

Say No.

Whenever you are asked to drink,
Pause a moment, my boy, and think;
Think of the wreck's on life's ocean
tossed.
Who answered "Yes," without count-
ing the cost.
Think of the mother who bore you in
pain;
Think of her tears that will fall like
the rain;
Think of her heart, how cruel the
blow;
Think of her love, and then answer,
"No!"
Think of dear hopes that are drowned
in the bowl;
Think of the danger of body and soul;
Think of the sad lives, once pure as
the snow;
Look at them now, and then answer
"No!"
Think of a manhood's rum-tainted
breath;
Think that the glass leads to sorrow
and death;
Think of the homes that are shadowed
with woe;
That might have been heavens had
some one said "No!"
Think of lone graves, unwept and
unknown.
Hiding life's hopes, once fair as our
own;
Think of the loved forms forever laid
low,
Who still would be here had they
learned to say "No!"
Think of the demon who lurks in the
bowl,
Whose touch is ruin to body and
soul;
Think of all this as on life's journey
you go,
And when the foul tempter assails
you, say "No!"

—Selected.

The Canadian Record.

ST. JOHN, N. B., APRIL, 1887.

Editorial Correspondence.

Philadelphia is a city with more than a million inhabitants and, as everybody knows, was founded by the illustrious Quaker, William Penn. Comparatively few, however, of his religious faith are found here to-day. The Evangelical denominations are all strong and a decidedly Christian air obtains in the city of brotherly love. On a recent Sabbath we attended worship at the Memorial Baptist church and, in the absence of the pastor, Dr. Wayland Hoyt, heard the President of Crozier Seminary preach. Dr. Weston is now beginning to show age, being quite gray; but he has all the vivacity of youth, and, in feeling and thought, never intends to become old. He chose as a subject, Jacob's prevailing prayer, and presented cogent reasons for our Father's kindly regard for us in all the exigencies of life. As we went forward to thank the doctor for his comforting and instructive words, we found our old friend, Bro. Ruhland, of Halifax, pressing forward to take our hand. Even at this distance from home a brother countryman is more warmly welcomed.

In the afternoon we urged our way to the Bethany Sunday School, superintended by Mr. Wanamaker. It is a sight to be long remembered; to see over 2000 people, mostly children, gathered to study God's Word. The school is conducted according to a carefully prepared programme; one exercise following another without any announcement till the lesson is reached. First, we had an ode read by a band of more than a dozen. Then singing and responsive exercises, including the Lord's Prayer and Apostle's Creed. After the lesson, the superintendent conducts a general review. The whole service is exceedingly inspiring, and everybody and everything seems full of life.

It was our good fortune to spend a day at Crozier Seminary, the guest of Dr. Weston, and look through the institution. Over and above spacious buildings and ample campus, the Seminary has an endowment of \$361,000. This year there are 56 students, four of whom are native Armenians, who are doing good work fitting themselves to bear the gospel to their countrymen. There are six

professors, and I learned that it is not the fault of the Seminary that our honored Acadia president is not one of the faculty. Our American friends have a weakness to fish with in the three mile limit. Perhaps they should be pardoned for coveting the best gifts; but our Canadian churches and schools must be on the lookout.

Every Monday morning the noble building of the American Baptist Publication Society on Chestnut St., is the gathering point of the Baptists of the surrounding country. Over 100 clergymen were present last Monday, as well as deacons and prominent members, not a few. The paper for the day's discussion was not one that elicited much interest, and so, many lingered down stairs in pleasant conversation instead of submitting to be bored with commonplace reflections up stairs. Here we met Dr. Blackall, our wide-awake Sunday school editor, whom many will remember as a visitor at our Maritime Convention a few years ago. Years rest lightly on him. Here, too, we met our own Dr. Thomas, of Toronto, who is on a visit to the scene of his former labors. He carries with him the inspiration of the Welsh Hills, and we wonder not that he so much esteemed in Canada.

Before closing these notes, we must not fail to mention that we are the guest of our old genial friend, R. J. Burdette, Esq., who is bringing his ramblings to an end, by the recent erection of a beautiful villa at Brynmawr, near Philadelphia. To a large extent he has given up lecturing and is devoting himself more entirely to literary work. *The Brooklyn Eagle* is the chief consumer of the products of his pen. Near his residence is the old Merion Baptist church, and around it sleep, in quiet rural beauty, many of the saints of God, conspicuous among whom is the wife who, through years of suffering, bravely battled with life's worries and pain, till the Master whispered from his glory throne, "Come up hither." A simple block of dark granite marks the place where the body lies waiting the great resurrection day. Its inscription is:

CARRIE,
Born Dec. 5th, 1847,
Died May 26th, 1884.
"MORE THAN
CONQUEROR."

