Messenger and Visitor

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—IN a recent issue of the MESSENGER AND VISITOR reference was made to Mr. James Ross, of St. Martins, N. B., as being probably the oldest man living in Canada. Mr. Ross was born in Scotland and is said to be 106 years of age. But it appears that on the other side of the Bay of Fundy there is a still more aged resident. A correspondent, J. A. Dulap writes:

"I beg to inform your readers that we have in this little village of Granville Ferry, a colored man, Eli Marsh, who was born right here more than 109 years ago, has lived here ever since, and is still in fairly good health. His hearing and memory are good and it is wonderful to hear him tell of events that happened 85 and 90 years ago. Men who have lived here all their lives and who are now considered very old, say that Eli was an old man when they were boys.

—BRO. MELLICK, it will be seen, wants some bells for the Indians in the Northwest. And there are some bells in St. John which we should be very much pleased that he should have for that purpose, for there are bells and to spare in this city, if we may express an opinion. There are bells that toll and clocks that strike morning, noon and night and in the wee sma' hours when sleepless mortals vainly seek repose. If the Indians would like some of these bells we are sure it would be an "unstrained" and a "twice-blest" mercy to transplant them to the shores of Lake Winnipeg. But we are constrained to add that if the bells should be tolled after the same dismal fashion that some of them are here the Indians would be likely to get as far away from them as possible.

—SIR Edward Clarke, formerly Solicitor General of Great Britain, not long since expressed the opinion that Britain's Venezuelan claims were untenable and that no honest and impartial arbitrator or commission could decide in her favor on the evidence. The Marquis of Lansdowne, Secretary for War in the present administration, in a speech delivered at Leeds last week took occasion to deprecate these utterances. The statement of Sir Edward Clarke, he said, was startling if true. But he was not prepared to accept it. Great Britain's claims, Lord Lansdown said had been carefully investigated and he believed that most of them could be supported by satisfactory evidence. There was reason to hope that the time was approaching when these questions would be settled by arbitration or by an amicable compromise upon suitable conditions. When the time came Great Britain would enter court, not for a moment believing that every point would be decided in her favor, but confident that her claims would be found to be supported by evidence based upon the established principles of international law.

—THE Montreal *Witness* publishes extracts from a letter written by a Mr. Macaulay who was a Montreal boy but is now first officer on the S. S. *Bidar*, running between Odessa and Versailles. The *Bidar* was in the port of Constantinople at the time of the late terrible massacre of Armenians in that city and Mr. Macaulay has written to friends in Montreal an account of some things which he himself saw and of others of which he learned from eye-witnesses of the awful butcheries perpetrated upon the defenceless people. Mr. Macaulay says that the massacres were organized and carried out under the direction of the authorities, the murderers being supplied with a uniform-sized cudgel and backed by the soldiers and police. The civilians killed those who could be got at, and the soldiers shot at those who appeared at windows and on house-tops. People who gave themselves up to the police for protection were killed by the police themselves and their bodies searched for valuables. In many cases the victims were torn limb from limb by the blind ferocity of their murderers. Some of the descriptions are too terrible to transcribe. Cartloads of butchered bodies were brought to the water's edge and shot into a lighter. Three lighters were towed away at a time to the sea of Marmora. In this way about four thousand bodies were disposed of. In other cases pits were dug, filled full of bodies and covered with a foot or a foot and a half of earth. In this way, it is stated, two thousand five hundred bodies were disposed of, and the condition of these burial places and their vicinity is better imagined than described. Mr. Macaulay adds that the treatment of women and children defies description. He was so overcome with the horrors of which he was compelled to be a helpless spectator that he was really ill for several days afterwards.

A Russian scientist named Kidlichewsky claims to have discovered a method by which telephonic messages can be sent through the transatlantic cables.

A Taking Suggestion.

