

Messenger and Visitor

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THE CHRISTIAN VISITOR
VOLUME XLVII.

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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 30, 1895.



PIANO
...
ORGAN
...
CO.,
Manufacturers,
...
ONTARIO

ward the price.
guarantee every
prices.

12.50	13.75	15.00
16.25	17.50	18.75
20.00	21.25	22.50
23.75	25.00	26.25
27.50	28.75	30.00
31.25	32.50	33.75
35.00	36.25	37.50
38.75	40.00	41.25
42.50	43.75	45.00
46.25	47.50	48.75
50.00	51.25	52.50
53.75	55.00	56.25
57.50	58.75	60.00
61.25	62.50	63.75
65.00	66.25	67.50
68.75	70.00	71.25
72.50	73.75	75.00
76.25	77.50	78.75
80.00	81.25	82.50
83.75	85.00	86.25
87.50	88.75	90.00
91.25	92.50	93.75
95.00	96.25	97.50
100.00		

John, N. B.

Pie
The old recipe for making
First catch your rabbit.
Building up your horses
his blood of humors and
leaving him in condition
an use of his food and do-
satisfactory manner—your
your rabbit—that is you
Condition Powder to be
grade powder because it is
your dealer wants to
profit, but the very best on-
ly.

ter's Tonic
 Powder.
... powder and get poor
... blame on yourself—like
... powder, poor result;
... good result. Take your
... by all leading country
Druggists.



—It is said that there is a church in Moscow which cost \$4,000,000. Of that sum \$1,000,000 was of gold used in plating the dome. There are many people who will think that most of this money could have been utilized with much better advantage by caring for the poor, or by sending the gospel to those who are without its life-giving power—certainly it might do more good in some other way.

—CAMBRIDGE, MASS., has been eight years without a saloon. Its population is now over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile the valuation of the city increased \$59,708,000 to \$75,282,000, and the same rate of taxation produces \$130,000 more than formerly. The 122 saloons have been turned into stores or dwellings.

—SOME of the advantages of co-education which it may be worth while for those who stand for the training of our youth to consider. 1. It gives to an institution a tone and spirit that is unknown in schools that are distinctly male. 2. It greatly helps to build up the institution. 3. It gives to students of both sexes a bearing which they cannot have otherwise. And in this it is as helpful to young women as to young men. 4. There are not nearly so many escapades when the sexes mingle in college life as under the other system.

—The London *Freeman* referring to the persecutions of missionaries in China—"The less missionaries meddle with civilization, and the more they attend to spiritual religion the better. And this is the conclusion to which missionaries generally have come. The commission devolves on missionaries the duty of making disciples of all nations, and of changing their civilization. To Anglicize an Asiatic is to mar and injure him; their civilization remains, the better for them and the world." These lessons, dearly bought though they may be, it is well to learn. The legitimate work of the churches should be clearly understood and resolutely adhered to. Change the heart—and so renew the life. It is thus the world is made better and good citizenship produced. The process may be slow, but the final renovation is sure.

—OUR GIFTS.—WHERE SHALL WE PLACE THEM? It is said that an Israelite owning a cat was disturbed by the comments of his friends on its disreputable and famished appearance. Calling his boy, he sent him for a pound of meat, which he cut promptly devoured. "Jacob," said he, "weigh the cat." It weighed one pound. That accounts for the meat, but where is the cat? Let us give our money to the different departments of our work, to which as a denomination we stand pledged to support, and after these are properly looked after and their wants fully met, then if we have anything to spare, let us exercise our judgment as to the place where we think the need is the greatest and the most good likely to be done. Otherwise we shall be like the man with his cat and meat. We may be able to account for the meat, but when it comes to the cat, it isn't what it ought to be.

—At the National Congregational Council held at Syracuse, the following was declared to be the Christian doctrine that need to be emphasized today. 1. The nature and attributes of God. 2. The fact of the divine government. The fear of the motive of fear is one of weaknesses of modern preaching. It is the theory of atonement, but the governmental necessity of it to guilty man, that needs a large place in the message of the pulpit. 3. Our times need those truths which are fitted to awaken and stimulate the conscience—in addition to those which men appeal to the affections. 4. The present drift of religious thought needs more old-fashioned preaching on the nature and guilt of sin. There is manifestly a decay of the sense of the guilty sin in modern Christian experience. The preacher's hardest duty has always been to produce an adequate sense of the sinfulness of sin and hence of the need of atonement.

