Messenger and Visitor.

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Vol. XI., No. 39. SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 25, 1895.

—It is understood that the successor of Dr. Whitman, as president of Colby University, is to be Dr. Nathaniel Butler of Chicago. Dr. Butler was graduated at Colby in 1873, and has had an extended experience as a teacher in Highland Hall College for women, the old University of Chicago and other institutions of Illinois. Since 1892 he has been connected with the new University of Chicago as professor of English literature and rhetoric, and later as director of the University extension department of the University. Dr. Butler is regarded as possessing eminent qualifications for the important position to which he is called.

—One or two inadvertences which occurred in connection with the make up of last week's paper require a word of explanation. In part of the edition the name of the writer of the article, entitled, "The Substitutionary View of the Atonement," did not appear. The paper was presented by the writer, Rev. J. H. Hughes, before the Baptist Institute held in connection with the Maritime Convention. A note referring to a letter from Rev. H. G. Mellick as appearing in the issue was inserted, but Mr. Mellick's letter did not appear. The explanation of the matter is that the note was written in the expectation that the letter would find place in the issue. The printer did not quite understand our intention in the matter, and in the absence of the Editor, Mr. Mellick's communication was held over.

—The news of the death of Mrs. Short of Digby, which occurred very suddenly on Wednesday last, has brought a sense of personal loss to many. Mrs. Short had for a number of years kept a summer hotel and boarding house at Digby. The circle of her acquaintance had thus become a very large one, and those who knew her were her friends. She was a woman of many virtues, a faithful friend, an earnest and exemplary christian and a devoted and valued member of the church. The remains were brought to St. John for interment and the funeral took place on Friday from the residence of Rev. J. H. Saunders. Her pastor, Rev. A. T. Dykeman, came over to attend the services in which Revs. J. W. Manning and J. A. Gordon also took part. We desire to extend our sincere sympathies to those who are more immediately afflicted in this sad event.

—In a public address recently Mr. Moody made the following allusion to the late Dr. Gordon:

"I was way out in Texas when I heard he had died, but as soon as I heard of his death, I sat down and wrote to Mrs. Gordon, asking that his ashes might be buried in Northfield. God knows how dear Dr. Gordon's name is to me, and I thought that I would like to have him buried on Round Top, in that spot so dear to him and to every lover of Northfield, that we might gather around his tomb in the years to come and recall the characteristics of his holy life. . . . One of the most impressive sights I ever saw—and I am not a Baptist—was to see our dear friend, Dr. Gordon, wearing his baptismal robes, step down into a little lake near here and baptize those wishing him to perform this sacred rite for them. The last public act that Dr. Gordon did here in Northfield, last summer, was to immerse a few of his friends. I rushed down there, but was too late to see it, and I regret it, I can tell you. We will christian this lake Gordon Lake, and from this morning let us know it by that name."

—A curious story comes from France of a man, named Delancey, who for years had been obtaining a dishonest living by shamming illness. The man had been for sometime an inmate of a hospital and so became acquainted with the symptoms of several diseases. Concluding apparently that the life of a patient in the hospital was of a kind to be desired, he managed to simulate the symptoms of paralysis so successfully as to deceive the physician in charge. After several years in various hospitals, presumably with free board, he thought to try the effect of a pretended miracle, and in 1889 had himself carried to the Virgin Mary's grotto, where after lying for some time on the ground, he suddenly threw away his crutch, and rose up and walked, describing his pretended feelings with great eagerness to the fathers. This proved a profitable speculation. The Catholic fathers made much of him, and he received presents from sick people and their friends beseeching him to intercede with the Virgin Mary for them. He might probably have carried on his deception indefinitely, but his rascality at length overreached itself. Having added theft to fraud he was convicted of the crimes with which he was charged and condemned to four years of penal servitude.