It is good for sensible thoughts to be made public, for then they must stand the test of widest criticism, and perhaps be put into practice. My mind is greatly in sympathy with the students at our educational institutions at Wolfville: but with deeper pathos is my attention turned to the young men and women of our land who are yearning for the inestimable blessing of advanced education and the consequent extended sphere of power, influence and happiness. Three hundred and eighteen bright youths were reported in attendance at Academy, Seminary and College last year—among the brightest of our land. But were they all the smart ones in the ten thousand Baptist homes of N. S., N. B. and P. E. Island? No indeed. It is most gratifying to know that at least 300 others are thinking and talking of going to Horton; and I fancy as many more thinking and longing in almost hopeless silence. They dare not mention it for fear of being laughed at. Are we not as a denomination and as a nation losing much by the enforced absence from higher culture of half a thousand of our own kindred and neighbors who, if once they could get the chance, will become just as brilliant men and women as those now walking the halls of Acadia. In years gone by, when A B or C; was spoken of as planning to go to college I have seen the smile of derision and heard the question, "What is the use of him going to College? He will never be able to preach," or words to that effect. And such discouraging remarks have too often come from the lips of deacons and matured christians. To my knowledge some very crude, green timber went to our Professors at Wolfville, and in a few years of grind and polishing came forth such pillars of church and state that all Canada, and even other nations, are blessed and elevated by their superior labors. How green some of the fellows were, and the methods for their improvement and enlightenment form part or the unwritten lore of Acadia—the best of it being communicated only to Juniors and Seniors. Don't be afraid, graduates, not even the columns of the MESSENGER AND VISITOR can tempt me to divulge our successful methods for development. Suffice to say we look back across forty years and see such splendid results with so little unpleasantness that it must be said of these Baptist institutions, "they have done noble work."

Our twenty five teachers at Wolfville should have *six hundred* students under their influence and instruction instead of only 318; and I am rather surprised some of them do not put forth effort and induce more students to come. Just as good material is awaiting in our own homes and many a one anxious to go. Seems to me our preachers and graduates should be alert to encourage the youths for college. I only remember hearing one preacher who had not enjoyed higher education, say that he didn't think college training was much benefit. One man who missed the chance gave all his children the privilege of going to college; another, a college graduate, who received great benefit from his own training, never sent one of his children into the higher learning. So we cannot always predict, and we must not judge by appearance. But one thing is sure of the past, great good has come to those who have taken the course at Acadia. Let each reader ask the question, "What would such a person be today if he had staid at his trade or at the counter or at his farm or his fishing?" And one thing is sure for the future,—if many more can get to Acadia, our circle, yes, the whole world, will be brighter and better. Only one new plan is for this letter, namely, for every B. Y. P. Union to aim to have at least one of their own number in our Baptist schools at Wolfville. This B. Y. P. U. movement has greatly roused up the churches and committees.

The young are doing the rousing; they must receive largest advantages. Every Union has members who, if educated, (I mean this in the college sense) would honor the Union, the church and their whole town or village. While I am writing this the young people of our church are carrying out a well-planned, high-toned sociable, some of whose work would reflect honor upon older people. This epistle is to urge the B. Y. P. U.'s of the Maritime provinces to have as one of their mottoes, "*At least one of our members for college.*" Over 20 Unions have anticipated this matter and already have their young men and women at Wolfville. It might be well at the annual meeting to report how many students each society has sent. Now this plan is not mine. Mrs. Oakes suggested it recently and I advised her to put it in the MESSENGER AND VISITOR, as it would have so much more influence coming from her pen. And she, like many other women, preferred that some one else should do it. But I must give her the credit. It would be as unfair for me to omit her name as for a minister to preach some other person's sermon or thoughts without public acknowledgment. J. PARSONS.

Halifax, Oct. 22.

Indian Baptist Missions in Manitoba.

Those who are interested in the evangelization of the Indians of our country have, no doubt, read Bro. Van Tassel's report of his trip with Bro. Prince to the reserves in the northern part of Manitoba. I want to add an item to emphasise the importance of this work. A few days after the missionaries returned from their trip, the Manitoba Indian Committee called a meeting to hear their report. It was a time of rejoicing with us and we praised God for his gracious dealings with our Indian brethren. But the responsibility of following the Lord into this work was laid heavily upon us. He evidently was leading and not only beckoning us to follow but commanding us with all authority in heaven and in earth. The case was clear: something must be done, and done quickly. We prayerfully considered the situation. We reviewed the history of the work from its commencement. We found that since it was started, in 1891, a total amount of about $7,500 had been expended. There are in the way of visible results 140 Indians in church fellowship. There are three houses of worship completed, in value about $1,000. But only a part of the results of this work can be recorded here.

