

Messenger and Visitor.

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THE CHRISTIAN VISITOR
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TO OUR SUBSCRIBERS.

To those who have recently remitted dues for the MESSENGER and VISITOR we give thanks for doing the right thing. We hope to have this to say of many more in the future. Don't allow yourselves to put this important duty off. One who remitted to us lately, says he feels better when he reads his own paper. Send us your subscription and feel better and we will feel better, and it will be better all around.

We are sending out some special agents, treat them with the best payment you can make; but don't wait till they come along—remitt through our local agents or through the Post office by registered letter or by Post office order. Make it a point to have your account with the MESSENGER and VISITOR square before the end of this year and you will be surprised to know how easily you will accomplish it, even though a few may find it necessary to shave the tobacco bill just a little.

The Hartford Secretary is informed that 33 new students have entered Newton Theological Seminary this term, and that they are a fine company of young men, nearly all being college graduates. Newton's ten professors are all on hand, the work of the year opens well and the spiritual atmosphere is excellent.

The cornerstone of the new Tremont Temple, Boston, was laid on Monday, Sept. 17. Services having reference to the event were held in Music Hall on the previous Sunday evening. Addresses were delivered by Dr. Lorimer and a number of others. Dr. S. F. Smith contributed a hymn composed for the occasion.

The Boston Watchman came to us last week in a changed form, having adopted the magazine page. The Watchman has been for years past one of the best edited and most valuable of our exchanges. Its change of form will no doubt, on the whole, make it still more acceptable to its readers. The Examiner, of New York, also announces his intention to adopt the more modern form.

Rev. S. F. SMITH, D. D., widely known as the author of the hymn, "My Country 'tis of Thee," was married 60 years ago Sunday, Sept. 16th, and still lives with the wife of his youth in the pleasant home in Newton Centre, Mass., which has been their residence now for many years. Dr. Smith was born in Boston, Oct. 21, 1808. He was graduated at Harvard in 1829, and at Andover Theological Seminary in 1832.

Six hundred miles of the great Siberian railway have been completed, thus giving St. Petersburg railway connection with the Siberian town of Omak. In the course of another year it is expected that the road will be pushed half way across Asia. Work is also being carried on from the Pacific terminus at Vladivostok. This great road which when completed will be 5000 miles in length, will afford an outlet for the products of a country of vast extent and it is said also of great resources. In a military and strategical point of view it will also be of immense importance to Russia.

ALLIING to Mr. Gladstone's article on the statement published in the September number of the Nineteenth Century the Christian World says: "It is a profoundly interesting spectacle which no other country than England can show, of a statesman of the first rank, after political labors extending over the greater part of a century, in his last years turning the thoughts of the world-wide audience which waits upon his words to those central questions of the religious life on which his own inner character has been nourished and which have entered so profoundly into the growth and stability of the nation to which he belongs."

By the list of subscriptions to St. Martin's Seminary sent to the MESSENGER and VISITOR by Principal McIntyre, and published in this issue, it will be seen that a highly encouraging beginning has been made in the effort to raise the \$6,000 required to purchase the St. Martin's property from Mr. Tins. A considerable amount also—between \$400 and \$500—has been subscribed, and mostly paid, for current expenses. If there shall be, on the part of the Baptists generally of the province, so generous a response to the call for help as has come from those who have pledged these subscriptions, it is evident that the financial embarrassment of the Seminary will soon become a thing of the past. We hope that many others will be prompted to follow this good example.

A correspondent of the Canadian Baptist informs the readers of that paper that on Sunday the 16th inst., a party of twenty-two persons came from Sorel to Maskinonge to attend the Baptist service there and that eight of these were baptized by Pastor Bullock. One man belonging to Maskinonge was baptized at the same time. He was the husband of the only woman who was baptized at the organization of the Maskinonge church two years ago. In the evening pastor Cote preached, with characteristic boldness, a sermon on the subject of baptism, after which the nine candidates were baptized. The service, it is stated, was most impressive and was witnessed by quite a number of Roman Catholics—over 50 being counted inside the church while as many more stood and listened without.

