

Messenger and Visitor.

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— DESPATCHES published in Monday morning's papers announced two suicides—one at Truro and the other at Montreal. The former was that of J. J. Smith, an oil agent of Cleveland, Ohio; the latter was that of Thomas Bell, for many years manager of Bradstreet's commercial agency in Montreal. Both men, it appears, were victims of the drinking habit, which led, in each case, to a miserable and untimely death.

— THE National Baptist thinks that higher criticism may be able to accomplish some remarkable results in modern as well as ancient literature. It would be easy, for instance, to prove that the Declaration of Independence could not possibly have been written in 1776. How monstrous, it might be argued, to suppose that the assertion "All men are created equal" was then made, while, at that very hour and for many years afterwards, one out of every seven of the inhabitants of the country was a slave.

— REV. P. S. MOXOM, for the last seven years pastor of the First Baptist church, Boston, has resigned, quite unexpectedly it would seem. There is a whispered rumour which, however, the *Watchman* does not credit, that Mr. Moxom is about to leave the Baptist denomination. The *Watchman* says of him: "He has stood up by the side of such men as Bishop Brooks at Trinity, and Rev. Geo. A. Gordon at the Old South, and people have not felt that the intellectual force of the First Baptist pastor was less commanding than that exerted by these prominent ministers."

It speaks of him as a man of charming personality, of fine culture, with the courage of his convictions, and though differing from him widely, it believes, in some of his positions, it has never doubted that there is a large work for a man of Mr. Moxom's spirit and culture and intellectual power in connection with the Baptist denomination.

— MANY of our readers will sympathize deeply with Bro. Steele, of Amherst, and his family in the severe affliction through which they are passing, as will be seen by reference to our obituary column. There is much fear, which we can only pray may not be realized, that the terrible disease will attack other members of the family. Bro. Steele writes us:

"Our affliction has been mitigated by the many expressions of fellowship in suffering received from the household of saints. Our dear son's wife unites with us to thank our friends in Amherst, and throughout the provinces, for these assurances of sympathy. And best of all, we have had the upholding arm of the Master—the Comforter Himself—bringing home to us the precious consolation of His Word. We sorrow, indeed, but not as those who have no hope. Long years ago Sidney chose 'the better part,' and lived it. No marvel that he was confident in death, and that unappalled he could face the last enemy. May all our brethren and sisters have as peaceful an exit from earth to heaven."

— COUNT TOLSTOI, of Russia, is a believer in the most literal application of the teaching of the Sermon on the Mount. According to a writer in the *Review of Reviews*, he has declared that if his own child were being beaten to death by a drunken man he would not use force to restrain him, even if he knew the man would be the first to thank him when he became sober. "Better let the child be beaten to death," said the Count, "than commit the sin of disobeying the direct command." This from a man of small intellect would be set down as pure silliness. What name should be given it when uttered by genius, we will not pretend to say. But, however little respect we may have for his views of New Testament exegesis, we cannot but admire the heroic work which Count Tolstoi and his family are doing for the relief of the starving Russian peasants. There are, we are told, upon his own estate twenty free soup kitchens, where five hundred are fed daily under superintendence of himself and daughters. Besides this, the Count extends his efforts, in co-operation with others, for the relief of the suffering far beyond the limits of his own estate. His active and earnest sympathy are in happy contrast with the stolid and cruel indifference which appear to prevail so largely in Russia, in reference to the sufferings of starving millions.

— What home is complete without a progressive religious paper? Not a paper filled with dull sermonizing and injunctions, but one that is brilliant and sparkling with life and spirit, progressive, and thoroughly in accord with movements of the times. Such a paper, if we mistake not, is published in Chicago. The *London Times* has called it "The ablest religious paper in America." Its publishers inform us that a copy of their handsome Christmas number will be sent free to any one on request. Address, *The Interior*, 60 Dearborn St., Chicago.

PASSING EVENTS.

LADY HENRY SOMERSET is now in Chicago, where, it is said, she will spend a couple of months. According to report she is by no means idle, but is engaged partly in a careful study of the evangelistic and Bible work of the city, and partly in assisting, together with Miss Frances E. Willard, in the editorial department of the *Union Signal*, during the absence in California of Miss Mary A. West. A Chicago paper alludes admiringly to Lady Somerset's self-denying earnestness, her open-minded intelligence and docility, her disposition to examine everything where practicable at first hand and to gain, by every possible means, personal wisdom and equipment for philanthropic Christian service. It is announced that, early in March, accompanied by her son, who is now, we believe, prosecuting his studies in Montreal, Lady Somerset will sail from Vancouver for Japan, where she will spend several weeks, doing what she may be able to help the Japanese "white-ribbons" to a more systematic acquaintance with temperance work.