Many of these people have been converted who have not yet made profession by baptism, but the truth concerning the ordinances and the principles of New Testament teaching have been introduced and will work like leaven in raising the Indians to a higher life. Besides this the gospel has been preached and sung by our missionaries and those saved through their instrumentality, to multitudes in regions far beyond the circle of our regular stations. I had the pleasure of being with Mr. Prince when the gospel was introduced to a whole tribe of Indians. They had never heard the name of Jesus before, so far as I could learn. Now they are anxious to have the missionary come and tell them more about Jesus.

This work is also having a wholesome effect upon other bodies with whom it comes in contact. The activity which Mr. Prince's preaching has enforced upon others must be directed along evangelical lines. The minister must not only give more time to preaching but it must be more Biblical preaching. The Indians are beginning to read the Bible. They have it read in the church every Lord's Day. The desire to read the Bible is stimulating them to learn to read. A young Indian brother at Little Saskatchewan, after his conversion, became so anxious to read the Bible that he learned to read in syllable, which is very difficult, and now he reads the Bible to the congregation in the chapel. At that place, every Lord's Day some of them can read English and sing Sankey hymns. The supremacy of God's word and the spirituality of religion have been emphasized by our missionaries and the results are beginning to appear.

The work has so developed that we had to readjust and enlarge our plans to meet the imperative needs of the present. Mr. Prince, who has had his headquarters at St. Peter's, is to be sent North, where the largest body of our Indian people are settled, and Mr. Van Tassel will hold the situation at St. Peter's. He will train Indians for work on heathen reserves and have an oversight of the work. A valuable worker, who is always equipped with the language, is available for Portage, where nearly 1000 heathen Indians are within reach. The total amount needed to carry out this plan is $3,000. We laid our plan before the Indian committee of Ontario, who have been our helpers in this almost from its beginning, and they very heartily adopted it and entered into co-operation with us in endeavoring to carry it out. In the original draft of the plan $500. was estimated for a white teacher with Bro. Prince in the North, but the total estimate was that much beyond what we could undertake. While it was difficult to tell what could be left out it was decided this must be dropped for the present.

This will leave $3 500 to be raised for this mission. Surely no one will say that is too much to spend in a work that has been so wonderfully thrust upon us and in which we have been so graciously blessed. And we may expect a yet greater manifestation of God's favor in the near future. As surely as we refuse to follow the divine leadings in this work so surely will God's frown fall upon us and neither church nor individual can escape direct responsibility.

While the Ontario Indian committee have increased their appropriation there yet remains $1,000 for our sisters in the Northwest to raise for this work. This will be a heavy task for them with all the other work they have on their hands. $800. of this must be raised amongst themselves and in the Maritime provinces. They will need the sympathy and help of their sisters and of the churches down by the sea. The Treasurer of this department is Mrs. W. McBride, Winnipeg, Manitoba.

H. G. MELLICK.

Kansas Letter.

The Kansas Baptist Convention held its annual meeting from Oct. 12th to 15th in the North Baptist church of Topeka, of which the writer is pastor. The central place of meeting, the beautiful weather with which we were favored, and the admirable programme which had been arranged, all conspired to make the convention large and enthusiastic. It was declared by all present the best for many years. Over 200 delegates were present from outside the city of Topeka. The annual missionary sermon was preached by Rev. W. B. Bradshaw, well known to your readers. It was a forcible presentation of the work which awaits christians in the "fields white already to harvest." Bro. Bradshaw after a pastorate of three years at Hiawatha, has removed to Hutchinson, our famous salt-mining town in central Kansas, where we expect great things of him.

The past year has been one of great financial stringency, and as a result the State mission board reported a debt of nearly $1,000. Retrenchment will be necessary. The number of district missionaries, or evangelists has been reduced from five to four, and these are somewhat lower salaries. Fortunately a number of churches in important centres of population, which have hitherto received aid, have within the past year become self-supporting, and thus quite a large sum of money is released to assist other needy causes. Rev. E. B. Meredith, our general missionary, continues at the helm faithful and indefatigable.

