

MESSENGER and VISITOR.

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A CHANGE IN ADDRESS will be made provided the old and new addresses are given.

ADVERTISING RATES will be furnished on application.

Messenger and Visitor

WEDNESDAY, DEC. 9, 1891.

LEGALIZED LOTTERIES OF QUEBEC.

Much is written in the United States press about the world wide lottery which has its legal standing in Louisiana.

This lottery law, as is well known, emanated from the rulers of the Roman Catholic church in the province of Quebec.

But the Christian law of sacrifice is not the law of death but the law of life. Its pain is the pain of warfare for liberty from the power of sin and for dominion with the sons of God.

initial state of organization; about where the other bodies were fifty years ago. Here is room for charity and forbearance.

As Quebec is now throwing out her moral pollution all over Canada, protected by her own law, is it not time for the other provinces to rise up and emphatically declare their abhorrence of this legalized gambling.

There is no intention of attacking the church as a religious institution, but simply to sever its connection with the state. This connection we believe to be injurious to the interests of the church.

The idea and the doctrine of sacrifice are prominent throughout the Scriptures of the Old and New Testaments.

The Rev. J. Guinness Rogers, in the course of some remarks, said: "They intended to bring about the severance of a union between church and state, which they held to be irreligious, unjust, impolitic and utterly opposed to the highest interest of religion and humanity."

The grand speech of the meeting appears to have been that of Mr. Lloyd George, M. P., who criticised in detail several of the speeches which had been delivered at the church congress.

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is a fellowship of suffering and self-denial. But it is here in this present life a fellowship infinitely richer in joy and peace than any which the world can give.

THE WAR IN WALES.

The fight for disestablishment goes bravely on in Wales, and cannot fail to elicit a good deal of interest and sympathy on this side of the Atlantic.

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Is Scriptural for Women to Take a Public Part in the Social Exercises of the Church?

We have to recognize the fact that there are many Christian men and women who do not believe that women have any right to have anything to do with taking conspicuous part in public worship of any kind.

Both of these parties base their views upon separate passages of Scripture. One party bases its views upon 1 Cor. 14: 34, 35, where it says that silence becomes a woman best in the services of the church, in fact, it is a shame for her to speak at all; and upon 1 Tim. 2: 11, 12, where the woman is commended to "learn in silence in all subjection."

Thus the Scripture is made to support both views. But can it be possible that Scripture is so self-contradictory? Can it be possible that the same apostle who is credited with such wonderful lucidity of mind, and such unexcelled argumentative powers, in the same epistle could contradict himself in this glaring manner?

It is evident, from 1 Cor. 11: 5, that Paul recognizes the privilege of women to take part in the public exercises of the church. He does not command them to desist, but merely gives instructions in regard to their personal appearance.

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should these peculiarities be obtruded right on the plane of my vision?

A speaker standing on the main floor-level of a church of ordinary size, to say nothing of our larger city churches, could not have a fair command of his audience. This I grant at once.

The Gospel not being such a dramatic performance but a simple message from God's word to men, "faith cometh by hearing, and hearing by the word of God," all we want of the messenger is to deliver it honestly and earnestly, without any unnecessary obtrusions of his animal physique on our notice.

If a man speaks to me in earnestness and brotherly kindness, I expect (he and I standing or sitting on the same level), that his head and face, his breast, shoulders and arms will fill my field of vision, and I certainly do not expect my attention to be distracted by the shape and condition of his pants and shoes.

I might, by reference to Paul's epistles, show that the less of "the flesh"—the animal—which asserts itself in our religious services the more profitable they are likely to be.

The Baptists last year were among the foremost to petition for prohibition. The recent Convention at Moncton was in accord with the idea of furnishing the best of proof to the Royal Commission that Canada, as far as Baptists are concerned, is ready for prohibitory enactment.

It is generally understood now-a-days that temperance resolutions are allowed to be passed; the least said or opposed the better. Recently our Presbyterian friends have tried strong temperance resolutions at every assembly, and at first they were opposed vigorously, and very lively discussions resulted.

They were our preachers expected to stand on the same level with the feet of their audience then their auditors' direct line of vision would naturally strike the face and bust of the preacher; but, as the height of the ordinary platform stands above the main floor between two and three feet, their line of vision necessarily strikes somewhere between the waist and the knees.

