some localities in this province this most desirable result has been already effected, and it is difficult to see what more could be desired by way of legislative powers in a country such as ours, ruled and controlled by the voice of the people. To hold firmly our present advantage ground, and to seek by every legitimate means to elevate the tone of public opinion upon the subject would appear to be the present high mission of the advocates of the Temperance cause amongst us. In this way only can we hope to make substantial progress against the common enemy, and reach the full fruition of our labours in total abstinence and prohibition.

Various efforts have been made and expedients resorted to in other countries, especially in the United States, in order to curtail the terrible evils of intemperance, and with varying success.

In the kingdom of Sweden, in Europe there was introduced about a year ago a somewhat novel method of dealing with this troublesome question commonly known as "the Gottenburg system." In carrying this system into active operation, the corporation of the town of Gottenburg took the whole matter of the traffic in all kinds of intoxicating beverages into their own hands, as a department of the civic machinery, one of their "public works." It was claimed that by official administration and control all excesses and evil associations would be effectually checked—while the profits of the business would supply a large part of the civic revenues. This system has not yet been long enough in operation to test its merits fully, but the principles upon which it is founded are not essentially different from the licensing system and can doubtless be as successfully defended.

One of the most recent developments of official superintendence of this nefarious traffic comes to us from despotic Russia. The Czar's new temperance regime provides that there shall be but one drinking shop in any village, and this is to be under civic control. This establishment is to be under the management of a man born and resident in the village, and who is to be paid a fixed salary without any additional profits or emoluments. He is liable to fine, dismissal and imprisonment if he allows any one to get drunk on his premises. If the people of any community should become notorious for drunkenness, the sale of liquor shall be entirely stopped. A marked feature of this system is that it does not begin at the police and the court, and then extend its beneficent influence outward and downward through society—but it is to work upon the "levelling up" principle, begins with the peasantry, and so tone up and improved the bottom strata of society first. It is significant to see the autocrat of all the Russias thus taking this practical interest in the temperance cause and it is in one of the good features of absolutism that such a reform being once initiated there is power to carry it into active operation.

The Secretary of the Baptist Foreign Missionary Board of the Upper Provinces offers "a word to the wise." This is the word—"Our Foreign Mission is at present about \$2000 in debt." We trust that it will soon be found "sufficient" to call forth the wherewithal to meet all demands.

Dr. Castle, President of the Toronto Baptist College asks for applications from churches desirous of securing students to labor during the summer, stating the locality, compensation, and length of time they will be required. They have a five months vacation. This kind of work with the Ministerial Students of Acadia—who have but three months vacation—is done through our Home Missionary Board. Churches desiring such labor should make their application to the Secretary of the Board.

Mr. Spurgeon's son, Thomas, seems to inherit some of his father's mental characteristics, as well as a likeness to him in his preaching talents, and his theology. His terse pointed witty sentences, stand out like gems to be admired and give forth the light of truth. The following is a good specimen from the *Sword and Trowel* for February:—

"LAUNCHING OUT."

We have spoken of self-confidence and unbelief as two great hindrances to a complete surrender to the Saviour; but they are not the only ones, though unbelief, perhaps, is the mother of the rest. Many are kept or rather kept away from Jesus through fear concerning the future. They speak within themselves to this effect,—"Now, suppose after all I make a failure of it. What if I am found sinning as usual after making a profession. What a fool I shall look. What a hypocrite I shall seem." Some regard such a contingency in a still more serious light, and very properly reflect on the disgrace such a failure would bring to the name and cause of Jesus. Knowing how eager the world is to disparage Christianity they dread to don the regimentals of a King who demands such close adherence, and deserves such unswerving service. They point to old hulks lying buried in the sand hard by the spot where they first struck the shore; wrecks whose bleaching ribs appear to warn them lest they also, after launching out, become castaways. "Had we not better," say they, "make no profession, lest by some after-slip we injure the cause of Christ?"