The state of B. Y. P. U. occupied an afternoon of the convention with a workers' conference, and an evening with a public mass meeting which was addressed by Rev. M. J. Breaker, of Independence, Mo., on the topic, "Jesus an example for the young." Seldom have I listened to a more eloquent or stimulating address. Our B. Y. P. U. is in a flourishing condition. Mr. J. E. Marshall of Concordia, a young editor, is our new president. The president of our State Convention is Hon. W. C. Simpson, of Emporia, who besides being an active christian worker is prominent in Kansas politics.

We were especially glad to welcome the new president of Ottawa University, Dr. J. D. S. Riggs, who has recently come to us from Granville, O. Ottawa opens this fall with over 400 students. In its location, equipment, and character of work done, it reminds me very forcibly of our own Acadia.

Just at present we are in the throes of a political campaign. We have politics and to spare. As Kansas is considered a "doubtful" state, the national committees are turning loose upon us all sorts of "spell-binders." Let me whisper confidentially in your ear that the Kansas "Populists" are not nearly so wild-eyed, and have not nearly so much hay-seed in their hair as some of the eastern papers would have you believe. There is a large number of our most consecrated christian workers who are conscientiously in favor of "free silver." Your scribe is most interested in the prohibition phase of the election. I regret to say that the chief political parties have utterly ignored the subject in their platforms, except one, which declared strongly in favor of the resubmission of the prohibitory amendment to the people. The present Republican governor, E. N. Morrill, has not proved to be an active friend of prohibition. He has been renominated. His opponent, J. W. Leedy, nominated by both Populists and Democrats, is known to favor resubmission. Besides what it suffers at the hands of its enemies, prohibition is suffering severely in the house of its friends. We have no less than three prohibition candidates for governor, nominated respectively by the National party, the Prohibition party, and the Independent Prohibitionists. No one of them will withdraw in favor of any other. Altogether the outlook is rather dark, and many christian voters scarcely know what to do.

The first Sunday of last August your correspondent had the pleasure of observing the sixth anniversary of his pastorate. During this time there have been added to the church 275 persons, 134 of them by baptism. The outlook for the future is very hopeful.

W. B. HUTCHINSON.

Topeka, Kansas, Oct. 22.

Let the Churches Have Full Credit.

In explaining the reason why certain moneys raised by his church were sent to me Rev. W. E. Hall, of the Tabernacle church, Halifax, says: "I wish the church to have credit for all they do, so as to encourage them." I am glad to know that a number of our pastors take the same view and desire that their churches should have full credit for their gifts in our annual reports. It is also helpful to inform the church in the annual sermon, which every pastor should preach as the years go round, what has been raised for the work of the church and Sunday School, etc., and what has been given to outside work.

We make it our aim to have each church credited in the report on Denominational Funds, with the full amount of their contributions, but every year some fail to receive such credit and for two reasons:

1. Some of the money is sent to the treasurers of the different boards instead of being sent to me as the provincial treasurer. As long as the treasurer of the church or Sunday school or individual members of the church send their money to the treasurers of the different boards or pay it to agents, there is no certainty of the church having full credit for what it contributes.

2. Another reason why some churches are not credited with the full amount of their contributions in the year in which it is raised is that they do not send it forward till after the books are closed. That was the case with some of the churches last year. One brother even paid me money at the Convention hoping that it could appear in the report for the year.

Bro. Hall says further, "we will do all we can for Denominational Work this year." I hope this is the purpose of every pastor and every church, because if it is the $15,000 will be easily raised.

A. COHOON,
Treas. Den. Funds, N. S.

Wolfville, N. S., Oct. 29.

A Presentation.

The members of Lakeville Division, Billtown, met at the Baptist parsonage Monday evening, the 26th ult., for the purpose of presenting Pastor Freeman with a beautiful fur coat, which they had procured for his use. This was a befitting way of showing their interest in his welfare. Bro. J. E. Dunham, Division Deputy, made the presentation with kindly words. By this timely gift the recipient became fearless of wind and cold—very happy and very grateful. He trusts his ministering brethren will have similar favors.

