

opened to Him, God called Him "Son"; and He went forth and declared to men the love and righteous of the Father who is in Heaven. And is it not true for those who with honest hearts, in trustful fellowship with Christ, consecrate themselves to whatever service God may call them, that for them also there comes some reflection of the glory which Jesus saw, some echo of the voice which He heard, so that they also are able to speak, with a confidence that is not based merely on the report of another, and to declare that there is a Father in Heaven.

**Editorial Notes.**

—The topics announced for the week of prayer follow the same general lines as in other years: Monday, CONFESION AND THANKSGIVING, Tuesday, THE CHURCH UNIVERSAL, Wednesday, NATIONS AND THEIR RULERS, Thursday, FAMILIES AND SCHOOLS, Friday, FOREIGN MISSIONS, Saturday, HOME MISSIONS.

—On the thirteenth page of the present issue will be found a general index of the volume of the MESSENGER AND VISITOR which is completed with this number. For this index, the preparation of which has involved no little work, we and our readers are indebted to Rev. A. C. Chute, of Halifax. To those who preserve files of the paper, the index will be of much value, as it will enable the reader to turn up with little difficulty any article it is desired to refer to. The index will obviously be of great importance to students who in the years to come may have occasion to consult files of the paper in reference to any particular subject. We may add in this connection that a neat binder, in which the numbers of the MESSENGER AND VISITOR may be placed from week to week and capable of containing a year's issue, will be sent from this office for 50 cents, or sent free to anyone sending us the name of a new subscriber and \$1.50. We believe our friends would be very much pleased with the binder.

—Following this note will be found an appeal to the Baptists of New Brunswick by Mr. Mont. McDonald, in reference to the indebtedness incurred by him, while president of the N. B. Education Society, on account of the St. Martins Seminary. A good deal has been said in our columns during the past year in reference to this matter, and in connection with an effort to cancel this indebtedness—an effort which, we are sorry and ashamed to say, has so far accomplished comparatively little. It is much to be regretted that Bro. McDonald is therefore compelled to make this personal appeal. And now surely there is no need that anything more be said. We have repeatedly called the attention of our New Brunswick churches to this debt as one which, in honor and in simple justice, ought to be paid. We can do no more now than call attention to Mr. McDonald's clear and forceful statement of his position—and we sincerely hope that his statement will not fall on deaf ears. Some churches have indeed manfully raised their share of the amount needed, and as Pastor Townsend shows in a communication, which appears in another column, it needs only an honest effort and a slight sacrifice on the part of each of the churches, and this debt will be discharged and a disgrace from which the denomination has too long suffered will be wiped out.

**To the Baptists of New Brunswick.**

DEAR BRETHREN:—I am compelled by circumstances referred to in this statement to bring to your notice a matter of great importance to me and I think of some importance to you. I refer to the moneys which are owing to me on account of the late Saint Martins Seminary, and lest the facts connected with this unfortunate affair should not be known to you all I venture briefly to refer to them. When in December of 1886 I first attended a meeting of the Directors of the Union Baptist Education Society, I found a society in existence for the purpose of establishing and maintaining an Institution of learning in connection with the Baptist and Free Baptist denominations of the Province of New Brunswick. The Directorate was composed of sixteen members chosen by the society, and all the Baptist and Free Baptist ministers of the Province. To this directorate I had been without my knowledge or consent chosen. I found also that this society had located such Institution in Saint Martins and had entered into contracts for building and heating and the contractors had entered upon their work. I had nothing to do with locating the building or with the contracts therefor; others were responsible for these. Such was the position of affairs when I first became interested in the Saint Martins Seminary, and as a loyal Baptist, having faith in my denomination and particularly in my co-directors who were representing those denominations I took my place as a director willing to share the responsibilities with my co-directors. How faithfully I have carried out my part of the compact I leave it to those who have worked for that Institution from that day to the present to answer. I only wish to add that from the beginning of the year 1887 to June 1892 I gave the affairs of that Institution more than half my time and I have in addition given and paid in subscriptions to it more than any other person in the Province of New Brunswick except three.