THE Rosendale election naturally attracted great interest, and the result is regarded as a strong if not decisive indication of Mr. Gladstone's return to power when it shall please the government to bring on the general election. It will be remembered that this constituency was represented by Lord Hartington, who, by his succession to the Dukedom of Devonshire, has become a member of the House of Lords. At the last election Rosendale gave Lord Hartington a majority of 1,450. In the election just held, the Conservative-Unionist candidate was Sir Thomas Brooks, and the Gladstonian candidate was Mr. Maden, a young man. Both were men of ability and of democratic sympathies, and both exceedingly popular with the people. Sir Thomas is a churchman and Mr. Maden a Wesleyan. Mr. Maden declared himself in favor of Home Rule, while Sir Thomas Brooks was willing to go so far in that direction as to favor the Irish Local Government Act. Mr. Maden declared for disestablishment, while Sir Thomas, though not opposing it, held that disestablishment was not now an issue. The result of the contest was the return of the Gladstonian candidate, Mr. Maden, by a majority of 1,225. This victory will, of course, inspire the Liberals and Home Rulers with great confidence of a general victory by and by.

WHATEVER apprehensions have been felt that war would be the result of the diplomatic difficulty between the United States and Chili, seem to have been pretty effectually dissipated during the past week. On the 25th ult., the correspondence, accompanied by a special message from President Harrison, was laid before the United States congress, and about the same time a reply to the President's ultimatum, previously sent to the Chilean government, was received at Washington. This reply, with other correspondence, it is stated, has since been laid before the United States congress, but only a brief summary of it has been received here at time of writing. The reply of the Chilean government is understood, however, to be quite definite and explicit, covering all the points in controversy and affording to the United States government all the assurance of satisfaction that it can reasonably demand. The offensive note issued by Senator Matta to Chilean ministers abroad, which was regarded, no doubt justly, as undiplomatic and insulting to the United States, Chili, with suitable apology, withdraws. The request for recall of Minister Egan is also withdrawn. And as to reparation for the assault and injuries suffered by United States sailors in Valparaiso, Chili proposes to submit the matter for arbitration to some neutral nation, or, if that is not satisfactory, to the Supreme Court of the United States. It should be said that Chili had already, as the correspondence submitted by President Harrison shows, more than once expressed regret for the Valparaiso affair, and had already disclaimed any intention on the part of the Chilean government or people to offend the United States. And as Chili had also notified President Harrison that everything in its power had been done to discover the guilty parties, and every thing would be done to punish them, it is difficult to see what more the most exacting government could demand. As to arbitration, it is a method of settling international disputes to which both President Harrison and Secretary Blaine, since the Pan-American conference, stand definitely committed. There is, beyond doubt, on the part of the Chilean

people, not a little hard feeling toward the United States, and this feeling resulted in the assault committed by the Valparaiso mob on the United States sailors. How much, if any, justification for this feeling there may be in the conduct of the U. S. representatives at the Chilean court, is a matter for investigation. From the tone of a considerable section of the U. S. press, there are evidently a great many people in that country who do not regard Chili's dislike of Minister Egan and his methods as at all unreasonable.

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

Noticing in your issue of the 30th ult., a paper under the above caption, claiming to be the result of years of "seeking satisfactory light upon this subject," I most eagerly read hoping to find the light which I too have sought for many years.