A London letter says that the late Du Maurier's curious religious opinions are to be found in the famous dialogue between Little Billee and the dog.

Bricks Without Straw.

BY REV. T. TROTTER.

A parcel of books reached me this morning, and I have just been enjoying the luxury of handling these new possessions, of cutting the leaves, and sampling the contents. How one rejuvenates and expands under the stimulus of a noble book, the product of some vigorous and sanctified intellect, dealing freshly and suggestively with some lofty theme. Such a book is to the mind and heart what a good fertiliser is to an apple tree, only so much quicker in its operation; or what a well-compounded tonic is to an anemic and exhausted body, only so much more prompt and sure in its effect.

It was not easy to husband the dollars needed to make the purchase, but it seemed that these books must be had whatever else might have to be foregone to make their acquisition possible.

What a deprivation it would be if one were so circumstanced as to be actually unable to avail himself of the ministry of good books. And so I have been led to think of the many pastors whose possibilities in this direction are at the minimum point. I have been thinking particularly of a fellow-student, whose circumstances during his student life were so cramped that all through his student course he had to borrow most of his text-books. At graduation he entered upon a pastorate at a salary of $600. He must run a house, keep a horse, wipe off old scores, and be an example to the flock in Christian beneficence and hospitality, on that sum. The surplus for books was nil. He got one at intervals by pinching in some other direction. But when he had been in the ministry five years, he had no encyclopedia, his critical apparatus, in the way of commentaries, bible dictionaries, and other books of reference, was of the most meagre and unsatisfactory sort, and his workshop pitiably bare. And he was a brainy man, with scholarly instincts and capacity on every side for the appreciation of what a good library yields. He is in the ministry still. The children—bless their hearts!—have multiplied, but the salary has remained stationary. He is in a harder case than ever; and he is a type of a number all too large.

To say that this impoverishment in the matter of books chafes and depresses a man, is to say the least that might be said; it limits and stunts him. Instead of the tropical richness and luxuriance which his nature was capable of attaining, his development is arrested, fruit and foliage become scant, and decay sets in all too early.

The indispensableness of books of reference in the work of an efficient minister does not need to be demonstrated. He must have access to a good general encyclopedia, to a religious encyclopedia, to a comprehensive bible dictionary, to critical commentaries, to standard works on systematic theology, church history, christian ethics, the social and political conditions of bible times, and the like. But his library surely should contain also books representative of all the various departments of general literature: history, the physical sciences, political and social science, the science of language, poetry, and fiction. The preacher should be not only a specialist in biblical and theological training, but an eager general reader. This general reading will furnish him with intellectual recreation, will amplify his knowledge, will stimulate his own mental energies, and discipline his taste. Nor will the end ever be reached in this buying of books for the nurture of the mind and the enriching of one's work. The intellectual activity of the world was never what it is to day. He who is forced to live exclusively in the past will soon lose his touch with the present.

It certainly would be well if students, during their collegiate life, would deny themselves every luxury, and hoard their pennies for books. It would be well if, on leaving college, they would forego the bliss and blessing of wife and home till a fair supply of tools had been accumulated. But in the case of many, during the years to which I have alluded, where the utmost economy and self-denial have been practised, they are able to command little more than the bare necessaries of life. Would it not, therefore, be well if the churches would lay to heart the necessity for books when estimating what a minister can live on? Would it not be a god-send, in the case of the less favored pastors, if sometimes their people would find out in a delicate way where the library lacks, and, by a little special generosity, enrich the pastor, and indirectly enrich themselves? Or, not thinking of any large gift at one time, would it not be a grateful thing, in the case of the pastors referred to, if the members with means would occasionally surprise the pastor with a copy of some single volume which is moulding current thought, but which the pastor's purse cannot command. For many a pastor to get, and thoroughly digest, any one of the following books, which have appeared within the last two or three years, would be to make him over as a christian thinker and preacher: Christian Apologetics, by Professor A. B. Bruce; Christ in Modern Theology, by Professor Fairbairn; The Living Christ and the Four Gospels, by Dr. R. W. Dale; The Christian Doctrine of Immortality, by Professor Salmond; The Mind of the Master, by Dr. John Watson (Ian Maclaren); or that incomparable book of recent times in its department, Studies in Christian Theology, by Dr. James Denney. Would that all pastors might be able to get these books; if not all at once, then one at a time, beginning with the last first.

