Messenger and Visitor.

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Vol. XII., No. 48. SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1896.

—Revs. G. O. Gates, E. E. Daley and J. W. Schurman were the only pastors present at the weekly conference of the St. John Baptist ministers on Monday morning. Pastor Gordon was away, Pastor White unable to be out. The reports from all the churches heard from were encouraging. In the Carleton church special services had been held during the week and Pastor Schurman felt much encouraged by the results. A union Thanksgiving service will be held in the Leinster St. church on Thursday morning at eleven. Rev. J. A. Gordon will preach.

—It looks just now—though to be sure it may look differently by the time this is in the hands of our readers—as if winter were setting in early this year. It is a pretty cold snap that we are having. The mercury has got down to within about 12 degrees of zero on two or three recent mornings. Saturday night brought us a snow-storm with a high wind. Several inches fell making enough for good sleighing in the city where there is not too much blown off. Both wheels and runners are now being used. Sleighing in November has not been the rule in recent years in St. John.

—Dr. Richard S. Storrs last week celebrated the fiftieth year of his pastorate of the Pilgrim church of Brooklyn, N. Y. Dr. Storrs is one of the most eminent representatives of the American pulpit. He is a man of strong christian character, of fine scholarship and great eloquence. For long pastorates Dr. Storrs and his immediate ancestors probably break all family records. His father, Rev. Richard S. Storrs, D.D., was for sixty-two years pastor of the Congregational church at Braintree, Mass., and his grandfather, Rev. Richard S. Storrs, was for nearly 54 years pastor of the Congregational church in Longmeadow Mass., making an aggregate of 146 years of service of the three men in the three churches.

—Our Ontario correspondent has a suggestion as to pastors exchanging books and other reading matter which it seems to us ought to be of value. Our ministers do not have long purses, as a rule, but there are few who cannot afford to purchase at least, one good book during the year. If a minister should arrange an exchange with, say, five of his brethren, each of whom could purchase one book, he would have the reading of six good books during the year, and so would all the others, which would be all they could find time for. It might be a good idea to have a sort of exchange department in connection with the Quarterly meetings; a good idea too for each minister to give his brethren a brief synopsis or review of the last good book which he had read. It would prove an intellectual and spiritual stimulus keeping the mind and the heart fresh and receptive.

—Few ministers have a more inspiring congregation than that which regularly, twice every Sunday, greets Pastor Trotter, of Wolfville. The body of the church is comfortably filled, almost every pew being occupied, and in the gallery there are perhaps 200 persons, most of them students in attendance upon the institutions. The writer was privileged on Sunday, the 15th inst., to occupy a place among the worshippers and to listen to two excellent and helpful sermons from the pastor. The discourse of the morning was expository of Gal. vi: 1-5. It was an impressive setting forth of the dangers connected with christian experience and the duties which christians owe to themselves and others in view of the temptations with which every believer is beset. Mr. Trotter is nearing the close of a series of sermons in Galatians, in which his congregation have been deeply interested. The evening sermon was founded on the parable of the rich man and Lazarus. It was a strong and earnest presentation of the grand issues which belong to life and death and judgment, and was heard with marked attention. Conditions seem very hopeful for a good work in Wolfville this year.

—Making a call in Truro recently, we were sorry to find pastor Adams afflicted with a gathering or inflammation in one of his ears, which had caused him a good deal of trouble. He had been for a time almost entirely deaf on account of it, but the trouble was being removed and his hearing gradually coming back. After a week or so he hopes to be able to resume his place in the pulpit. Mr. Adams informed us that a colored Baptist church was about being organized in Truro. The constituent members, numbering about forty, are principally, if not wholly from the Prince St. church. There is in Truro and vicinity a colored population of some 300, and Mr. Adams is of opinion that it will be, for their religious interest to have a church organization apart from their white brethren. The Immanuel church are expecting as their pastor, Rev. Mr. Waring, a graduate of Acadia and Rochester, who, since completing his studies, has spent a year or two in the West. He is expected in Truro shortly after the beginning of the year. Meanwhile the church is in excellent hands, having secured the services of Dr. Steele as acting pastor. Both Mr. Adams and Dr. Steele are conducting classes in the Sacred Literature Course of the B. Y. P. U.