The Institution from first to last was in financial straits, largely because the persons who subscribed did not pay their subscription and as evidence of this fact, there are

today on the subscription lists of that Institution over \$13,000 of unpaid subscriptions. Owing to these difficulties in financing, the directors were obliged to take upon themselves heavy responsibilities. I cannot describe the efforts put forth during those years to carry on that work, only those who stood by the Institution until its final collapse can ever know. Emergency after emergency arose which threatened the ruin of the Institution, and I, jealous of my denomination's reputation and having unbounded faith therein, came to its rescue by allowing its liabilities to be shifted to my shoulders and in so doing have incurred the liability which for all these years has been weighing me down, and as each liability was assumed I had the assurance of my co-directors that they would stand by me and through our denominations whose Institution it was, I should be saved harmless.

The crash came in 1892 and when the Institution went down I found myself with a liability shifted to my shoulders of over \$8,000. In this extremity I appealed to my co-directors and to my brethren for assistance, but apart from a few friends I received no help and I am ashamed to say but little sympathy.

Nearly three years ago an effort was made by which the Seminary indebtedness to me was reduced to about \$6,500. Fifteen months ago I proposed that if the two denominations then paid me \$4,500 (the Free Baptist \$1,500 and the Baptist \$3,000) I would say nothing about the balance due me and consider it an honorable settlement. The Free Baptists have nobly done their part. But what about my own denomination? I expected when I agreed to abandon a large portion of my claim, more in fact than I could afford to lose, that the balance would soon be raised, I have waited fifteen months and there has been but a slight response. True, I notice that by resolutions adopted at all our Associations during this year and at the meeting of the New Brunswick Convention, you have affirmed that this liability is a debt of honor and should be discharged by the Baptists of New Brunswick. I am in full accord with these resolutions. I claim that this liability is a debt of honor due by the Baptists of New Brunswick to me and being such is more sacred than any legal obligation can possibly be. I have waited long buoyed up by the hope that you, the Baptists of New Brunswick, would do what I conceived to be their duty towards me. I do not ask for favors; I demand from you what I claim is my just due. In withholding it you are wronging me, and are permitting our denomination to be disgraced. Can you hold your position with other Christian denominations and ignore this claim? Can you hope for success in your Christian work while you fail to discharge such an obligation as this?

Brethren, after what I have done and suffered for that Institution, you should not have expelled me to make this public appeal which not only humiliates me but must subject you to criticism and censure as well.

I am yours faithfully  
St John, N.B., Dec. 23, 1897. MONT. McDONALD.

**"Maritime" Men in Toronto.**

I cannot undertake to write of all the men from the Maritime Provinces whose home and work are in the capital city of the great Province of Ontario, but a few words concerning a few of them may be welcomed by such of their kinsmen and old friends as read the MESSENGER AND VISITOR. In newspaper correspondence reference is rarely made to the wives of the men mentioned. From this time-honored custom I will venture to depart today.

DR. AND MRS. RAND.

Theodore Harding Rand, D. C. L., released from the heavy burden of administrative work in the University to the organization of which he gave his great energy and the ripened wisdom of his best years, and into which his ideals have been remarkably wrought, is living a beautiful life of service and song. His lectures in the department of English literature are rich and inspiring, and are a delight to those who sit as learners before him, while in his lectures on the Philosophy of Education he is doing for his classes, and especially for those who are looking forward to the teaching profession, a service the value of which they will appreciate more and more in coming years. He sings in these later years as he serves, and the song grows sweeter and more admired as it is longer heard. "At Minas Basin and Other Poems" was published last spring, and met a warm reception instantly. Before this letter is in type a second edition will be on the market, the first having been exhausted already. I believe nothing like this has happened before to a book of poems by a Canadian author published in Canada. The new edition will contain about twenty new poems. Mrs. Rand, who was a helpmeet for him during all the busy years when he was chiefly a man of affairs, is not less at one with the poetic life of the present. Besides being a woman of gracious and admired refinement, she has her own artistic gift, being skilful with pencil and brush; and while her husband, during quiet summers by the sea, has sung the songs of Minas Basin, she has reproduced on canvas the scenes amidst which the songs were born. That she can write as well as paint all know who have read her "Notes on Picture and Painter," published a few years ago by William Briggs, Toronto.

DR. AND MRS. WELTON.