A number of fishermen who have returned to St. Johns from Labrador are destitute. The government will institute relief works to provide employment.

W. B. M. U.

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

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

PRAYER TOPIC FOR NOVEMBER.

For our Northwest Mission, the work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For the W. M. A. S., that every sister may be interested in this mission work.

We bid farewell to Cavendish, after eleven very busy but happy years. We will not soon forget the dear friends of that place who, for so many years, showed us such great kindness. On coming away we received many tangible proofs of their appreciation. One thing that I particularly prize was a very nice Album from my Sabbath school class. Among the many kind *words* received was a farewell address from the Aid Society, in which they gratefully expressed their appreciation of my services while among them, especially the work done among the young people. I hope those who are bearing the burdens may be helped and encouraged to know that there is not *one* but *many* seldom seen or heard of at our Convention who are striving to help on the good work. I pray this may be the best year in our history. The Alexandra Society has held one meeting since I came here. This is one of our best societies. They meet regularly, have a sewing circle, and I should judge they were a faithful band of workers. I hope we may be able to report progress this year.

MRS. J. C. SPURR.

Little Bras d'Or, C. B.

While we feel deeply the loss we have sustained in not having been able to meet our sisters in Berwick, yet our hearts have "burned within us" while reading the reports in the MESSENGER AND VISITOR, as well as hearing them from one representative, Mrs. D. G. McDonald. We rejoice at the manifest presence of the Master at all the meetings which our missionaries elect have attended, and trust this is an augury of success which will always attend their efforts. May the "Lord be with you" ever be sounding in their ears, as well as shown in their work. Our little society, which you courteously call the "Banner" society, is still progressing, although our numbers are small. Our hearts were encouraged at our last meeting, when the sister at whose house we met, brought in her six months old baby girl and said she wished to make her a member too, and so paid her fee with her own. We will surely expect our *missionary baby* to grow up a missionary woman. We hope also to be able to do a little for Home Missions this year.

MRS. J. T. MOFFATT.

Guysboro' N. S.

On Wednesday last, Oct. 28th, the "Women's Baptist Missionary Aid Society" of this town met at the parsonage for a 5 o'clock tea, given by Mrs. Gardner. Many responded to the invitation and a most pleasant and profitable time was spent. At the close of the meeting it was unanimously agreed "that the monies collected this year shall be devoted to Miss Maud Harrison's expenses." We are pleased to report the addition of a new member on the occasion. Later on in the evening the "Young People's Sewing Circle" met, preparing for a sale of work, the proceeds of which are to be devoted to "Home Mission" purposes. COM.

Clementsvale, N. S.

Our W. M. A. S. observed Oct. 15 as Crusade Day. Part of the day was spent in calling on those not members, for the purpose of interesting them in missionary work. Our president, Mrs. P. J. Chute, had an interesting programme prepared for the evening entertainment, and although the day was very unfavorable yet a goodly number were present. The president opened the meeting by singing. In the absence of the pastor, Bro. I. M. Baird led in concert reading Psalm 25. Prayer was offered by the president. The secretary gave an interesting report of the year's work, also read the minutes of the last monthly meeting. The society was re-organized one year ago with a membership of sixteen and has since been increased to fifty. Six new members have been added since our last meeting. We have raised, for Home and Foreign work, about forty dollars. The programme consisted of recitations, solos and quartettes. The children's part was interesting and beautifully rendered, consisting of music class exercises. Very interesting and helpful were the papers on Missions, read by Mrs. P. J. Chute, Ira M. Baird and Mary E. Banks. On the whole the entertainment was pleasing to all. May the sweet influence of Crusade Day be long realized in the hearts of those who were present. In cheerful obedience and loving sacrifice may we each one strive to carry out the commane of our blessed Saviour.

LORA A. LANGILLE, Sec'y.