DR. NATHAN E. WOOD, who has become Dr. Moxom's successor as pastor of the First Baptist church, Boston, is forty-five years of age. His father was a pioneer Baptist minister in Wisconsin. He has held pastorates in Chicago, Brooklyn, N. Y., and Brookline, Mass. The Watchman says that "Dr. Wood has peculiar qualifications for the pastorate of the historic First church. His preaching is a rare combination of the doctrinal and the ethical. He is a modern man and looks at spiritual truth from the point of view of present needs. It would not be easy to classify him with any given school of thought. He does not think highly of labels or love to wear badges. On hearing him one is impressed that he speaks from a centre of personal conviction, reached by a reverent study of God's Word and of all his revelations in nature, in providence, and in the heart of man. The independence and sincerity of his mental habit, account in part for the singularly strong influence he exercises over young men, and to this his experience as a successful teacher contributes."

MONTEAL is having a lively and prolonged sensation respecting the administration of its civic affairs. For some time past the Witness and other Montreal papers have devoted much space to showing up the alleged incapacity and corrupt character of the city police, and an investigation has been demanded by certain of the leading citizens. The Chief of Police also, in his own interests has called for an investigation. Remarks made by Judge Wurtele in connection with a trial at which he presided have stimulated the desire for an investigation, and it has been found impossible for the city council to avoid instituting a public inquiry into the condition of affairs in its police department. What is desired by those who charge that corruption exists is a Royal Commission appointed by the provincial government. This the city attorneys have decided could not be legally appointed, and a committee of enquiry has been appointed consisting of members of the city council. Different opinions are expressed as to the value of this commission. Many think that the result will simply be to whitewash the chief of police, without any thorough investigation of the accusations made against the department.

At the meeting of the American Social Science Association, recently held in Saratoga, N. Y., the "Elmira System" of dealing with criminals was under discussion. Of this system a principal feature is the plan of indeterminate sentences in accordance with which a criminal is not sentenced for any specified time, but remains in prison until, in the opinion of persons appointed to judge in the matter, he may with safety to society be granted his liberty. In connection with the discussion and as an illustration of the folly of releasing an unreformed criminal, it was stated that Judge E. R. Hoar, of Massachusetts, once sentenced a prisoner for five years for a burglary committed in a certain street of Boston and in a particular manner. Less than two years had passed when there appeared before the same judge the same man, who had been pardoned out by the governor, and had committed another burglary in the same street, the same house, and by the same method. In sentencing him to five years the second time, Judge Hoar added: "Unless it should be the desire of his excellency, the governor of the commonwealth, that another burglary should be committed in the same street, and the same house by the same man, and in the same manner."

The Methodist general conference sitting in Toronto, Ont., elected its general superintendent and other officers on Thursday. Rev. Dr. Carman, who has been general superintendent for the

past twelve years, was re-elected to that important and honorable position. Dr. Sutherland and Dr. Potts were also re-elected, the former as treasurer of the missionary society, and the latter as secretary of education. Dr. Briggs, of Toronto, and Mr. Huettis, of Halifax, were also re-elected as Book Stewards of the Western and Eastern divisions, respectively. Dr. Withrow is continued in his position of editor of the Methodist Magazine. The two papers, the Guardian, of Toronto, and the Wesleyan, of Halifax, are to have new editors, Rev. Dr. Lathern of the last named journal is to be succeeded by Rev. G. Bond, at present of Canoe, who is spoken of as a clever and well educated young man who is expected to prove a worthy successor to the able men who have preceded him in the editorial chair. Dr. Dewart, the experienced editor of the Guardian, who has won general recognition as an able journalist, gives place to Rev. A. C. Courtois, a man of good parts and a graduate of Toronto University, but without experience in journalistic work. Surprise is expressed in different quarters at the retirement of Dr. Dewart. The St. John Sun, which is usually particularly well informed in respect to matters connected with the Methodist body, says: "The reasons for this change are not clear, unless the ground taken by the Guardian on the question of college federation in the upper provinces had something to do with it. Or perhaps the warm support given by the editor to the Mowatt government had the effect of displeasing the opponent of Sir Oliver or the foes of separate schools."