—The publication recently in some French Canadian papers, of which the *Electeur* of Montreal was one, of a report of the sub-committee of the Canadian Privy Council on the Manitoba school question has given rise to considerable discussion in the public press. It was at first received with some suspicion, but there appears now to be no doubt that the document, in substance at least, is genuine. The report is dated July 27 and deals with the reply of the Manitoba government to the Remedial Order. In some quarters it has been characterized as a back-down of the Dominion government from its former position on this matter. Whether it is correctly so described would seem to depend on whether the Remedial Order should be regarded as mandatory or as simply passing on to the Manitoba government the decision of the Imperial Privy Council. That it was mandatory seemed to us a fair inference from the terms in which it was expressed. But, at all events, the report is certainly conciliatory. It recognizes some points in the reply of the Manitoba government as worthy of consideration, intimates that if possible the subject of education should be settled by the Provincial Legislature, also that it does not follow from what has taken place that provincial legislation, in the matter, to be mutually satisfactory must follow the lines of the remedial order and recommends that the Governor General cause communication to be had through the Lieutenant Governor of Manitoba with the government of that province, in order to ascertain upon what lines the local authorities of Manitoba will be prepared to promote amendments to the acts respecting education in schools in that province and whether an arrangement is possible with the Manitoba government which will render action by the Federal Parliament in this connection unnecessary.

—The annual convention of the Maritime W. C. T. Union was held this year in the town of Yarmouth, the opening meeting taking place on Thursday evening the 18th inst. A Yarmouth paper describes the audience present on the occasion as one of the finest ever gathered in that town. Mrs. W. C. Rowe, of Yarmouth, presided. An address of welcome was given by Mayor Wyman. Addresses were also delivered by Rev. J. H. Foshay, speaking in behalf of the clergy of the town. His speech was a vigorous and eloquent endorsement of the purposes of the W. C. T. U.; Mr. E. C. Simonson, president of the Yarmouth County Temperance Convention, who extended the welcome of the Yarmouth Temperance Societies to the convention; Miss Eudora Hilton who eloquently welcomed the convention on behalf of the ladies of Yarmouth; and Mr. Flint M. P., who delivered an earnest address on the subject of prohibition. These addresses were responded to by Mrs. Atkinson, of Moncton, President of the W. C. T. U., of New Brunswick, who made a fine impression upon her audience. The convention continued in session during the week, being occupied with the usual reports and other business. For some years a division of the Maritime Union into three provincial Unions has been advocated by some, on the ground that the larger union involved too much work for the officers. A resolution looking to such a division was introduced this year but was lost by a small majority. This motion was afterwards reconsidered and it was determined that the Maritime Union be dissolved for three years, with the understanding that at the end of that time the Maritime Union should be reorganized if it were thought desirable.

From Newton Centre, Mass.

There is a marked absence of Acadia men this year in the classes, and yet there are more students than in any previous year. Brown has sent some seven men this year and the incoming regular class is about twenty. The English and French departments are larger than usual.

The situation, as many are aware, is one difficult to describe on account of the extreme beauty of the situation, but over and above beauty, a new Library building and other improvements about the other buildings, there is an atmosphere highly favorable to the development of personal piety, that element so essential for a pastor. The students take part in morning prayers which are conducted by members of the faculty in turns. Speaking of students, we have a brother here who was in prison in Quebec, for four months, for selling Bibles. He was converted while in prison, and upon his release from jail which occured two months sooner than he expected, the term of sentence being for six months, he was baptised by Dr. Fulton and came to this country to study for the ministry and is now taking a course here in the French department. To hear his story is sufficient to open our eyes to the true condition of Quebec. I had read of this dear brother's persecution in the Montreal *Witness*, but to hear the man is another thing. He went to court to find his lawyer, a Q. C had deserted him. He asked the judge for an advocate and he informed him that he could ask the lawyers present to plead for him. He asked but no one offered. The power of Rome is so great that no man had the courage to come forward. Some fifteen lawyers were present. Surely Canada will not endure such a condition of things. Canada mortgaged to Rome. Bro. Desjardins is studying with a view to helping his priest-ridden countrymen in Quebec.

The weather has been quite warm and we have had many violent thunder storms, but "down east" weather has set in and life is more real. J. H. Davis.