—When in Amherst the other day the writer was pleased to learn that the work of the church was progressing favorably under the leadership of pastors McDonald and Miner. The latter devotes his time chiefly to the interests outside the town. At the Salem branch a series of meetings has lately been held with excellent results, some ten persons having been received by baptism. Some meetings are now being held at Warren. Arrangements are being made to dispose of the present parsonage property, which comprises, besides the buildings, a large piece of land near the business centre of the town and less desirable as a location for a minister's residence than some others. Amherst is one of our most enterprising and attractive towns. Its population and its business it has made large and substantial progress during the past twenty years. Not everything of course that finds place in such a town is favorable to the interests of religion. Its ministers have large opportunities and need large supplies of divine grace. This is as true in reference to the Baptist pastors as to any. The Baptist church in Amherst has been in all its past history an important centre of influence for righteousness and spirituality in the community. How great and wholesome this influence has been it is difficult to estimate. We trust that the blessings which the church has enjoyed under the pastorate recently closed and those which preceded it may continue and in still larger measure to enjoy under the ministry of the present pastor.

—The work in connection with the schools in Wolfville, in which so many readers of the Messenger and Visitor are more or less directly interested, is progressing smoothly and with good success. The Academy has an increased attendance as compared with previous years, the students are diligent, and Principal Oakes and his coadjutors are encouraged to believe that the present year's work will show very gratifying results. Excellent reports continue to be heard from Miss True, the Principal of the Ladies Seminary, and her staff of teachers. We are led to believe that the opportunities afforded young ladies at this school are of the best. There are still some vacant rooms, we learned, in the Seminary building, a fact of which parents having daughters to educate will do well to make note. Any who intend to enter the school after the Christmas holidays should make application now. In the college very satisfactory work is being done. The professors whom we met seemed to regard the present term as being in all essential respects quite up to the standard of other years. The present Freshman class is not quite so large in numbers as some which have preceded it, but in quality it is regarded as something better than an average. There are now some twenty-five young lady students in College—nearly a quarter of the whole number. Only one or two, however, have entered this year. We were pleased to learn that a good religious interest is manifested and that christian students are seeking to promote their own and their fellow-student's spiritual welfare. Some—perhaps many—are praying earnestly for a special work of grace in Wolfville this year. May such prayers be abundantly answered! By some of the students, at least, athletics are not neglected. Acadia's football team were expecting shortly to contest the honors of the game with their rivals of Dalhousie and Mount Allison. The game with the latter was played on Friday, the 20th, Mount Allison winning, the score being 8 to 3.

—Some weeks ago in a communication to this paper, Rev. W. A. Snelling, in some remarks on the Sabbath question, alluded to certain persons, (whose names he did not mention) as "religious infidels," stating that "this summer one of them had found it to be more God-honoring to make his hay on the Lord's Day than to let it rest on that day." We have since received a communication from Mr. Herbert S. Huntington, of Mira, C. B., who believes himself to be the person indicated by Mr. Snelling's words. He holds that the remarks of Mr. S. were not actuated by a good spirit and that they are not in accordance with facts, but misleading and injurious to him (Mr. H.) Mr. Huntington says: "We were talking on the Sabbath question and I expressed myself in this way—If a man was prevented by bad weather from gathering up his hay during the week and it came fine on Sunday with indications of a storm, it would be no harm to rake it up on Sunday, and I thought it was much more to the glory of God to save your hay on Sunday than to let it spoil. Now I believe in that religion which makes a man truthful and honest, moral, and sober. I believe in being a christian seven days in the week instead of only one and if such a belief constitutes a man as belonging to Snelling's new order of infidels, I am willing to take my chances as such with anyone who to vent his spleen could write such an article, etc., etc." Mr. H. further says, "I don't wish to say anything against keeping the Sabbath in a reasonable way, but I never want to be too good to save my property from damage or loss on Sunday and do something ten times worse on Monday." To publish the remainder of Mr. Huntingdon's letter, referring principally to Mr. Snelling, would serve no good purpose. Mr. Huntington's views as to what a christian man may properly and consistently do on the Lord's Day appear to differ from those of most of his brethren, still we should be sorry to denounce a man as infidel or anti-christian simply because he held in this matter opinions which we regard as erroneous.

PASSING EVENTS.

THE terms of settlement in the Manitoba school question were officially given to the public on Friday last. It is probably not exactly an undesigned coincidence that the announcement was made upon the Premier's birthday. According to the published statement the basis of settlement agreed upon by the Dominion and the Manitoba Governments is as follows:

(1.) Legislation shall be introduced and passed at the next regular session of the legislature of Manitoba embodying the provisions hereinafter set forth in amendment to the public schools act for the purpose of settling the educational questions that have been in dispute in that province.