—The centenary month just passed of the London Missionary Society has been the occasion of recalling, in various aspects of it, a marvellous history, and one of the utmost beneficence to mankind. Not only the cause of Christ but even trade and commerce have incidentally been mightily advanced by its means; not only heathen and unenlightened races have been lifted out of barbarism and heathenism, but the science and learning of the most educated people have been greatly furthered. The names of many of its missionaries have become household words not only in

Christian but in all intelligent homes; John Williams, Moffat, Livingston, Morrison, Medhurst, Ellis, Mullens, Gilmour and Dr. Mackenzie of Tientsin are in the galaxy of its illustrious names. Its chief fields of labor are China, with twelve centres; North India, the Madras Presidency and Trancoeur, Madagascar, South Africa, Central Africa, West Indies, Polynesia, and New Guinea. The possibilities of going forward are simply limited by the means of going forward. Of a centenary fund of \$500,000, \$160,000 have been promised.

—CHURCH COMMENTS.—There are some good people who take strong exceptions to covenants as used by our churches. They say it is impossible to keep them and therefore they ought not to be entered into—especially by young people. But the same reasoning would apply to the "Ten commandments." According to the meaning put into them by our Lord in His sermon on the Mount, they ought not to have been given because no man can keep them. There must be a standard of right set up by the infinite power and Holy One which shall be something to strive after and ever to keep before us God's idea of right and truth. A church covenant originates nothing in the way of relationships, affections, and duties. It only expresses what already exists. You do what you do, not because you have made a covenant with your brethren to do it, but you have made a covenant because it is essentially right for you to do it. The impulse of the Christian life prompts you to it. A church covenant is the highest compact on earth and must take precedence of all others.

Ultimatum.
The Sultan of Turkey has had his and now perhaps the Armenian question is in a fair way for settlement. But it looks as if Great Britain and Russia do not see things through the same eyes; for the fleets of these two nations are dangerously near the Dardanelles—of course to see what is going to happen and to be prepared for emergencies.

Japan has been told by Germany, France and Russia, that she must evacuate the Liu Tung peninsula at an early date. The news falls unpleasantly upon the ear of the victorious Japs, but it may be that discretion is the better part of valor, and Japan will loosen her grip—for a consideration.

Venezuela and Great Britain have had their differences for some years. It is about territory. The ownership is in dispute. Venezuela says Great Britain claims too much. The United States authorities seem to be supporting the South American Republic's claim, and is inclined to thrust the "Monroe doctrine" into prominence at this juncture. But if it is true that Lord Salisbury has told Minister Bayard that Great Britain has had interests in America before the United States was born, he has said a good thing. Venezuela has been requested to settle the points at issue, without delay.

Goa, the little Portuguese dependency in India, which has an area of 1000 miles, and a population of about one third of a million, is threatened with insurrection. Under its present political conditions it is socially and commercially a wreck. When the Portuguese tried to establish a great ecclesiastical empire in India on a military basis, Goa was the seat of their power and was one of the wonders of the earth for its wealth and prosperity. To-day it has little commerce, and the community is wretchedly poor, and according to the reports of travellers, it is the centre of immorality for India.

A Visit to P. E. I.
September 23rd I started for P. E. I., where I had planned to spend a short vacation. I arrived there safely on the evening of the same day, and was met at the station by my genial friend, Robinson Warren, Esq., at whose comfortable house I made my home while at North River.

Two years have made some changes, but no change will ever make North River and surrounding country other than my dear old home, where I spent four happy years of my ministry. No kinder people live "on top of the earth" than are to be found all over this large field. The pastor, Rev. M. C. Higgins, is carrying on the work that I laid down, and is warmly commended for his zeal and piety. At his earnest request I preached at North River Sunday morning and was met by a large congregation. The house of worship has been repaired since I left there, and the people deserve credit for the good taste manifested and the great improvement made. I enjoy-

ed greatly speaking to these people, a people I had learned to know and to love so well. In the afternoon Bro. Higgins drove me over to Clyde River, and in accordance with a request made, I preached a funeral sermon for Dea. John Murray who was buried the previous Monday. A good man has fallen here and one who was deeply interested in all that pertained to the welfare of Zion. From Clyde River I was driven by my good friend, Duncan McLaughlin, to Bonshaw, where I again preached to a crowded house. So you see I had a five days' rest. Well I enjoyed it whether the people did or not. The only thing that grieved me was that I could not have preached at least twice more, so as to have taken in Long Creek and Kingston.

I visited Long Creek on the first of the week and was glad to see some of the old friends there. My time was so limited I was unable to see many that I would have dearly loved to have seen. Dea. Paul McPhee kindly drove me round and I was thus enabled to see some that perhaps I could not have visited.