[Our correspondent appears to be under some misapprehension. The selling of Bibles is not a crime in Canada, and that could not have been the ostensible reason for Mr. Desjardins imprisonment.—Ed.

Cheering Signs.

Those little visits to four of your stations were not only thoroughly enjoyable; they were profitable too. We have long prayed for the work up there, but of course we can pray more intelligently now, not to say more fervently. I wish that some friends of the mission from home could come and see your inheritance out here. But if that cannot be, please accept me as your visiting representative. I was very much struck with the freeness with which caste people mingle with christians. Some one has said that this is due to the fact that so many of the christians have come from the higher classes. Perhaps this is so, but it was strange to us to see caste girls considerably mixed up with other girls and boys in the Sunday school at Bobbili. And when young men of high caste came into the meetings at Bobbili and Chicacole, they did not seem to be afraid of being defiled by sitting near a christian. I have often heard that the Kistra and Godavari districts are noted for strict observance of caste rules, and I can well believe it. Put down one red mark for your fields.

I have already alluded to another feature of your work. With a few exceptions our members are from the Malas and Madigas. The Chicacole school with pupils from other fields seemed quite representative of the church membership. Such a mixture! They begin with the Rellis, who are usually reckoned below Malas and Madigas, and go up through various stages to the top caste. Of course as christians they have no caste, but I am speaking of their origin. The Savaras are there too, not as a separate caste, but as a separate race. Another red mark for this!

Then as to the prospects for further growth. Looking at that opening at Polepilli near Bimlipatam and the spirit of inquiry among the Razus near Rajam, on the Bobbili field, and the way in which so many educated men are considering these things on the Chicacole field, one can only say that the prospects are most hopeful. The extent of the colporiage work done on the latter field is nothing less than wonderful; and the fact that it is carried on from year to year with increasing, rather than decreasing sales is a most encouraging sign. Such a mass of christian literature cannot be bought and read by the people without producing great results. These prospects certainly demand the third red mark.

But may I tell you what all these red marks demand? They seem to me to ask you to carry on this good work with enthusiasm. If you want to reap where so much sowing with tears has been done, send on more laborers. Occupy Palkonda and Tekkali with as little delay as possible, so that your men may concentrate their efforts more and more. Do not let little discouragements hinder you from pressing on in this holy war; victory is already assured with such a leader as our Prince Immanuel. As to your ability and the claims of the Telugus, it seems to me that those questions need not be raised until your annual contributions average one dollar a member. A dollar a year for the heathen and Mohammedan world! Not much is it, for a man or woman, who belongs to Christ, to give toward carrying out His wishes? Yes, the sending of two or three men into your Telugu garden would put new life into the men already at work there. And let there be earnest pleading for a great blessing on the message either spoken or printed. Think of the thousand of little books and tracts in the homes of the people as so much seed that may spring up and bear a great harvest. See the parable in Mark 4, 26-29, and pray that your missionaries may have the great joy of putting forth the sickle. It certainly is God's will to give the increase in answer to prayer, for we read in Ezekiel 36: 37, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock."

Akidu, India, John Craig.

Literary Notes.

The October number of the *Delineator* is called the autumn number and contains a choice and varied selection of timely articles. It gives an authoritative exposition of autumn styles, illustrating a variety of novel, artistic and beautiful garments. Especially complete and valuable is its discussion of Mourning. Every mother with the responsibilities of a household should study what is said about Fitting Out a Family, the season's costume needs of herself and her little ones being fully treated. The progress of Co-education in Great Britain is further explained by Amy Rayson. Book-binding as an occupation for women is entertainingly described by Evelyn Nordhoff. Lucia M. Robbins describes a new and amusing form of Entertainment. The reopening of the Schools is remembered in an account of things suitable for the Children's Luncheon Basket, while A. B. Longstreet contributes a practical exposition of How to Carve. The return of cooler weather makes timely the admirably illustrated article on Draperies.

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To the Standing Committees.