(2.) Religious teaching to be conducted as hereinafter provided: (1), if authorized by a resolution passed by a majority of the school trustees, or (2) if a petition be presented to the board of school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending a school in a city, town or village.

(3.) Such religious teaching to take place between the hours of 3.30 and 4 o'clock in the afternoon, and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by a person duly authorized by such clergyman, or by a teacher when so authorized.

(4.) Where so specified in such resolution of the trustees, or where so required by the petition of parents or guardians, religious teaching during the prescribed period may take place only on certain specified days of the week instead of on every teaching day.

(5.) In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages or rural districts, where the average attendance of such children is twenty-five or upwards, the trustees shall, if required, by the petition of the parents or guardians, of such number of Roman Catholic children, respectively, employ at least one duly certificated Roman Catholic teacher in such school. In any school in towns and cities, where the average attendance of non-Roman Catholic children is forty or upwards, and in villages and rural districts, where the average attendance of such children is twenty-five or upwards, the trustees shall, if required by the petition of parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.

(6.) The religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and if there are Roman Catholic children and non-Roman Catholic children attending such school and the school room accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provision shall be made by regulation of the department of education (which regulation the board of school trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that religious teaching of the Roman Catholic children shall be carried on during the prescribed period on one-half of the teaching days in each month.

(7.) The department of education shall have the power to make regulations not inconsistent with the principles of this act for the carrying into effect of the provisions of this act.

(8.) No separation of the pupils by religious denominations shall take place during the secular school work.

(9.) Where the school room accommodation at the disposal of the trustees permits, instead of allotting different days of the week to different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives, and placed in separate rooms.

(10.) Where ten of the pupils in any school speak the French language (or any language other than English) as their native language, the teaching of such pupils shall be conducted in French (or such other language) and English upon the bilingual system.

(11.) No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils desire it. In case the parents or guardians do not desire the attendance of the pupils at such religious teaching, then the pupils shall be dismissed before the exercises, or shall remain in another room.

NOTHING is really settled of course until the provisions agreed upon by the two governments shall have been confirmed by the Manitoba Legislature. But no difficulty seems to be anticipated in that connection. Premier Greenway has not probably undertaken anything in the matter without sufficient assurance of the support of a majority of the provincial Assembly. It will be seen that provision is made for religious instruction during the last half hour of each school day, if so ordered by a majority of the trustees of any section or if petitioned for by the parents or guardians of a sufficient number of children. Schools having an average attendance of 40 Roman Catholic children in cities or towns or of 25 in country districts, will be entitled, on petition of the parents and guardians of such number of children, to have a Roman Catholic teacher; and a similar provision applies to non-Catholics. In schools where ten or more pupils speak French as their native tongue, the teaching of such pupils shall be conducted in French and English on the bi-lingual system. A similar provision applies to pupils speaking any other language than English. These appear to be the principal points of concession which the Manitoba Government has agreed to make to the Roman Catholics. To Protestants generally, we suppose, the concessions will not appear extravagant. The Roman Catholic leaders who claim for the church the right to educate and who themselves desire to control the whole business of education, so far at least as Roman Catholics are concerned, will not of course regard this basis of settlement with entire satisfaction. How far they have been consulted in the matter—if at all—we do not know. While they are not likely to refuse to take advantage of what has been gained, they will doubtless be watchful for opportunities of securing more. It is not probable, however, that any government will now be eager to charge itself with the duty of passing a remedial school law for Manitoba, and a remedial bill introduced by a private member under present conditions would have no hope of success. As matters will now stand, when the Manitoba Legislature shall have adopted the amendments to the school law foreshadowed in "the settlement," all public schools will be under one control; all children, Protestant and Catholic, will be educated together, there being no separate schools either in name or in fact. The qualifications for teachers whether Catholic or Protestant will be the same. At the same time, as in all sections where there are any considerable number of Catholic children they will have the privilege of religious instruction by a R. C. clergyman or other person of that faith, there will be no ground from a Roman Catholic point of view for regarding the public schools of Manitoba as Godless or Protestant. They will be in a sense both Protestant and Catholic, and, if the trustees or parents and guardians so determine, they will be religious.

Ontario Letter.

REV. F. E. DAYFOOT.

A lad of 16, in one of our public schools, penned lately a poem on Indian Summer, which begins with the following lines:

"Out in the woods there is no green,
For the beautiful summer is old,
And frost has turned the dying leaves
To shades of red and gold."