It is true,

"Thy saints in all this glorious war
Shall conquer, though they die."

Struggle gives place to rest, the yoke to the crown, death to life, earth to heaven. Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

More anon.

McMaster University.

On the 18th of March, a number of gentlemen, representing our denominational institutions in Ontario, waited upon the government of that province, to urge the passage of a bill for uniting Woodstock College and Toronto Baptist College in one institution, to be called McMaster University. Addresses were delivered by Drs. Castle and Rand, and Messrs. Alex. Grant and D. E. Thompson.

Dr. Castle, in showing the "traditional," "inherent," desire of our denomination to maintain its own institutions, referred to the United States, where, he said, we have seven Theological Colleges with an endowment of over three millions of dollars; twenty-seven Universities and Arts Colleges with property and endowments amounting to \$8,255,000; thirty Female Seminaries with \$2,628,000 in endowments; forty-three Academies with endowments of \$1,986,915; and nineteen academies for the colored people and Indians, with nearly \$1,000,000 in endowments. He spoke of the great effects which Woodstock College had produced in unifying the denomination, and giving impulse and efficacy to its work. He referred to the conservatism that our institutions in Canada had practiced in the bestowal of degrees as affording an assurance that they might be intrusted with university powers, without any fear that they should be used in such a way as to lower the standard of higher education or the value of degrees. He urged that this bill was

in accordance with the unanimous desire of the body, and that they were able and determined to make the institution strong and efficient.

Dr. Rand pointed out that no state aid was being asked; that none had been desired or accepted in the past; and that our principles were against receiving it. We were asking only the sanction and authority of the state to fully carry out our educational purposes. We wanted only to be placed, in that respect, upon an equality with others. He argued strongly against affiliation with the Provincial University as tending to hamper, to destroy individuality, and so to weaken the affiliated college. He had outgrown the idea that there should be absolute uniformity in higher education. He referred to a growing feeling against the state devoting too much means to university education, and the possibility that the time might not be far distant when public sentiment would necessitate the withholding of sufficient state aid for the carrying on of an efficient Provincial University, then, he asked, would it not be desirable to have denominational institutions fully equipped for the work.

After strong addresses from Messrs. Grant and Thompson, which we have not space to summarize, Premier Mowatt made a somewhat guarded reply. He referred to the federation scheme which the government had under consideration, but acknowledged that it might be that what the Baptists were asking was not inconsistent with it. He promised that the question should be further examined in the light of important facts which the deputation had urged.

Something to be Regretted.

Some weeks have passed since the Dominion elections. The contest, through which a new parliament is secured, is over; but the echoes of that contest have not yet died away. Without jeopardizing the credit for impartiality in politics which belongs to a non-sectarian journal, we may be permitted to refer to some features of the struggle and some of its results, as related to principles that are above party, or, rather, that should be secured to all parties. We may surely assume that the heat of battle is now somewhat cooled, and that even those men who, in February, were more or less deaf and blind to considerations beyond those of party, are now calm enough and fair enough to review the means employed and the results reached on the different parts of the field, and pronounce as citizens, rather than as partisans, upon their wisdom and justice.

That every man should have his political convictions is, certainly, not only allowable, but to be desired. When the government of the country is supposed to rest upon the well understood wishes of the people, every citizen should prize the right of franchise and be careful in its exercise. According as his convictions are strong, and they doubtless, ought to be strong, he will then think they rest upon grounds which ought to influence the convictions of others, and he will be anxious to see others come to his way of thinking. An honest canvass by aspirants to political honors, or by others, in no sense objectionable; but, after free and full discussion, each man should be permitted to give his voice in accordance with his own deliberate judgment, and that voice should have its full weight in determining the result. Either this much must be acknowledged or our theory of responsible government—government for the people and by the people—must be considered. The man who "puts up" money to overrule the convictions of the people and to buy his way into parliament, and the man who lends himself as an agent in carrying out such a purpose, are doubly culpable—culpable in striking at the principles of free representative government, and in perverting the manly moral sentiment of individuals and communities.