At the recent Baptist gathering in St. John, a dozen or more committees were appointed to do business during the year and report at the next convention. Our success or failure, to a considerable extent depends not upon the reports so much as on the work done interim. There have been committees of associations and convention that to my knowledge, never had a meeting and did nothing during the whole year. Either no report or what was nearly as bad, a hastily prepared one by the chairman or some member, containing as much phancy as fact, was read to the body and adopted. Some of them appear in our Year Books. Brethren this is not the way whereby Baptist churches and interests will prosper. Our Presbyterian and Methodist sister committees set us fine examples, "all at it; always at it," seems their practice as well as motto. A year ago at Bear River, the convention voted advising the committees to meet and organize before separating, and lay out work to be accomplished. This plan is almost essential for success. By it the field is surveyed and each member of committee has a portion to cultivate. Then by correspondence through the year the chairman keeps in touch with the efforts of the members and a report of facts can be given to the next annual meeting. If the chairman is absent the report must be present; and it should contain the thoughts of others than the chairman. The name of every person on a Board or Committee is placed in an honorable position in the Year Book; how important is it therefore, that being instant and constant each member shall prove himself worthy of the confidence reposed in him by his brethren. The committees of the W. M. A. societies and of the B. Y. P. U., by their diligence and enthusiasm during the few past years have set some of us staid elders valuable examples. Don't let us stand on dignity and decline to be influenced by these younger fellow-laborers. Their present diligence and training speak well for our committees when these women and young people shall become as individuals more active integral parts of the convention. Officially as well as personally I am anxious this year that we shall exhibit more diligence than ever, and that the results at next anniversary shall be commensurate. And may this year be only the forerunner for all the future. Too many of us in our conference meetings mourn about misspent time. Let us cease mourning and use our opportunities. There is so much to be done now and in the immediate future, that it is utter foolishness wasting precious time lamenting over the past. Let the dead past bury its dead.

Now with the living present and bright future, the numerous committeemen must strive to do the work placed before them. The chairman have most responsibility; but not all. If the chairman has not written to each of his committee, it is the duty of each member to write to the chairman. Say, "What wilt thou have me to do?" Tell the chairman what in your opinion he should do. A few such letters will produce very vigorous chairmen, and active committees. Our next convention should be one of the best ever held, with committees carefully prepared, reports of *work done*, ready to be represented at the opening session. J. Parsons.

Halifax, Sept. 21.

Studies on the Holy Spirit.

II.

"I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and fire." (Matt. 3: 11. R. v.) "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," (Acts 2: 3.) To one not accustomed to the traditions of the Hebrews and who had not become familiar with their sacred books, this promise of baptism in fire, and the significance of the tongue of fire, is inexplicable. They of the chosen people, who heard John's fiery declamation at the Jordan, and the one hundred and twenty, when each saw on the brow of others the appearance of cloven tongues like as of fire, understood that it pointed to direct dealing with God. At once the story would come to mind of the "smoking furnace and the lamp of fire," (marginal reading) that passed between the cloven sacrifice of Abraham, at the time God talked with him. This figure would recall to them the fire which Moses saw in the bush, which awed and humbled him; the pillar of fire which came to the troubled refugees near the Red Sea, and gave them deliverance; the fire that came to the Tabernacle when it was pitched, and abode there; the fire which shone in the Shekinah; which was placed on the lips of Isaiah; which flamed through the visions of Ezekiel; and which was still further promised, when the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." (Isa. 4: 5).

The promised baptism and enduement meant to the devout learners at the feet of Jesus, that, when it was come to them, they would enter on a life of victory and of spiritual knowledge hitherto impossible to humanity. "Ye shall be witnesses unto me, in Jerusalem." What, in the city where Christ himself had suffered apparent defeat! "in all Judea," every town and hamlet of which had its rabid Synagogue Ruler who would be prepared to deal with those who dared to preach the doctrine of the Nazarene. "And in Samaria," in the land of the outcast: "and unto the uttermost part of the earth." Shall a few Galilean peasants revolutionize the religious life of the world? Shall they accomplish the impossible in Jerusalem and all Judea? Yes, when that, which the wondering throng in the streets of the holy city heard and saw, had been poured out upon them: when God came to them in the symbol of fire. When the christian of these days has received this baptism we soon read the report of the effects of his influence. He will have prevailed in prayer. Many in his vicinity will be impressed with the fact that God has drawn near to them in a special manner. Lee.