If the green has gone, the golden haze is here, and we are living in the glory of it. An occasional flurry of snow sets the children all agiee, and they rise early to coast before the sun drinks up the thin layer that whitens the ground. The autumn lingers as though loathe to depart; and we are in no hurry to see a change. The north winds here are cold enough to satisfy the hardiest, and the longer they abide in the cave of Boreas the better will we be pleased.

A Rally of the B. Y. P. U. of Ontario and Quebec will be held Nov. 26th, at Ingersoll. The purpose is stated as "Enlightenment in the truth—Increased efficiency in Christian service." A special sermon will be preached by Rev. J. W. A. Stewart, D.D., of the First Baptist church, Rochester, N. Y., who is one of our self-exiled Canadians, and whom we always welcome.

THE PROVINCIAL S. S. CONVENTION met last month in London, Ont. The report of the secretary showed that we have 5,019 schools, 49,610 officers and teachers, 423,646 scholars, and an income of $4,260. We have a S. S. for every 350 of the Protestant population, and nearly 28 per cent. of that population is enrolled in the S. S. There is a teachers' meeting for every ninth school and a normal class for every thousand teachers.

"BRICKS WITHOUT STRAW,"

by Rev. T. Trotter, drew from me a hearty "amen." One trouble with many pastors is not the difficulty of getting books, but their indifference to them. They might read them if they would, for the best literature of today is within easy reach of almost any man. By a very simple process of exchange a group of pastors in any association could keep themselves well supplied with good reading. I speak whereof I know, because I have tried it and am practicing it now. I have the reading of five first-class papers each week, and a monthly magazine, besides all the books I can find time to digest, for very little more than the cost of postage. Bro. Trotter's suggestion as to delay in the matter of marriage, should be sounded forth from every chair of pastoral theology. Sensible men in business defer marriage till they can afford it. Why not a pastor? I am well aware that the Lord is exceedingly kind to young ministers in giving them the best girls in the land for wives, but the young ministers would save themselves and these dear girls many an anxious day and sleepless night if they would wait awhile before taking them from good homes to poverty and toil. But verbum sap. suff., which is by interpretation "nuff said."

OUR MISSION STAFF

is being swiftly depleted. Brethren Laflamme, Davis and Craig are home with their families. Brother McLeod and wife were at Hong Kong when last heard of, Mrs. McLeod being at death's door. Mrs. Brown is ill and must return next year. The situation is decidedly critical. Rev. A. P. McDiarmid, F. M. Sec'y, and J. F. McEwan, H. M. Supt., are holding conferences in various sections with good results.

OBITER.

Dr. Thomas lately celebrated his fiftieth anniversary in Jarvis Street, Toronto.

Rev. G. B. Davis goes to Dresden, Ont.

Rev. A. T. Dykeman comes to Peterboro, Ont., from Digby, N. S.

Rev. R. R. McKay leaves Ottawa to succeed Dr. Dadson in Woodstock.

The business manager of the *Canadian Baptist* says that one-fifth of our pastors have moved during the past year.

What a day ought Nov. 26th to be! for the first time Canadian and American christians will raise a united song of praise to the Giver of every good and every perfect gift, and His gifts have been many during the past twelve months.

Port Hope, Nov. 17.

W. B. M. U.

MOTTO FOR THE YEAR:
"We are laborers together with God."

Contributions to this column will please address Mrs. J. W. Manning, 178 Wentworth St., St. John N. B.

PRAYER TOPIC FOR DECEMBER.

For the work and workers at Bobhili. For Mr. and Mrs. Churchill that their health may be preserved and those on that field who believe in Christ may be able to confess Him before men.

In a letter received from Miss Clark she speaks of P. David who has been supported for so many years by the Mission Band of the North church, Halifax, and his wife Lizzie who was supported by the W. M. A. S. of First Baptist church, Halifax. These friends will be pleased to know that although children when given to them, they have developed into faithful workers. We hope their prayers may still follow them daily.

I am feeling so much better these last six weeks that I feel that I cannot be thankful enough. My eyes still trouble me and I cannot study as much as I would like, but I am thankful for what I can study. I enjoy my Bible classes with the women men here very much and they seem to enjoy them also. The Bible woman who has been at this station for about three years, left the first of September. Her husband returned from Rangoon and got work in the vicinity of Bobilli, so she has gone there, and no doubt she will be a help to Mrs. Churchill.