The effort to defeat the will of the majority by a quibble or technicality, certainly renders those who made it amenable to the first part of the charge we prefer against the corruptionist.

The paltry plea that it may be doing evil that good may come of it, is inadmissible. If the majority are unfit and undeserving to rule, and in order to secure the best interests of the country their will must be defeated by strategy and fraud, then is our boasted system of representative government a sham and a failure, and oligarchy or absolutism is to be preferred.

We do not make any wholesale charges of corruption against all parties. We do not shut our eyes to the disclosures of wrong at the root of government, and we say that it is a deplorable thing that any man, seeking a place where he shall have a voice in framing laws for his country, should, by his acts, accustom the people to a disregard for law, and, by his influence, lower their standard of manhood. If statutes will not regulate these things, and it seems they will not, then let the moral sentiment of the country be so strongly and so unanimously expressed that men shall know the road to preferment lies not in this direction.

[For the RECORD.]

The Ancestral Worship of China.

China is a land full of idols, and, as in Palestine of old, idolatrous shrines or altars are found in great abundance by the wayside, under "green trees" and "on high places." The people are a prey to superstition of every kind, the minds of young and old, rich and poor, being saturated with it, taking away almost every spark of joy and peace from the hearths and homes of countless millions.

Buddhism was introduced from India in the beginning of the Christian era, and rapidly took possession of the country. Taoism, which consists of a mass of materialistic doctrines and the worship of numerous ancient heroes who have been apotheosized in the course of the ages, is of native origin. Temples full of Buddhist and Taoist idols are found in every village of any importance. Yet these two systems of false religions have nothing like the power over the people as has the worship of ancestors, which, to the great detriment of the nation, hinders the development of useful arts and the mining industries of the country.

Confucianism is held in high repute by every section of the community, but it is not, strictly speaking, a religion. It is more a system of philosophy relating to the various duties of man as a citizen and a member of society, and its precepts while strenuously held in theory are denied in practice. The great Chinese philosopher, Confucius, would have been called an Agnostic if he had lived in the present age, as he taught men not to trouble themselves about the future, about which nothing was known, but to devote themselves to the faithful discharge of the duties of the day. He accepted, however, the doctrines and practices of ancestral worship, which is now one of the leading articles in the creed of the modern Confucianist.

Ancestral worship, or the worship of dead ancestors, is the real religion of China. It is universally practised all over the Chinese empire by every class of people, from the Emperor on the throne to the meanest beggar on the streets, and by those who call themselves Buddhists, Taoists, and Confucianists. The priests of Buddha and of Taoism spend, indeed, most of their time in performing the lucrative rites connected with ancestral worship. It enters into and influences every social custom and usage, and even the succession to the throne and the carrying out of the criminal laws are powerfully affected by its doctrines. It is the last item of all the idolatrous systems which a Chinaman gives up on embracing the Christian religion. A son may ill-treat his parents while they are alive, but when his father or mother dies he is ready to carry out the ancestral rites to the minutest detail in as expensive a manner as his means will admit. This worship is really dictated by fear, not by love or affectionate reverence for the memory of a parent.

The doctrines or theories upon which the system is founded are the following:—(1) It is believed that