Faith in Christ involves a complete surrender. That surrender accomplished, we are no longer our own. Having once cast all our care on Christ, henceforth "we are his care," and the responsibility which was on us devolves on him. Not but what we must still be clinging; but, retaining our grasp, the discredit if we come to harm falls not on us, but on him who undertakes to save us if we cling. "Ah," says one, that is just the difficulty—if I cling, I am so afraid I shall let go my hold." Then, for your comfort, let me say that even this does not depend entirely on yourself. Final perseverance is only possible through final preservation. The work of salvation is, all through, a work of love on God's part, and his love is everlasting. This being so, we cannot sink back into the pit of corruption out of which he has loved us (Isa. xxxviii. 17), and he who gave us will and power to cast our arms around the cross will rivet them together, as it were, on the other side, so that we cannot loose our hold. Jesus has not finished speaking when he has said, "Neither do I condemn thee." He adds the great command, "Go, and sin no more;" and think you he will not grant the grace to do his bidding? He who draws us from the horrible pit, places our feet upon a rock, and, more than that, he puts songs within our mouth, and among them all there is no sweeter one than that which cries, "Glory to God for all the grace I have got tasted yet."

The fountain opened for sin and for uncleanness is a perpetual one, and he who saves from past guilt promises grace sufficient in the future. The double flood which issued from his pierced side is a sure token of this. If prepared to trust the blood, can you not rejoice in the water too? Do you not perceive that he who was crucified, but is now exalted, is "able to save them to the uttermost (i. e., completely) that come unto God by him?" Well may we shrink from making a bold profession if needs be that we abide by it in our own strength, hesitate to launch out, did not he who bids us set sail go with us in the ship. But having once trusted Christ, there is a mystic union 'twixt him and us which makes our interests one, and on this account he saves us and preserves us for his own name's sake.

It is impossible for the unbeliever to conceive the power which God by his Holy Spirit grants to those who trust his Son. Previous failures at reformation afford no reason for fearing another, provided the next attempt be made on

this very different footing. Who can wonder that he failed when he had to battle unaided with forces which only omnipotence can match? But the scene is changed when, confiding, not in self but in Jesus, we look to what he has done, and by faith receive the assurance that it was done for us. You who have tried over and over again to be and do better have begun at the wrong end; you look for the effect though you neglect what must be the cause. "This is the work of God, that ye believe in Jesus Christ whom he hath sent." Think not so much of turning over a new leaf as of getting inscribed from the leaf of the Lamb's book of life. What wonder that you return from the battle worsted when you relied on Saul's sword and armour. First trust in Christ, and then go forth in the power of his might, and you shall be more than conqueror.

Fear of another sort takes possession of some would-be-disciples. They dread reproach from others rather than a failure on their own part. The storm threatens, so they postponed the voyage indefinitely. The condition of their launching out is "weather and other circumstances permitting." They are afraid to face their comrades and to brave their taunts and jeers. Though fully persuaded in their own minds, they dread that others should know of their persuasion. They remind me of an old party whom I once asked if she was on the Lord's side. She drew me towards her and whispered very softly in my ear, "Yes, but I shouldn't like to tell everybody so." As a matter of fact very few had the least suspicion that she was anywhere near the Lord's side. Strange that so many shrink from the idea of their kindest friends knowing of their anxiety in spiritual things.

Oh, if some could but be persuaded to launch out, to take the first stand! It would be comparatively easy to them afterwards to witness for the truth. See how the stout horses strain and tug to start the tram-car; but once "on the go" it glides along smoothly enough. Many a visitor to a dentist has experienced far more pain in anticipation than during the actual extraction of the offending molar. It is the first step into the icy water which makes one shiver, the timid, shrinking touch. Plunge boldly in and it does not seem one half so cold. Take a header, man; don't stand shivering on the brink and fear to launch away!

Let me further urge this "Launching out" by stating that the hardship and persecution it may possibly involve may work lasting good in those who are exercised thereby. Most unlooked for results often follow such dark experiences.

I have seen the deep-hued storm-cloud gather like a pall about the mountain, while winter winds play melancholy dirges round it, and I have meanwhile wondered whom nature mourned for; but when the storm had passed, the mountain was snow-capped, and the cloud had left a bridal veil upon its brow. It was no funeral at all, say rather it was a happy wedding. The cloud and the wind were but the inevitable laments, the parting kisses, and the kindly tears; but these once over, who could help rejoicing in the snowy veil and rainbow coronet, and in the golden ring which sunshine placed upon the mountain's head? It has been often so with young believers. The cloud they dreaded was big with mercies and broke in blessings on their heads.