Just what Paul did mean has not yet come to me—possibly the revelation may appear in the "hereafter." "J. Denovan" evidently understands Paul to teach "silence" on the part of women in all worship where men are, especially referring to conference and prayer-meetings. The former was known to me in years gone by as "covenant meeting" of church members, and has always seemed the proper time to report spiritual progress or to "confess" "one to another." Are we to understand that only men need this privilege? Having pondered this subject as only women can—for no true woman would wish to take a false position in the church—the "silence" enjoined upon the Corinthian women, if applicable to the church of to-day, strikes me as at variance, not only with the teachings and practice of our Lord, but of Paul himself when commending the women "who labor in the Lord"; and again he writes, "Help those women who labored with me in the Gospel." In Gal. 3: 28, "there is neither male nor female—for we are all one in Christ Jesus." Even the service of song must be denied to women if that keep "silence." And would not they seem like going back to the 17th century, when Don Francisco Manoel wrote that delightful handbook, "The Government of a Wife," in which he says, "Singing is a heavenly perfection, if a woman has discretion to know when to use and when to forbear it; it is always commendable for her to direct herself, to please her husband, and to be sociable among other women; but to be heard to sing in company of other men, without the express command of her husband, is not only vain, foolish and indecent, but savors much of impudence." And why should the writer expect Sunday-schools, for women must largely retire from that work if she must not "teach" men? Even a husband might be in a class. For some years I worshiped with a church which at the time had only one male member who, owing to age, was not always at the Sunday-school; although in the classes were both men and women. So of necessity teachers and superintendent were women. What about us women who have no husbands and of the women whose husbands are by no means prepared to "teach" them "at home"? Questions like these arise continually, which our theologians fail to solve. Again, it is a revelation that in our prayer-meetings women are "persecuted and wronged" by being urged to testify or to lead in prayer. My experience has been that the earlier and larger part of the hour passes before women are asked to do other than listen.

Women show no "timidity" in any ritualistic service. Are not the responses of women as fervent as those of their brothers? God's thought of woman appears where He appointed Hilda to be a prophet, and Deborah to be a warrior, judge and prophet, just as He appointed men at other times. This equality was to be a permanent feature of the Messiah's reign of truth and justice. "I will pour out of My Spirit upon My servants and upon My handmaids." Mark the apostle's definition of prophesying: "He that prophesieth speaketh unto men for edification, exhortation and comfort." Hence the assumption by men of the monopoly of all prayer and praise in public worship savors of arrogance. Nowhere in the life of Christ do I see other than full appreciation and welcome to women as co-workers. How He honors Mary of Bethany, while we read of the disciples that "they murmured against her"; and of the women who first declared Christ's resurrection, "Their words seemed to them as idle tales, and they believed them not."

The ready response by women to do Christian work all over the world within the last decade, is no evidence of "shirking" of the "timid feminine souls," and is it not marvellous that when the prophecy (Ps. 68: 11; Rev. Ver.) so long hidden is revealed, that the "great host" of eminently capable women are already enlisted, or are ready to work for as well as pray "Thy kingdom come"? Over two hundred years ago at Wittenburg, solemn academic debate was held between two learned doctors of law as to whether woman was a human being or not; but to-day the question is, "Shall she take part in the social exercises of the church?" In the meantime woman is filling honorable position, not only in churches, but in educational institutions, in the professions, and almost in every department of work.

As if in answer to the above questions, note the World's Convention, led by Frances E. Willard, now admitted to be the greatest parliamentarian in America. Irrespective of sex, and the fact that over sixty pulpits were ably filled by women on Lord's Day, as reports abundantly prove. "The Lord gave the word. The women who publish the tidings are a great host." A. R. EMERSON.

The Weak Churches of Queens and Shelburne Visited.

More than half of January was spent in visiting the weak churches of Queens and Shelburne counties. Though such a trip at this season of the year was not likely to be very enjoyable, choice was made of this time, because only during the winter months can many of the men be found at home.

Eleven churches were visited, viz.: Port Medway and Mills Village, in Queens county; 1st and 2nd Sable River, Louis Head, 1st and 2nd Ragged Islands, Jordan River, Shelburne, Sand Point-Jordan Bay, and Port Clyde, in Shelburne county. Appointments for Barrington and Wood's Harbor had to be withdrawn in order to permit me to attend to a call elsewhere.

Ten of the churches visited are pastorless, but almost all are keeping up their prayer-meetings and Sunday-schools. In only one case did we hear of anything like serious division, and as the advice given to that church has been followed, unity will soon be restored.