Welton and Messenger are names well known in the Annapolis Valley. Many years ago a gentle Messenger became a gentle Welton, and her life was known for gentleness when she was the light of the Windsor Baptist parsonage, and in later years, when she presided over her beautiful Wolfville home, and now during the many years of her residence in Toronto as the wife of the learned professor of Semitics in McMaster University. Dr. Welton has still in his step a suggestion of that strength and elasticity which gave him fame as a wrestler during his student days, and in his habits of close and painstaking study retains the characteristics which led to his selection, years ago, to undertake at Acadia the work from which he was called when the Toronto Baptist College was established. Enthusiastic as a student and a lecturer, he is loved as a friend by the students and sets before them, under all circumstances, an example of gentlemanly and gracious bearing and sympathy which has its own important value as a contribution to their training for their life work. In addition to his professional duties, Dr. Welton is busy with a heavy task in authorship, having undertaken, at the request of President Hovey, of Newton Theological Institution, to write commentaries on Genesis and Judges for the American Commentary Series.

DR. AND MRS. GOODSPEED.

Like Mrs. Rand, Mrs. Goodspeed has the artist's eye and touch. Hindered sometimes by poor health from following her bent in this regard, recently her strength has been more nearly equal to her desires, and she has been able to pursue her beloved studies. I take special pleasure in mentioning the devotion of these two ladies to pictorial art, because of the almost universal fashion among ladies to turn to music, a fashion which assumes, most unwarrantably, that God made nearly all women with music in their souls and fingers, while as a matter of fact into the souls and fingers of a large number he has put pictures instead; and for my own part I prefer beautiful pictures on the walls to doubtful poundings on the key board. But this is by the way. Dr. Goodspeed is an enthusiast in the study and teaching of a theology which neither disturbs the bones of the reformers, nor frets their spirits. Strong in the comprehension of the problems of theology in both its theoretical and practical aspects, patient with honest questioning and helpful to the questioner, keen in controversy and understanding the times, his lecture room work is of a high order, and the spirit in which he discharges all his duties helps our young men to appreciate duly the great fact that those who have been called into the ministry must, if they would please God, seek the places of need in our great country rather than the places of honor. Dr. Goodspeed is a deacon of the College Street Baptist church, of which the pastor is the Rev. S. N. Bates, B. A., a brother of the late Principal Bates, of Woodstock College. He is also at the head of the voluntary work carried on in various missions in the city by the members of the Fyfe Missionary Society of McMaster University and is a member of the Home Mission Board of the Convention of Ontario and Quebec. His old friends in the Maritime Provinces will learn from these facts that, as was his wont when a member of the Maritime Convention, he is abundant in labor.

Doctors Rand, Welton and Goodspeed have served, and are serving, well their day and generation. They were honored for years in the East, and are honored now in the West. Because we are coming upon the days in which many of those who toiled by their side in the Maritime Provinces will slacken their labors, and, in the quiet years of later life, recall the toilsome past in which they had fellowship with these three men, I have assumed that the brief personal references would find interested readers. O. C. S. W.

Toronto, December 20.

**The Seminary Debt.**

DEAR EDITOR.—I was surprised and disappointed as I noted the amount which has been subscribed towards extinguishing the debt on the New Brunswick Seminary. After the strong, stirring appeals which have been made from the platforms of our Associations and through your columns, the response seems very poor and partial. Some of our people have tried to do their part, and would like it understood for their vindication in this matter. The field on which I labor (comprising 1st and 2nd Cambridge, and Mill Cove churches) has raised and paid nearly \$70. And, while I am not altogether satisfied with that result, I am sure that if all places did as well proportionately, the entire sum due could be gathered within a few weeks. We are neither numerous nor wealthy. Most of our people are, indeed, quite poor. The largest amount given was \$5, and that in only one instance.

We adopted, a plan in two of our churches which we found to work well, and which greatly simplified the task of collecting money. A committee of three brethren went carefully through the list of membership, and apportioned, a sum to each member according to the supposed position and circumstances of such person. With scarce an exception the amount thus levied was cheerfully and promptly paid. Of course an explanation of the object had previously been given from the pulpit, and the pastor sought to impress upon the people their share of responsibility in connection with what has been rightly termed "a debt of honor." Happily in this case he had sympathetic hearers. I just mention these things as an encouragement to other churches, and as offering a suggestion which may be found helpful.

The Narrows, N. B. Faithfully yours,  
December 18th 1897. C. W. Townsend