I must not fail to tell about a reception held for me at Dea. C. W. Crosby's, or Bonshaw, on Tuesday night. A number of the friends assembled and we spent a very pleasant evening together. Bro. Price ministers to this church and is deeply entrenched in their affections. We were pleased to visit him and to renew an acquaintance commenced some years ago.

Now I want to tell the strange part of the story. Just before parting that night, the sisters presented me with a beautiful autograph quilt. It appears they commenced this quilt while I was pastor of the church, with the intention of giving it to us when completed, and they were simply carrying out their original intentions, very much to my gratification. The quilt has been greatly admired over here and now we feel happy every night.

I stayed over a day longer than I had intended. In order to be with my dear brother McPhail, at the funeral of his wife. A little over four years ago I married them, now she is gone and my dear brother is left with three little ones. The blessed Lord will take care of them I am sure.

I arrived home on Saturday night after nearly two weeks absence, to resume my work, feeling greatly refreshed by all the kindness of my old churches on the Island. Rest! yes. P. E. I. is a great place to rest. F. D. DAVIDSON.

Dr. Rand and Professor Trotter.
Editor of the Messenger and Visitor.

DEAR BRO.—At the first meeting of the Faculty of McMaster University for the current session, a committee was appointed to draft suitable resolutions, expressive of the Faculty's appreciation of the work and worth of Dr. Rand and Professor Trotter. At our last meeting the committee reported. The report was adopted and ordered to be placed in the minutes and published in the *Canadian Baptist* and the *Messenger and Visitor*. The resolutions are as follows:

Resolved, That we place on record our personal esteem for Professor Trotter, and our appreciation of the excellent service he has rendered here during the past five years. His genial manner and unflinching courtesy made him a very delightful companion; whilst his clear and sound judgment, his fine endowments and genuine manliness rendered him a most useful member of the Faculty. We are marked by painstaking thoroughness and a contagious enthusiasm that made his lectures a delight as well as a profit to the students. He enjoyed in a large measure the esteem, confidence, and affection not only of professors and students, but also of our people generally. Now that in obedience, as he believes, to the will of God, he has re-entered the work for which his heart always yearned, our prayer is that the Holy Spirit may crown with large blessing his pastorate in Wolfville,—a pastorate for which he is so eminently fitted.

Resolved, That Dr. Rand, by his grasp of the principles underlying Christian education, his deep sense of their importance, the clearness and force with which he has enunciated them, and the energy with which he threw himself into the movement to give them effect in a fuller way among the Baptists of these provinces, contributed very largely to the success of that movement which issued in the establishment of McMaster University. That during the past five years, whether as Head of the Arts Faculty, or as Chancellor of the University, Dr. Rand, by his alertness on its behalf, his fine administrative ability, his splendid helpfulness and flowing enthusiasm, as well as by his marked strength and popularity in the classroom, has done very much to win for

this Institution its present honourable position.

That, Dr. Rand, by his many fine personal qualities, has won the personal esteem and affection of his associates, so that the fact and prospect of the continuance of his association with us in work is to us a pleasure and a joy. And our hope and prayer is that now, relieved of the heavy burdens of the Chancellorship, he may, as Professor Emeritus and Lecturer, be spared for many years to do valuable service in his favorite subjects of Education and English, in which he has already achieved such distinguished success.

Trusting that you may be able to find a place in your columns for these resolutions at an early date,
I remain,
On behalf of the Faculty,
J. H. FARMER, Sec.
Toronto, Oct. 19, '95.

The State of the Denomination.

MR. EDITOR.—The remarks on the first page of last *Messenger and Visitor* are pertinent and timely. In my opinion the report on the state of the Denomination should be presented in print at the opening of the Convention, thereby giving the delegates most valuable data and often needed encouragement in our deliberations. The report of this committee whatever may be said for its valuable suggestions, must be prized mainly for the brief summary of what has been accomplished during the year. The columns of *Messenger and Visitor* give the ordinations, organization of new churches, erection of new houses of worship, the changes in the pastorates, and the districts of extensive revivals. The weekly tabulating of these facts and monthly correspondence with the Clerks and moderators of the Associations and District Boards will enable the committee to present exact and valuable paragraphs. There are only some sixty churches whose reports are so incomplete as to be nearly worthless. The Clerks of Associations and Districts are fast overtaking these by visits and inquiries, and next year will likely give us nearly exact data as to churches and schools. Now that women are becoming church clerks we hope for rapid improvement in church letters and statistics. But in addition to what our "Denominational report" has contained I beg to suggest that it should give paragraphs epitomizing the Foreign Mission efforts, the Home Mission work and results, the educational progress, and financial receipts as also a paragraph each summarizing the Sunday School work, the Women's Missionary Aid Society and the Baptist Young People's Union. These summaries could be procured from the different Boards and Unions shortly after the first of August, and would present to the world and especially to the delegates at the opening of Convention "the state of the Denomination." The best informed among us scarcely know how many Women or B. Y. P. Unions and members there are now in these three Provinces. We know how many churches and S. Schools there are, and how many members and baptisms by looking at pages 187, 190 of the new Year Book; but it would be so nice to have at Convention these figures and also the facts on which the "Year Book" is silent—approximately if not with exactness. J. PARSONS.