Fresh illustrations are to hand of the well-known fact that a certain element—apparently not a very insignificant one—among the Roman Catholics of Quebec province is easily excited to acts of lawlessness and violence toward those whose religious faith and forms of worship differ from their own. This is the more remarkable because these people of Quebec have been reared and educated in the light of Roman Catholicism and nourished upon its doctrines. If anywhere in the world the spirit of Roman Catholicism may be expected to find expression in the lives of the people, it is in Quebec, for nowhere is the will of "the church" more absolute, and nowhere is there to be found a people more docile to its teachings. A few weeks ago when a great mob gathered in Quebec city and attacked and battered certain Protestant mission stations, the police seemed powerless to protect those whose property was thus destroyed and their lives endangered. Not an arrest, so far as we have learned, has been made in connection with the riot. But some of the Roman Catholic clergy and quite generally the French press of the province denounced the doings of the mob and affirmed the principle of equal religious rights and privileges for all. Nevertheless there have been quite recently in Montreal doings of a mob quite similar in character to those which occurred in Quebec. A gospel patrol wagon in connection with which a Mr. T. H. Allen and other persons have endeavored to carry on evangelistic work on the wharves and at other convenient places of the city, has several times been the object of ruffianly attack, while the police showed little disposition to afford protection. On Sunday evening, Sept. 16, the Salvation Army hall on Craig St. was attacked while a service was being held conducted by women officers. The front windows of the hall were smashed by large stones which were thrown far into the room. Many of the worshippers, it is stated, narrowly escaped serious injury, perhaps death. A large stone flew past the head of one of the officers, almost striking her. The Montreal Witness account of this wanton assault upon a band of worshippers, says: "If accounts of all the assaults upon religious meetings in Montreal of late were to be collected together, they would fill a large volume."

The Maritime W. C. T. Union met in its 20th annual convention in Fredericton on Friday, the 21st inst. The president of the Union—Mrs. Archibald, of Truro—presided. Addresses of welcome were made by Mrs. A. F. Randolph, Lieut. Governor Fraser, Dr. Harrison, of the university, Mayor Beckwith and others. On behalf of the Union Mrs. Prof. Jones, of Wolfville, responded. The annual report of the corresponding secretary showed that the total membership of the organization in the Maritime Provinces was 1948—a gain of 843 during the year. The amount of money raised by 48 societies during the year was \$12,944. At the Saturday morning meeting 65

delegates were present. Reports presented as to the results for the year in the different departments of the Union's work were of an encouraging character. A resolution looking to the dissolution of the Maritime Union and the formation of provincial unions instead was introduced and called forth a lively discussion. When the vote was taken the motion was lost by 46 to 17. At the afternoon session of Saturday reports of an interesting character were presented by Mrs. Whitman, of Canoe, on "Work among sailors," by Mrs. A. F. Randolph, on "Work among lumbermen," and by Mrs. Elliot, on "Narcotics." The evening session was held in the Baptist church; Mrs. Randolph presided. Mrs. President Archibald presented her annual report of which the Telegraph's correspondent says: "It contained a review of the work of the past year. It referred to the phibiscite in Ontario, Nova Scotia and Prince Edward Island where prohibition had triumphed; to the need which existed for women's suffrage; to failure of the Royal Prohibition Commission to report last year, which was attributed to the government's unwillingness to deal directly with the temperance question, to the great convention held at Montreal this year, paid some attention to departmental work, taking up each department separately, gave some practical suggestions, and ended with an earnest exhortation to the union to work with might and main, not only to reform, but to evangelize drunkards and to prohibit the sale of liquor."

The district committee for the County of Halifax has held two meetings since the close of the Convention at Bear River. The series of resolutions passed at the Convention enlarging the functions of the committees and entrusting to them a large part of the home mission work of their respective districts, were brought before the committee and thoroughly discussed. At the first meeting held in Halifax the secretary of the Home Mission Board was present, and readily gave such explanations and furnished such information as was asked of him. The second meeting was held on the 18th inst. at Hammonds Plains. The local attendance was good and much interest in the business of the committee was manifested. The resolutions above referred to were, after full explanation, unanimously adopted. The secretary of the committee, Mr. B. H. Eaton, was instructed to open correspondence with every church in the county with the view of securing the interest and the co-operation of all in the work in hand. Each church is invited to appoint its pastor and three others to represent it on the committee, so that the needs of all parts of the county may receive a fair share of attention. The next meeting of the committee is to be held in the First church, Halifax, on the 9th of Oct. at 2 p. m. A strong effort will be made to secure a representation from all parts of the county.