District Meeting.

The Annapolis County conference of churches held a very interesting session at Lawrencetown on the 9th and 10th inst., at which reports of good work done were given and various subjects discussed with spirit and ability.

This conference seeks not only to preach a pure and full gospel for the salvation of men, but to be deeply interested in all that pertains to the welfare of society and to be not unmindful of great subjects which tax the wisdom of statesmen and involve the welfare of our promising Dominion.

The Manitoba School question was well presented by pastor Coldwell and manfully discussed. It was affirmed that the decision of the Privy Council was not mandatory.

Systematic Beneficence was discussed by pastor Brown, who encouraged to give regularly and largely and keep ahead of the Jews who gave, not only one-tenth, but one-quarter, as the demands are urgent.

It was pleasing to all to have present Rev. J. W. Manning, of the F. M. Board, who in an able address, delivered with impassioned eloquence, set forth the claims of foreign missions, affirming that the interests of 1,700,000 Telugus are committed to the Maritime Baptists and must not be neglected. More faith and more money is needed. Rev. J. H. Balcom of Massachusetts was present and took part in the discussion.

The attendance was large and most hospitably entertained by a kind and appreciative people. The November session will be held in Springfield.

J. T. Eaton.

Clementsport, Sept. 7, '95.

W. B. M. U.

MOTTO FOR THE YEAR:
We are laborers together with Him.

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

PRAYER TOPIC FOR SEPTEMBER.

That a great blessing may follow the Convention meetings. For all the officers of the W. B. M. U. and members of our Missionary Societies that they may this year be recon-secrated to the work of the Lord.

We gladly publish in our column this week the paper from Mrs. W. F. Armstrong that we expected to have for our annual meeting. Many of her old friends will be glad to hear of her work during the past twenty-five years.

To the W. M. A. S.

"Has it occurred to you that this is the 25th anniversary of our W. M. A. S?" So a dear friend from New Brunswick writes, and wants a response from me.

I do not know what remembrances that brings to those who were associated with me in those early days of woman's work for women. To me it means twenty five years of mission work. I will leave you to sum up the work done at home, and will tell you of one worker abroad. I remember first a long journey "beneath the shadow of His wing," who suffered no harm to come to me, and no misadventure all the way. In many ways it was a journey "alone with God," the first of many such.

Then my entrance among the Karens of Henthada, and the wonderful help God gave me in mastering their language, in answer to prayer; so that arriving among them on the 15th January, 1871, I was able on the 4th May following to conduct a prayer meeting entirely in Karen, singing; reading a portion of scripture and commenting on it, and leading in prayer.

Nine months after my arrival in the country I felt so at home in the language that I had no difficulty in taking charge of all the vernacular work of the large Karen school in Bassein.

During the year I spent in this station I was permitted to visit the greater number of the Christian villages in the district, from the extreme north to the mouth of the Bassein River; and to become acquainted with pastors and people in their own homes.

When I was relieved from this work by the coming of other missionaries from home, I was led in December '72 to take up a much neglected work among the Karens of Tavoy and Merqui. Here three happy years of mission work passed quickly by; introduced by a trip to Siam which was fruitful in the conversion of some heathen Karens, who became pillars of strength among the Christians of Tavoy, some of whom have fallen asleep in Christ; concluded when with my husband and infant daughter we took passage for Cocanada to begin work among the Telugus.

Following this were nine months of study in a climate very trying after the cool nights and cloudy days of Burma,—perplexed looking for places to locate—the birth and death of a little daughter a new and bitter experience to me. Then the settling down in Kimedy and a long struggle with fever which at last drove us to the sea coast, barely escaping with our lives. Then quiet days of prosperous work at Chicacole, the building up of a Christian church, and a large and hopeful work among the heathen, with growing weariness of body that could not keep pace with the demands made upon it. Then the coming of our first little son, and the waiting in great weakness for a chance to revisit the home land, crowned at last by all the pleasures of that home coming.