there are two worlds, the world of light—this world or life, and the world of darkness—the spirit world or the life beyond the grave. How instructive is the contrast between this teaching and that of Christianity. To us, the present life or world is the world of darkness, as it is full of sin, temptations, and evil of every kind; but in the life to come the evil shall be separated from the good, and to the believer and follower of the Lord Jesus, there shall be joy, purity, and everlasting peace, and blessed freedom from sin and all unrighteousness. (2) It is believed that a man has three souls which separate at death,—one remaining with the body in the grave, one going to the spirit world, where it is arrested and imprisoned by the authorities in the world of darkness, and one taking possession of the spirit tablet, which is merely a small oblong piece of wood, on which are cut the name of the deceased and the characters or symbols meaning the seat of the soul. This tablet is hung up beside the other spirit tablets and idols of the family, in the principal room of the ancestral home. It is also believed that the spirit, or soul, which goes to the world of darkness may be sent back again to the world of light, after a longer or shorter period of imprisonment, to occupy a higher or lower position than it formerly did, according to the dead man's deserts. This is what is called transmigration of souls. (3) It is believed that these spirits need everything that they required on earth, such as food, clothing, money; and that they are dependent on living relatives for all these things. The dead are invisible; hence everything intended for their use must be rendered invisible by burning, except food, the flavor of which is thought to satisfy the appetites of the spirits. (4) It is believed that spirits have the power of returning to the abodes of the living, to reward and punish them according to their faithfulness or neglect in providing the necessary offerings. (5) It is believed that the spirits of dead ancestors who are neglected, as well as the spirits of those who have died at sea or in foreign lands, and of those whose families have become extinct, become beggar spirits, and that these hungry ghosts are compelled to wander up and down the world, dependent upon public charity. (6) It is believed that all the ills to which humanity is heir, as sickness, calamity, death, are caused by these unfortunate ghosts, who, in order to avenge themselves, prey upon those who are not responsible in any way for their tormented condition. Hence, it is considered very important to appease these demoniacal spirits, and during a certain period, once a year, the whole nation worships and presents offerings to them. (7) It is believed that the world of darkness is governed in the same way as China, i. e., that there are spirit mandarins, high and low, with their various underlings, and that these authorities mete out certain degrees of rewards or punishment. The reward which is courted most, is to be sent back to the world of light, after the period of imprisonment is over, to occupy a higher or more honorable position than they did in their former lifetime. The punishments supposed to be inflicted are simply a reflection of those inflicted by Chinese rulers in the present time.

The dread of spirits is truly the nightmare of a Chinaman's life. He thinks they are everywhere, in the air, rivers, trees, fields and mountains, and many are the expedients adopted to appease or avert the anger of these dreaded beings. If calamity befall a man it is because some spirit has been offended. If prosperity come to a family, it is because the spirits of their dead ancestors are pleased with them and are helping them. In every village there is an Ancestral Hall in which are kept the spirit tablets of the principal men of the clan after death, and of any of the clan who have made themselves famous. Idols are also found in these halls, and other paraphernalia of idolatry. On the door of the houses and on the village gates are hideous looking pictures which are supposed to be representations of the spirit authorities, and to overawe those

unruly spirits that are continually roaming about, making them afraid to perpetrate any mischievous deed. Many of the villages are surrounded by wall, which served for defence when feuds between villages or clans were of frequent occurrence. In front of the gates there is often a short wall about six or eight feet in height—the object of which is to prevent evil spirits from entering the village. These are supposed always to move in straight lines; hence, when they attempt to enter the gates, they come against this wall, and, turning off at a right angle, they miss the village. The entrance into a house is always made in a zig-zag form; and doors or windows are never placed opposite each other in a dwelling house, lest the spirits may find easy entrance. At sunset, incense is burned at the door of every house in the village. Idolatrous shrines are built here and there, on the principal roads and on prominent hills, to propitiate those wicked beings that are the cause of all calamity and every disease. Indeed, the devices that are used to prevent the demoniacal spirits from inflicting harm on the community are nigh innumerable.

Ancestral worship consists of prostrations, offerings of food and clothing, and the burning of paper money and incense. This is exactly what is done when Buddha or any of the Taoist deities are worshipped. Hence, ancestral worship is pure idolatry.

When a man falls sick, his family worships, as just described, the ancestral spirit tablets. If the sickness does not abate, a priest is called to find out what spirit has been offended and to exorcise it. If the offended spirit happens to be one belonging to the family, the worship and idolatrous rites are performed inside the house, but should the spirit be one of the hungry ghosts, they are performed outside the door. If the sick man become delirious, or should his feet and limbs become cold and benumbed, it is thought that one of his souls has been stolen away by the evil spirit. The worship and burning of paper is continued with increased earnestness, and at nightfall one of the women of the family goes to the door carrying a lighted lantern which she waves up and down, at the same time calling for the soul to return. The soul may perhaps escape from the clutches of the demon and may lose its way back in the dark. Hence, the reason of the lighted lantern at the door, and the shouting of the woman.

A. L.

(To be continued.)

Our Offer.

To all our old subscribers who have not paid last year, and will send us their subscription for last and this year, \$1.00, we will send them the *Record*, *Youth's Visitor*, and *Gem* till January 1888. Remember, the *Record* is just the help you need to prepare your Sunday School Lesson. The *Youth's Visitor* and *Gem* are just what you need for papers in starting your summer Sunday schools. When cash accompanies the order we give 20 per cent. discount off our club rates, making these papers the cheapest and best for the money. Order early.

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