Possibly, if I were a torch, I should not like to be struck constantly against a wall, or on the ground; but if I knew I should shine the brighter for the banging I could not grumble. When the link-boys of the olden days wish to quench their torches, they pushed them into the large extinguishers at the gateway, and thus excluded the air from them; but when they wished the flame to kindle they struck their flambeau sharply on the rails. Do not fear that men's rebuffs and blows will extinguish your light; they will but distinguish it the more. Dread the more silent danger of flattery and favor, which tries to put out the light and too often succeeds.

Far beyond this present advantage from the trial, there is the rich reward in store for those who suffer. "We shall also reign with him." Grasp the battle-axe, wield the sword, bear the cross! The crown awaits your head, the palm of victory will soon be yours. The Lord's "Well done" will abundantly compensate for the world's frowns. What though the voyage be stormy, the haven is peaceful;

"And when the shore is gained at last,
Who will count the billows past?"

The chapter of our very interesting serial, "the Kings Servants" in our present issue, contains one of the most beautiful pictures of trust in Divine Providence and faith in God as the answer of prayer, that we have seen. If any of our readers are not accustomed to read that part of the paper, we recommend them not to omit reading the portion of our present number.

RAILWAY PASSENGERS' TICKETS.

A Bill has lately been introduced into the Canadian Parliament to provide that railway passengers' tickets shall be available to the holders thereof until used. This legislation is designed to protect persons who buy their tickets in the regular way, and may be detained by accident or their own convenience en route, and who, upon resuming their journey, find that in consequence of the railway company having declared upon their ticket that it shall be only good for a certain day or days, they are compelled to pay again in order to complete their journey. As this provides that the railway company shall simply give good value for the money they receive, there does not appear to be any good reason why it should not become law, and there is a good prospect of it becoming so.

TICKET SCALPING.

Much greater attention and more importance is attached to the discussion of another Bill now before the House of Commons having reference to railway passenger tickets.

This legislation is designed to prevent and destroy a business which has sprung up during the past few years, known as ticket brokers, or "scalpers." The trade of these persons consists in buying up and re-selling to the public excursion, return, and general tickets, which have only been used for part of the distance or journey for which they were originally good. It is alleged that this business is not in accord with good morals, that it leads to fraudulent practices, and that it is in many ways unjust and detrimental to the interests of railway companies, as well as to the travelling public. The railway companies assert that by means of this trade their excursion and return tickets are made to do double duty, and carry more passengers over their roads than they had agreed to convey; that dates are altered upon their tickets by these scalpers, so as to make them do duty for a longer period than they were designed; that their conductors are approached by these gentlemen offering to purchase all tickets which may, by accident or design, have not been punched, and, when re-sold, such tickets are made to do double duty; and even that their agents have been tempted, and in some instances induced, to steal tickets to supply the demands of this illicit trade. The travelling public, it is alleged, are often imposed upon by these brokers, who sell tickets which prove unserviceable, and the victim has either to repay his fare on the train, or else return and contest the matter with the scalper, which last alternative is often so inconvenient or expensive as to make it impracticable, and he must suffer accordingly; while, on the part of the ticket broker it is claimed that the business is not in contravention of any law; that it is a legitimate and proper branch of trade; and that if railway companies will, at competitive points, sell tickets for long distances, or through tickets at less prices than for a shorter distance upon the same line, as is sometimes the case, they cannot complain if through tickets are bought at the low price, and re-sold when the passenger has completed his journey; and they disclaim any fraudulent intentions or practices.

The remedy supplied by this Bill is that only duly authorized agents of the companies shall be allowed to sell railway tickets for any purpose, and that the companies shall, under certain circumstances, refund the money received for tickets not used, or only used for part of a journey, in an equitable proportion to the distance not travelled.

With the proper checks and guards which this Bill will doubtless receive in committee, we do not doubt but it will prove of great and general utility.

The *Visitor* reports a strange proceeding at Elgin, Albert Co. "A rum shop in full blast" is visited by old and young church members. Two ministers—Elders, D. W. Crandall and E. C. Corey, went to said rum shop and found part of the company playing cards. They proceeded to offer prayer and other religious exercises in the true spirit of the Crusaders, notwithstanding the evident displeasure of the proprietor, at the first.