Now, the country is far enough advanced to look prohibition squarely in the face. What should our Convention do? The temperance committee represents the Convention, or rather the 400 Baptist churches of these Maritime Provinces, with their 42,000 communicants and quarter of million of members and adherents.

gather and furnish the commission with facts—in part as follows:

(a) The number of our churches that now use the pure fruit of the vine at communion service and discard the "wine" of commerce.

(b) The number of our churches that discipline their members for making or using intoxicating liquors. It may be only "cider" or "commercial wine" or "stable beer" that the members make or use, but we should let parliament know who of us practice what we have asked them to make into law for everybody.

(c) The proportion of our members who would actively sustain prohibitory legislation.

(d) The proportion of our clergymen and deacons who are total abstainers and active temperance advocates.

This information could be secured by sending a brief letter with the questions (ready to be detached and returned) to each pastor and clerk of the 400 churches. Those churches not forwarding replies on such a live and pressing question of the day, might almost be set down against us, as they would be either lukewarm or quietly indulging; and in this day of fierce battling such churches are not worth much for prohibition.

This letter, you see, is not intended to be exhaustive, but practical, in the hope that others, and especially our committee, will gather facts that can be relied on.

I have read with a degree of interest much that has appeared in our own paper and elsewhere, in regard to the Young People's Society Movement.

Each heart beats in sympathy with the other. All are under the same sacred vow and engaged in the same great work. The older ones need the inspiration which comes from the presence of the young in their midst, and I do not think that many of our young people feel that they do not need the experience of the older members in planning work and fulfilling the mission of the great head of the church.

That the entire church membership should be a unit in effort, prayer and giving, in seeking the advancement of the interests of the church, has ever been considered of the very first importance, but it has seemed to me that much of the agitation that is going on at the present time may, in the long run, tend rather to division than to union.

I do not write in any spirit of controversy, but simply to raise the question whether, if we accept the principle of organization, if it would not be better to organize the whole church rather than to organize one class in the church into a separate society?

Lately I have received several letters from home friends asking if I would send them our lovely southern moss for Christmas decorations. Certainly, and if you have a nook of space to allow me in the paper I will say to one and all who wish the moss for Xmas, that I will send it freely to all who send postage, as there is plenty of it here, easy to get, and I have the time to oblige you. Send postage at the rate of 16c. a lb., or if you wish a large 4lb. roll of moss, send 64c. in stamps and I will mail you that amount. Four pounds is the limit of weight allowed a mail package. Do not plant the moss, which is properly an air plant, but hang or drape it anywhere, keep it moist, and it will continue to grow.

Christmas Gifts

We are in need of Christmas gifts for the Church Edifice deacons and others are asking time is coming a time to make gifts.

For several years Sunday-school teachers instead of making presents to one another money that would be expended to Home occurred to our number of our and scholars that instead of making presents to make an offering to the Edifice Fund. I talk up this matter so do then good cause.

Let others who mas presents from A. C. Co. Hebron, N. S. S. Forestry

At the last meeting of the Board the Finance Convention was postponed over nine weeks for the salaries general work upon three thousand outfit of missions. We have received convention less than last year, showing that now very largely quarterly averages about and beside this, forward additional of new buildings. It is that the contribution individuals must and promptly for of the Board, in meet our engaged work with that advance demands.

Tabernacle I am sending churches in New Brunswick, to be taken, if possible, but if not, church, early in erection of the church in Halifax our people have basement below. We have members were not able find not comfortable Strangers who own, as a rule, of worship, and our own. The repairs are waste of money when our new basement and room is a need. Brethren, I please our appeal into give us a collection, and so put and do better for our own sake proud to worship ten years have prove that. We more for "Christians" We will acknowledge such in the future. Some friends needs have already. We believe other.

Right in the city of Nova Scotia established business spacious; holds depot of Baptist lined with four shelves lie the noblest men walked God's dead. Thought Book Room, the enthusiastic man within the reach best thoughts of denominations. The chief attraction both old and young the right as you are commentaries illustrations to arrows, and serious show how the The saintly Ma the front, and new six volumes hundred and second the good in his suggestions oftentimes weight bids fair to be in