P. David, the pastor at Akiatampara, was bitten by a mad jackall the last of July and we very much feared hydrophobia, so had him and his family move in here to be near us. Mr. Corey treated him with vapor baths whenever he felt pains in his back, etc., and we all prayed earnestly for his recovery. He seems quite well now and has just moved his family back to Akiatampara. We do thank the Lord that He has spared him, for workers are few and he seems to be specially needed. His wife Lizzie is now my Bible woman. She has been working here and will now return to her work in Akiatampara. She seems like a very earnest christian woman and I feel that she will do good work wherever she is. One evening she, with Mrs. Corey and myself, went to call at the home of Mrs. Corey's Munshi. Besides the woman of the house about eight other Brahmin women were there to see us. We had a very enjoyable time. These women listened well. They are more enlightened than most Brahmin women and listened very attentively to the Gospel. One especially I was very much pleased with; she admitted that there was only one way of salvation, and I almost believe that she understands about it.

We are glad to report that Mrs. M. C. Higgins has organized a W. M. A. S. at Clyde River, P. E. I., with a membership of seven. Mrs. Hugh Macbullian, Pres.; Mrs. Duncan McNervin, Treas.; Mrs. Alex. MacNeill, Dundas, Sec'y. Our number is small but we trust God the effort and very soon that many more may join us.

Moncton, N. B.

The W. M. A. Society of the First Baptist church, Moncton, some few weeks ago decided to invite Miss Gray, returned missionary, to visit us with the view of enlarging our sympathies and enlightening our minds in regard to the work in India; and also to strive to enlist more of the women in our church in the work of our society, which is to aid in sending a representative to heathen lands to do work which we cannot do. Miss Gray kindly and promptly responded, and arrived in our midst on Nov. 9th, brimful of enthusiasm and information. Opportunely, on the same day, came our Cor. Sec'y for N. B., Mrs. Cox, and a meeting was held in the afternoon addressed by both, Mrs. Cox, in behalf of the working of the societies at home, giving much valuable information and words of counsel, showing us our added responsibility in being the largest M. Aid Society in, I think, the province, and giving helpful words that we hope may be a lasting benefit to us in the future, and we hope and pray that from that address there may be such a wave of blessing go out from us as shall reach the far off shores of India. Miss Gray placed herself before the meeting to be questioned on the foreign work, which was vigorously done for some time. In the evening a public meeting was held, when Miss Gray gave her real missionary address. Mrs. Cox preceded her and spoke to the sisters of the church warmly of their duty to God in this matter. Miss Gray spoke more than an hour, holding all spell-bound, and we all can testify that we knew more of real missionary work and self-sacrifice when she closed than we ever did before. Any who have heard her in her description of how the gospel is preached in India, need not be told of the wealth of information there was in her words. All were delighted, even children saying they could have listened a longer time. We would advise all the Aid Societies to secure a visit from her if possible.

Nov. 16. Emily S. Clarke, Sec'y.

River Hebert, N. S.

On Thursday afternoon, Nov. 5th, a large gathering of the members of our W. M. A. Society of this place met at the church and held their usual monthly meeting. The G. L. Mission had been previously selected as the topic for the meeting, which subject was presented by our president, Mrs. Parker, and others; a very profitable hour being spent in reading essays and prayer for the success of the Mission.

In the evening, although a dark, disagreeable one, we met again in the church for a public meeting at 7.30, Pastor J. M. Parker presiding. After the opening exercises and music by the choir of the church, our pastor read the 90th Psalm and Dr. Steele offered prayer. After some more music Dr. Steele delivered his lecture on "Success of Missions." The name of the lecturer is enough for those who have ever listened to an address by him, to vouch for the fact that those who attended were not disappointed with the treat afforded them. We felt as never before that a great work had been done in missions, and were incited to greater efforts for the future by the success of the past. At the close of the lecture the Sec'y read a paper showing the work done by our Aid Society since its organization in March, 1890, with 17 members; present membership 35. The Mission Band in connection with our Aid Society was organized in May, 1890, present membership 20; the total sum raised by the two societies is over $530, which has been forwarded to Mrs. Smith. This sum includes a memorial for the late Mrs. Joseph Read, given by her daughters; and four life membership certificates held by Sisters Hayes, Wm. Porter, Parker and Lowe, presented to them by the Aid Society and Mission Band. A silver collection was taken for Missions at the close of the meeting.

C. E. G. Foster, Sec'y.

Minard's Liniment relieves Neuralgia.