The churches at Hammonds Plains and Sackville have engaged, for a few months, Bro. Vinco, a licentiate, a young man recently from England. He has made a good beginning and will evidently be very useful among the people, as he gives one the impression of being an earnest and devout spirit. He will endeavor, if he remains in that vicinity, to take the Fall River church also under his care. These churches have not had regular pastoral supervision for some time, but they maintain their Sabbath services and their Sabbath schools, and keep alive their weekly prayer meetings. The same is true of other weak churches in the county of which we may have more to say in the future.

The churches in Halifax city and Dartmouth have continued their work during the summer months, though the prayer meetings and the Sabbath schools, especially, were somewhat depleted during the holiday season. The pastors have, for the most part, remained at home.

Rev. W. E. Hall, the evangelistic and devoted pastor of the Tabernacle, has been obliged to give up all work for a few weeks. It is earnestly hoped that he will be able to continue where he is so much loved and so abundantly useful.

Bro. M. McLean, of Acadia, who has been supplying the West End church, has also been ordered home for a rest before resuming his studies at Wolfville. Bro. McLean has shown by his work in Halifax that there is promise of much usefulness in him, and earnest prayer is made to God that he may recover from what it is hoped is only temporary indisposition.

Half Minute Testimonies.

The prayer meetings in most of our churches suffer from three classes of church members. Those who do not attend; those who go but have nothing to say, and those who are always on hand and always have too much to say. In a large measure the first two classes are the creation of the third. They certainly succeed in making the social gathering very, very dull and uninteresting. And when it becomes known that this feature of the service has become thus degenerated, a great many will find excuses for absence, and many others who go will spend the hour in a kind of half sleep, which is never disturbed by the half sermon of the strong-winded lay brother, who believes he has a call to preach, but has never succeeded in making anyone believe that his belief is well founded.

The most of these prayer-meeting orators are impelled by the best motives. They have an honest desire to help on the work by every means in their power; and if their five and ten minute addresses are neither eloquent nor logical it is simply because the limits of their power do not go to that extent. In most cases the language and the thought is quite satisfactory to the speaker. He knows what he wants to say, therefore the words seem perfectly adapted to the idea. It all rights at his end of the telephone. The one who sends the message understands everything. All is as clear as noonday. The trouble is with the transmitter. The listeners only hear a confused sound of words, which is unattractive and reveals no light on any important question; consequently his attempt to wake everybody up has just the opposite effect, and acts as a most efficacious sleeping powder.

As a definite remedy for this undesirable condition, the writer would suggest that prayer-meeting speakers make it a rule to say their say in thirty seconds. That is time enough to say 75 words, without speaking too fast; and if you are not leading the meeting the occasion will be very rare when 75 words from your heart will not tell all that you need to tell in the prayer meeting. If the subject of the meetings are given out a week in advance, you have had time to think out something of real moment and boil it down until there is nothing left but pure sweet syrup. And this real essence of the idea will prove palatable and stimulating even to the Christian whose extreme dyspepsia has almost made him believe that he never was converted. Two or three doses of this pleasant medicine will bring him onto his feet almost before he knows it. When such a man opens his mouth to find that the Spirit stands ready to fill it—although he may have been silent for years—it sets everybody else on fire; and when everybody is well warmed up no one feels like saying very much, and the few strong words become the rule. Instead of half a dozen speakers you now have forty or fifty. The unconverted are attracted, convicted and saved. All hearts are filled with the glory of the Lord Jesus. A mighty revival embraces every home in connection with your church; and then, in a wave of ever increasing power and splendor, rolls to surrounding regions. Under God, all this began in the half minute testimony.

TO OURS FIRST.