I can never forget when our steamer reached Southampton and we saw again our own race, and a Christian land, how the tears started because we were still strangers and the Atlantic yet to cross. But patience brought the day when we steamed in to the wharf in Halifax, and saw the dear friends waiting there to greet us. As we drew near enough to recognize one familiar face after another it was like life from the dead; a foreshadowing perhaps of what it will be to reach the heavenly land, and recognize one after another the friends that have gone before. Dear Mrs. Selden was there, she waits for us on another shore now. And here I must mention gratefully how all that long period of ten years was brightened and cheered by unfailing letters from Dr. Cramp and Mrs. Selden, always prompt and to the point, and the heart too. Few missionaries have been blest with such faithfulness on the part of Home Secretaries as I was through all these years.

Then came the necessity wisely ordered by one who makes no mistakes, the necessity that shadowed many following years, and we left the Provinces and took up work in the United States. I wonder how many realized that it tore heart-strings asunder when I laid down the work among those I had loved so long, to begin again among strangers? But it was a part of life's discipline, a "must needs be."

Then came a yet sorer heart pang when we left the one daughter in Halifax and steamed away to our work abroad. It was like death to me, but God cared for us all. He never fails those who trust Him. How often He has said to me, "Be still, and know that I am God."

Then came three years of busy school days in Maulmain with our dear boys growing up beside us and the baptism of the eldest when he had completed his seventh year.

Then a sudden breakdown, and the order to leave immediately for a cooler climate. The journey with the two boys in great weakness and great peril, the heavy storms, the fire at sea, the long detention, at last the landing in England with no strength to go further. The speedy coming of the absent daughter to meet us there and years of quiet work where Sabbath after Sabbath I sat down with the three children at the communion table, all one in Christ.

Then came the parting from them all and the return to Maulmain, broken within a year by the coming of our daughter to share in our mission work.

What is the present outlook? You may be interested to know that I still retain my Karen, and speak it freely whenever occasion requires; while our special work lies among the Telugus and Tamils. Our schools teach both these languages, and our religious services are in Telugu and Tamil alternately.

In May last we moved to Rangoon. We have the whole Hindoo population of Burma, numbering about half a million, for our mission field, with centres of work in all the larger towns; large schools in Maulmain and Rangoon; churches gathered here and there with many native workers constantly scattering the word among the heathen. The dear daughter takes hold enthusiastically and efficiently of every department of our work, but gives the main part of her time to the little Hindoo Kindergarteners.

Two boys at school in England are working eagerly onward to the ambition of their lives, to be ready to come out here as missionaries also.

We have had a wonderful opening up of work during the last year among the Mohammedans of Maulmain. They have invited discussions which have been carried on with the utmost cordiality. In unbroken sessions usually five hours or more in length, they have talked over the relative claims of the Koran and the Bible. Mr. Armstrong on one side, and an influential Mohammedan on the other, with crowds of Mohammedans for an audience. Similar work is opening up among the Mohammedans of Rangoon, and is something entirely unique. These people previously always seemed unapproachable, and held themselves aloof from all religious influences. Is the day dawning for them also?

Reviewing all the past, God has been wonderfully good, wonderfully kind, wonderfully patient with me all these years. He has not failed of any good thing that He promised; but I have failed in all,

"I bow my forehead in the dust,
I veil my eyes for shame
And urge in trembling self-distrust
A prayer without a claim"—

except the claiming of the free grace of God in Christ Jesus. I hold still to the *beginning* of my confidence—reliance on the promises of God. Blessed be His name, He has given me no chance to lose faith in Him, through all these years.

Dear sisters, "now is our salvation nearer than when we first believed." Let us be faithful unto death, and enter all of us into our Master's joy. Then at last we all shall be one again forevermore and ascribe all the praise and all the glory to Him whose right it is,—"The angel who redeemed me from all evil;" "Who is and who was, and who is to come, the Almighty."

Yours in Jesus,
H. M. N. Armstrong.