The financial reverses at Lockeport during the last few years have affected all parts of Shelburne Co., and these, together with other causes, have led to the removal of many families and the consequent weakening of the churches. Changes in grouping may help somewhat, but it is clear that the denomination must come to the help of these churches if they are to have pastoral care. One good brother who has always borne his part of the burden nobly, said in one of the meetings at which the question of pastoral supply was considered, "If it were not for the young coming up about us I would not feel the loss so much, but for their sake we need some one to preach the Word of life to us." Other words spoken in private showed how greatly he felt the loss of these things, even for himself. Brethren and sisters who enjoy the regular ministrations of the Word for yourselves and your children, will you, by your enlarged contributions, enable the Home Mission Board to assist these destitute but worthy churches in this, their time of weakness and trial? Remember the words of the Master, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

The following are the plans for ministerial supply: Port Medway and Mills Village churches will await the return from McMaster Hall of Bro. Hutt, who served them so faithfully and acceptably last summer; Rev. I. W. Carpenter has been sent to the Sable River group, which includes 1st and 2nd Sable River, Louis Head and Second Ragged Islands—it is hoped that his visit will result in a settlement; the union of the Lockeport and First Ragged Islands (Osborne) under one pastor is talked of, and will probably be brought about; Jordan River will again become a part of the Shelburne group, and a young man will be placed in charge as soon as a suitable one can be found.

The readers of this will be glad to know that Bro. Barns, the late pastor of the Port Medway church, whom I met while there, has recovered beyond what was thought possible when he was stricken down. He was able to be at the meetings, but he has little use of his right hand, and has lost that power of ready utterance which he had of old. He is still hoping to be able to render some service for the Master. A. COBURN, Cor. Secy. Hebron, Jan. 26.

Ontario Letter.

To our Maritime Province brethren, greeting, in the name of the New Year. We have enjoyed the usual round of Christmas sports; we have regretfully bidden farewell to 1891 and hopefully welcomed 1892; we have formed the usual number of good resolutions and have already broken them; we are carrying out the spirit of the month (January) by indulging a double outlook, one set wistfully toward the past, the other peering eagerly into the future.

The weather has been a mixture. New Year's day was like April until night, when it rained like November. A few days afterwards the thermometer plunged down to 23° below zero, and winter set in. So did

LA GRIPPE, and with it a peculiarly fatal inflammation of lungs or bowels. People are ill on all sides—old and young, rich and poor, high and low, for influenza is no respecter of persons. The writer attended the funeral of a young man three days ago, who had died of inflammation resulting from influenza, and while the service was in progress, a sister-in-law of the deceased died in the same house, of pneumonia, resulting from the same cause.

THE YEAR BOOK for 1892, compiled by Rev. D. M. Mibell, Ph. B., of Toronto, is now being circulated. It is a most creditable production. We have never had a better. The churches of Ontario and Quebec raised last year in all \$108,450.89, divided as follows: Pastoral salaries, \$145,941.12; current expenses, \$57,480.34; buildings, \$57,919.72; Home Missions, \$16,086.20; Foreign Missions, \$17,447.80; Grande Ligne, \$6,550.57; education, \$1,701.83; other objects, \$9,144.71. There were eighteen ordinations, five dedications, and eight pastors came to us from other lands. The membership of the convention territory numbers 36,255, being a net gain of 2,447. The baptisms number 2,602.

The Sunday-school report gives 383 schools, 30,514 pupils, 3,591 teachers and officers; 5,200 scholars members of the church, of whom 1,781 joined during the year. The money raised amounted to \$16,280.36, of which \$1,687.96 went to Home, and \$1,969.33 went to Foreign Missions.

I suppose the daily papers have given you the particulars of a contest in our capital city over the

SUNDAY STREET CAR question. A determined attempt was made to introduce the cars on the Sabbath. The usual arguments were advanced; the interests of the working man, the aged and the infirm, etc., were advocated. An equally determined attempt was made by the Y. M. C. A., the Ministerial Association and the churches generally in opposition to the disturbance of the Sunday, that has become so famous for order as that of Paris, St. Louis and Chicago for disorder. The press of the city stood nobly by the Christian sentiment, with the exception of one of the lesser papers. The consequence was that on the 4th of January, when the municipal elections were held, the Sunday street cars were voted out by a majority of 4,114.

FOUNDER'S DAY will henceforth be annually observed in McMaster University. It was instituted Tuesday evening, December 22nd, 1891, by the gathering of a jovial assembly in McMaster Hall. Dr. Rand occupied the chair, and in a brief address set forth the object of the occasion. D. E. Thompson, Q. C., gave a brief outline of the life of Hon. Wm. McMaster, the founder of the University and donor of the spacious and elegant building known as McMaster Hall; appreciative reference was also made to Mrs. McMaster, to whom we owe the site and building of Moulton Ladies' College. The audience then dispersed to different parts of the building, and spent some time in visiting the library and class rooms, or promenade in the corridors. Later a short programme was rendered in the chapel, and Founder's Day was ended.