Halifax, Oct. 26.

The Holy Spirit in our Sabbath School Work.

BY R. N. B.
A paper read before the S. S. Convention held in Scotch Village, Hants County, and published by request.
Our subject was suggested by the startling fact brought out at our annual meeting at Summerville, that of all the Sabbath Schools, then represented, only one reported baptisms during the year. We hoped, however, that some of our theologians would have prepared a paper on this subject. It seems so great, and so vital. But those to whom we applied were pressed with other work, so that we feel obliged to present these few crude thoughts that have been evolved from our own experience, hoping that others, at whose feet we would gladly sit for instruction, will add to them their mature study and experience.

We all agree that the Sabbath School exists to bring the scholars to Christ and keep them near Him. Something must be essentially wrong if this is not the result of our teaching. We can scarcely attribute our lack of success to any lack of machinery—if we may be permitted to use the term. We have "lesson helps" and S. S. books, object lessons and "chalk talks", until there is scarcely time to read the good old Bible with its plain and beautiful diction. Let us not be understood as undervaluing all the help we can get to a thorough understanding of God's word. The wealth of

knowledge of the geographer, traveller, explorer and historian, all the light that comes from the excavations of ancient cities in these latter days—all these are ours. Let our teachers be from our very best trained minds, and let them use their very best gifts reverently and lovingly to prove their love for the blessed Master by "feeding his lambs."

But is it possible that we—scores of teachers in Hants County—are trusting too much to these "helps" and finding them hindrances to the real work before us, forgetting the promise of our God "in Me is thine help?" Practically, we, who are teachers, know that after studying carefully and prayerfully the lesson, with all the aids we can command, and presenting it to the very best of our ability, our spiritual intuitions tell us that between our utmost effort and the reception of the spiritual truth to be taught—the entrance of the light-giving word of God—there is a wide gap. There is the Holy of Holies where the High Priest only enters in. The sanctity of the human soul into which no man can enter. This human soul is a delicate Aeolian harp, might be discord could come of our clumsy fingers touching it.

The child Samuel must go alone to the Lord to receive his message. What shall we say then? Are the commands "Go ye and teach," "Feed my lambs," and all that makes Sabbath School work imperative to the one who loves the Lord Jesus Christ, beyond our ability to obey? Did not the great Law-Giver, who talked with God as a man talks with his friend, require the Pillar of cloud by day and fire by night to show him where to lead those in his care? Did not our blessed model Teacher, "who spake as never man spake," say after three years of constant teaching "When the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you?" Our very weakness then is our strength. "The command 'Go ye and teach' is wrapped in the promise 'I will be with you always' in the person of the Holy Spirit. He convicts of sin, of righteousness and of judgment to come. He can open our eyes that we may behold wondrous things out of the 'law of the Lord.'" O, fellow teachers our possibilities are infinite, if instead of hindering the Spirit's work we yield ourselves wholly to His guidance and earnestly pray:

"Lord speak to me, that I may speak,
In loving echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone."
O, strengthen me that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

"O, teach me Lord that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart."
Thus guided, may we not take each scholar in our classes, whose souls, like the delicate Aeolian harp, would yield no music to our touch—

But opening now
Our window, like wise Daniel, we will see
Our harp therein, and listening wait
The breath of heaven—The Spirit of our God!"

W. B. M. U.
MOTTO FOR THE YEAR:
We are laborers together with God.

Contributors to this column will please send money to J. W. Manning, St. John West, P. E. I.
PRAYER TOPIC FOR NOVEMBER.
For the laborer in the North West, that this year there may be a large ingathering of souls. Praise for Mr. Morse's letter in *Messenger and Visitor* of October.

SPECIAL REQUEST FOR PRAYER.
That the Holy Spirit will lay upon the hearts of the Pastors and representatives of our churches the awful need of the 1,700,000 Telegus who have been committed to our charge.