How I got over "Blue Monday" Before I got off in the morning Den. Geo. Barnett sent me a barrel of flour. About five o'clock other friends came along, bearing a black walnut dining table. A goodly number gathered in to tea, bringing bags of sugar, etc., and pounded me so that I have not been blue all the week; but others felt blue to think that they did not know of it, and get here to pound me. They told me to thank the Lord, and this I do, and thank them too.

S. H. CORNWELL.

W. B. M. U.

MOTTO FOR THE YEAR:

"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

To THE MEMBERS OF THE W. B. M. U.: MY DEAR SISTERS,—I should have written you before this about the two conversions in April.

When you, our dear co-laborers in the home land, were thanking God for the blessings received in January and praying for a greater manifestation of the Spirit, your prayers were heard and two precious souls were saved.

I shall try to give you some account of them so that you may be encouraged to go on in the work begun, looking unto Jesus, the author and finisher of our faith.

It is Friday, the 6th of April. The multitudes are wending their way to the sea side to wash away their sins in the blue waters of the Bay of Bengal on this meritorious day, when they think the gods are pleased with the devotion of their devotees. In that vast throng is a tall, bright looking young man of high caste, of him it may be said: "In whom there is no guile." Yet he wants to atone for his sins, or perhaps he goes to please his widowed mother and relatives. He bathes in the waters and returns home, as do others; but that night the Lord sends His messenger to his bedside. An European—one whom he has often seen in the streets of Bimilpatam or standing at the clock tower telling the old, old story, appears to him in his dreams. Not a word is spoken, but with a calm face and pleading eye he looks upon him for a short time and then disappears. The impression remains. He is convicted of his lost condition, and for five days the Spirit of God strives with him.

Often has he heard the message of love to poor sinners, and often has he refused the offer of salvation; but today his heart is burdened and he feels his need of a Saviour. He tells his story to willing listeners who gladly point him to Jesus, the sinner's friend. Work is laid aside, the Bible opened and the one hundred and third Psalm is read. Two bow their heads in prayer to the Christian's God. Twenty minutes pass. He raises his head and, with a smile upon his face, says, "The same man who appeared to me on Friday night has appeared just now and told me that my sins are forgiven."

The struggle is over. He has passed from death unto life, and is a new creature in Christ Jesus.

The next evening, the 12th of April, a boy of about eleven years comes into my room. He has been in Mr. Morse's Bible class since his return from Samulcoota, and for some days has been much exercised about his son's salvation. Mr. Morse has gone out for a walk, but the boy is in trouble, and comes to me for help. A portion of Scripture is read and explained, and we kneel in prayer. He pleads with God for a new heart and forgiveness of sins; then silently the struggle goes on till the victory is won. The Lord has heard his prayer, and the burden is gone, and with sparkling eyes, and beaming face, he exclaims in child-like way, "Peace has come."

Time passes, He is bright and happy. All on the compound see and feel that a change has been wrought in him. He is a promising boy, and many hopes are centered in him for future work; but it is willed otherwise. The Lord wants him for higher service. On June 5th, our dear little David is cold in death. His spirit has taken its flight to the upper world, and is safe with Jesus.

Dear sisters, do not the salvation of these two souls repay you for the time spent in prayer for us, in April? And now let me ask you to remember those who have been converted, but have not the courage to come out. Three especially need your prayers.

Yours for India,
A. C. GRAY.
Oatsumund, July 7th, 1894.

CRUSADE DAY.

This has been appointed for October 9th. If you cannot arrange for it on that day, celebrate it as soon as possible afterward. We are looking for grand results from the work done and united prayer offered on Crusade day. "All together and all at it" this year. Let us be "workers together with Him." It has been thought best for each society to make their own arrangements to suit the circumstances of the case. The general programme will be: United secret prayer in the morning in our homes. Let there be a continual stream of petitions go up to the Father thro' all the morning hours, that a great blessing may come upon our mission work at home and abroad. Visiting the sisters of the church in the afternoon, soliciting new members, stimulating and encouraging the weak and uninterested, comforting the sick and shut in. Let there be public missionary meetings in the evening as far as possible.