THE CAREY CENTENNIAL celebration will begin Feb. 16 and 17, with a missionary conference, to be held in Toronto. A programme, covering every department of mission work, has been prepared. The guests of the conference will be: Revs. J. L. Campbell, B. A., of Lexington Avenue church, New York city; and J. W. A. Stewart, B. A., of First church, Rochester, N. Y., both of whom in former years held the secretaryship of our Foreign Board. The MESSENGER and VISITOR will receive full particulars in due time. Congratulations on your improved type, form and matter. P. K. D. Strathroy, Jan. 28.

W. B. M. U.

MOYO FOR THE YEAR "Do not weary in well-doing." PRAYER POINTS FOR FEBRUARY "For Mission Bands and their Leaders." "Attention is called to the prayer topic for this month. We ask all the sisters to mark it. We will all remember it in their daily petitions as a throne of grace. There is no Christian work of greater importance than this training of our youths in the Mission Band. From these bands our missionaries, pastors and members of the different boards are coming. As the leaders are thus engaged, they are working for the home churches—they are working for the nations of the earth. The time is coming when our Christ shall have dominion from sea to sea, and from the rivers to the ends of the earth. See to it, sisters, that we do our part in bringing this about."

In the opening days of this new year who is not laying plans for the future? Business men of the world are taking stock, making up accounts, devising new schemes of enlarging and making their enterprises more prosperous. Shall the children of light who are engaged in the King's business be less wise and thoughtful?

It occurs to me that there is much latent material in connection with our churches, that might be profitably used in our mission work. Not all the Lord's rightful forces have yet become workers "together with Him." Has not the hour come for them to awake and put on their strength? From the beginning woman has been a power in the right direction, but while the long line of pious Hannahs, heroic Deborahs, faithful Jochebeds, loving Marys, active Marthas, Bible-knowing Eunices, benevolent Dorcas, and teaching Priscillas, pass in review, we must remember that there are many women in Bible times as well as now who used their God-given powers for evil and brought sorrow and disgrace upon the cause of Christ. While many of our sisters are now actively engaged in work for the Master, a larger number are frittering away their time and talents, altogether regardless of the obligations resting upon them to bring a lost world to Christ.

Not one quarter of the women in our churches are in any way identified with the mission cause. The oft-repeated, but all important question confronts us at the opening of this new year: "How shall we reach the uninterested women of our churches?" Let me tell you what one sister did a short time ago, and she a busy one, with a large family of small children and very little help: Being convinced that in her own church there were many women who were not members of the W. M. A. S., and as the same few had met for years and prayed with very little increase she determined asking God's blessing to accompany her efforts to see what could be done to enlarge the number. She spent three afternoons in November. Out of 16 families visited obtained twelve new members for Aid Society, each paying a part and some the whole dollar. At the December meeting she took \$6.20 with the twelve new names. Encouraged by this success and answer to her prayer she determined to keep up the canvass. In December visited fifteen families; secured ten new members. Twenty-two have been added to the roll, and she hopes in January to double the number, as every woman in the church will be visited.

How many will go and do likewise? What a report we would have at our next annual meeting—with what full and grateful hearts we would sing "Praise God from whom all blessings flow," if each church should be so canvassed. Will not each society adopt this method and appoint some persons to visit every woman in the church and secure her as a member? We do not want only the additional dollars, we want more; the added prayers to supplicate for an out-pouring of God's Spirit upon workers at home and abroad this century year, and the added interest in mission work, so that each one may be made a blessing to her family and friends.

How many are willing to take the time? We have an extra day in this year. Who will give that to the Lord in explaining the needs of our work and the obligation each one of us are under to engage in it? Will you do this in the kindest, brightest way, without scolding or criticizing, praying all the time for wisdom and tact, and then you may expect great results?

Do not be surprised if people are annoyed, astonished or amused. Imagine you are a missionary in India, and as you recall some of their rebuffs and experiences yours will seem ridiculously small; or contrast them with the persecution of the native Christians or with the missionary journeys of the Apostle Paul, or with the life of the Master while on earth. Remember that "we are not our own," that we must be about our "Father's business." Let your earnestness and faithfulness and enthusiasm lead all these dear sisters of ours into a full understanding of the truth. If each society will undertake this personal visitation from house to house, waiting earnestly upon God for a special blessing, we may confidently expect a revival in mission interest. Halifax. S. J. M.