42,000 Baptists in these Maritime Provinces. Every one pledged to Christ for the conquest of the world! What an army!
1,700,000 Telegus in the death grip of sin and the devil, to whom we have undertaken to bring deliverance in the name of Christ—what an inspiring enterprise!
Great conquests are not cheaply won. The co-operation of every one of the 42,000 is required—some to go in person into the field; others to convert energy of brain and hand into money—this great medium of the transference of power—for necessary use in the great campaign. Consecrated money, the embodiment of Christian energy, carries personal life-force over the sea and brings it to bear on the Christ-appointed task of evangelizing the nations. O the sacredness and power of a Christian's money, storing up, as it does, the energies of his redeemed and sanctified being, for transfer to any part of the

world where his help may be needed in the name of the Redeemer!

BAPTISTS OF INDIA.
Krishna Pal, the first native Baptist of India, was baptised in 1800. In 1819 the first convert of the American Baptist Mission was baptised in Burmah. The latest statistics show the number of members of the native churches of the English, American and Canadian Baptist Missions in India (including Burmah) to be 100,670.

GROWING SPIRIT OF INQUIRY.
A most recent Christian traveller says, "No words can give any adequate idea of the wonderful opening for the gospel in India. It is not too much to say that tens of millions are waiting to hear. I have seen in different parts of India more than 120 workers in the mission field, and their testimony is unanimous that there is a marvellous and growing readiness to listen to the gospel." An English Baptist missionary writes, "I have never known such a spirit of inquiry as has been manifested during the past year. One of our own missionaries writes, 'Truly the field seems to be stretching forth its hands to the living God.'" "Are we going to seize the glorious opportunity of the hour,—the fruit of a century's toil and sacrifice, and suffering and waiting upon God? Think of the struggles and work of Carey—the labor and suffering of a Judson—the toll unto death of a Timpany, a Currie, a Barrow,—think above all the unpeakable anguish of the Christ—all looking towards the unprecedented opportunity! Who of the 42,000 will be wanting in this hour which is vibrating thus ponderously with the destiny of these multitudes of inquiring souls? Surely you will not be the one.

A GREAT REVIVAL.
of the spirit of missions, how much it is needed in most of our churches! How is it to be secured? Only through the quickening power of the Spirit of God. But the Spirit works through the Word. Herein lies the solemn responsibility of the pastor especially, as the divinely appointed teacher of the people. If the Spirit is to produce a revival of intelligent missionary impulse in a church the divine obligation, the supreme privilege, and the glorious achievements of the mission enterprise must be preached in that church OFFENER THAN ONCE A YEAR. Do we want a missionary revival? The Spirit of God is waiting to do His work! Are we willing to provide the ordained conditions?

CHRIST ON MISSIONS.
"Then opened He their mind that they might understand the scriptures; and He said unto them, thus it is written that the Christ should suffer, and rise again from the dead the third day: AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME UNTO ALL THE NATIONS, beginning from Jerusalem. Ye are witnesses of these things."
"THE LOVE OF CHRIST CONSTRAINTH US."

The Hants County Convention of the W. M. A. S., met with the Avonport church, Oct. 4, 1895, at 3 p. m. Mrs. Nalder, County Secretary, in the chair. The meeting opened by singing and reading of scriptures. Mrs. DeWolfe led in prayer and a number of others followed. After spending about an hour in songs of praise, earnest pleadings for God's blessing, and testifying of his love, reports were listened to from the different societies present. There are nine societies in the county; six responded to the roll call. Last year the societies of this county raised \$511. It should be our aim in a year or two to raise \$1000 and support a missionary. Our County Secretary is untiring in her efforts to visit and help each society. The afternoon session was a spiritual feast. The evening session was opened in the usual manner, after which Miss Ida Lockhart gave an address of welcome, responded to by Mrs. Nalder. Rev. H. D. MacQuarrie was the next speaker. After a solo by Miss Shand, of Windsor, Mrs. DeWolfe read a paper, "The Purification of the Church." The choir gave an anthem "The Lord is my portion." Then Miss Lockhart read a paper on "Christian Ambition." The closing address was by Mrs. Nalder who urged all to greater consecration. Some one has said that if those at home were one hundredth as much consecrated as the missionaries, the world would be brought to Christ in a few years. This very interesting and helpful meeting closed by singing the Doxology. Bessie H. MacGABRICK, Hantsport, Oct. 17. Sec. pro tem.

The revision of the Bible has been completed, including the Apocrypha, upon which the revisors had been engaged since 1881, and will shortly be issued from the Oxford Press in various sizes—a uniform with the revised Old and New Testaments.