

Messenger and Visitor.

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Messenger and Visitor. WEDNESDAY, NOV. 28, 1894.

THE PULPIT AND POPULAR REFORMS.

In response to an appeal of the London Reform Union the discourses delivered in hundreds of churches of the great British metropolis on Sunday, Oct. 28, had reference more or less direct and emphatic to the subject of civic reform. In the London Chronicle of the following day we find abstracts of a large number of these discourses and also an editorial article upon the subject. The Chronicle regards it as a most encouraging sign of times that the appeal of the union should meet with so generous a response on the part of the preachers, and that in so many churches and chapels on that particular Sunday a "civic gospel" should be proclaimed. As was to be expected, the non-conformist pulpits were more outspoken and aggressive than those of the establishment, but the utterances of the former were not of a very radical character and are described by the Chronicle as "cautious."

Whether it is a legitimate function of the Christian pulpit to discuss subjects of civic, social and political reform is a question on which probably different opinions are entertained among Christian ministers. We would not by any means make the position that such discussions should be entirely excluded from the pulpit. But discussion is a very broad and indefinite word. It makes all the difference in the world from what standpoint a subject is discussed and in what spirit. A question of reform, for instance, touching the temporal and moral interests of the people, may be discussed from a merely political standpoint and in a partisan spirit; it may be discussed from a secular standpoint and in a merely worldly spirit, or it may be discussed from a Christian standpoint and in the spirit of the gospel of Christ. Provided that civic and political reforms are considered from such a standpoint and in such a spirit, there is no reason why they may not, on suitable occasion, become for the preacher a theme of remark. But must we not go even farther and say that the minister of the gospel who shuns not to declare the whole counsel of God will find it quite impossible to avoid the discussion in the light of revealed truth of such reforms as make for liberty, righteousness, temperance and purity in the community and in the nation? Christian people have their responsibilities and duties, not only in the church and in the family, but also as members of the civic community and of the body politic. The Golden Rule, we take it, has its application not only to men as brothers, as husbands, as fathers, as neighbors, but also to men as citizens—that is to say the Christian is in duty bound, so far as in him lies, to be an ideal citizen in knowledge, purpose and endeavor. If this is admitted, it must also follow that when the pulpit, at proper times and in a proper spirit, speaks to men truly and intelligently in respect to reforms which in the interests of justice and morality should be promoted, and exhorts them to their duty as citizens, it is not passing beyond the bounds of its legitimate sphere.

But having said so much, we wish to declare with emphasis that it would be a most lamentable and a fatal mistake for the pulpit to permit itself to be converted into a platform, having for its main purpose the discussion of civic and political reforms, however important these may be as such, or that the Christian preacher should come to regard it as his main business to be an expounder of the doctrines of social science. He is called with a higher calling and his commission involves for him much higher and more important work than this. He is ordained and sent forth, not that he may devote himself to a study of the true relations of different classes in this world and the endeavor to promote great moral and social reforms, but rather that he may preach the gospel to men and women, applying the truth to their individual

NICHOLAS AND WALESKI.

The new Czar continues to be, and very naturally so, a magnetic topic of discussion for Europe and the rest of the civilized world. There is much speculation about the young autocrat; much enquiry and much guessing. What is he like? What is his predilection? What are his friends and whom as advisers? What will he become—will he walk in the ways of his father or will he mark out a pathway for himself? Has he inherited Alexander's Slav ideas and his prejudices against western culture and reforms? Shall the old regime with its persecutions and oppressions go grinding on, crushing everyone that does not bow submissively to the great autocratic system and worship according to the religion of the emperor, or shall a juster and humaner policy be brought in? Is Nicholas II. a man lacking the fibre of brain and moral character to make him more than a puppet in the hands of able and designing men, or will he show himself a man with a mind, a will and a purpose? Such are the questions which all men are asking, and none can answer. The potentialities in the hands of a strong man on the Imperial throne of Russia are such that the world may be pardoned for feeling a very lively interest in the advent to power of this new Czar. But for the answer to its questions it must wait for what time and the grand procession of events shall reveal. If Harold Frederic (a very clever writer who assumes to know much about the men and affairs of Europe) is correct, Nicholas is too slight a man mentally and morally to do much good or evil, except as good or evil may be done through weak acquiescence in the will and purpose of others. But Mr. Frederic may be wrong in this matter and they may be right who believe the Czar to be a very different kind of young man from that which he has described. Then there is the Princess Alix, whom Nicholas is shortly to marry. She too, perhaps, will prove a force to be reckoned with in Russian affairs. She is said to possess excellent qualities of mind and heart, and to be by no means lacking in force of character. A granddaughter of Queen Victoria and a niece of the German Emperor, she doubtless feels a natural attachment for the reigning families of the two countries, and naturally she will have more regard for their more democratic institutions than for the despotism which prevails in Russia. If Nicholas is himself disposed toward a more liberal policy, he will hardly fail to find sympathy and help in the Czarina. The course he has thus far pursued would seem to indicate a desire to cultivate kindly relations with his subjects. The decrees against the Jews stand suspended; favor has been shown the universities; other marks of clemency have been manifested, and the Czar rides abroad freely among his people as if he feared nothing at their hands. Europe has taken much interest, some of it not the most good natured, in the attitude of the young Czar Duke of the Prince of Wales and the Duke of York. The former has been in Russia since the death of Alexander, and has been a prominent figure in attendance upon the prolonged obsequies of the late Emperor. At the Czar's request the Prince—Waleski as the Russians call him—walked at his side in the grand funeral procession in St. Petersburg. In this and in other matters Nicholas has publicly manifested his special regard for his royal uncle as well as for his cousin, the Duke of York, who is also in St. Petersburg, France, which has been making rather hysterical demonstrations of sympathy with Russia's sorrow, and professions of undying friendship, is seized with jealous misgivings, and begins to suspect that she has been making a fool of herself. Emperor William, too, is shrewdly suspected to be little pleased at this rather conspicuous display of friendship between his Russian and English cousins. But what has taken place in St. Petersburg may mean little or nothing more than that the young and inexperienced ruler of the Russian feels a personal and natural affection for his English relatives, and that, in what must be for him in many respects a trying experience, he is glad to have near him a friend so practiced in regal functions as his kindly uncle, "Waleski." Still it is reported that the political relations between Great Britain and Russia have become much more intimate and that there has indeed come to be an Anglo-Russian alliance, out of which important events may be born. It is wise, however, to wait for confirmation of such reports. Time will tell.

"Nothing has more strongly contributed to turn the faces of the working man and woman away from the pulpit than the conviction that the matters which concern them most keenly were never discussed inside. The Christianity of the early church, whose care was before all the cause of the poor and the oppressed, would be as popular now with those who are miserable as it was in the Rome of the Empire. So long as our preachers, whether in church or chapel, have the fear of the wealthy and the respectable before their eyes, they will do little to move the people. To preach the gospel to the poor was the chief note of His mission to which the Founder of Christianity appealed. If the habit of preaching social reforms become an accepted part of our church services, there is no need why it should be confined to one day in the year. There is enough to say—and many are waiting eagerly for the message."

WORK FOR THE NORTH WEST.

Rev. H. H. Hall, B. A., pastor of the church at Portage la Prairie, has been for some weeks preaching and lecturing to our churches on mission work in the North West. He preached twice in Wolfville and lectured to a good audience in College Hall on 10th inst. Mr. Hall was graduated from Acadia, in 1886; he subsequently studied theology at Newton, and has been at work in the great West for five years. He is an earnest speaker, with facts and experiences that instruct and stir his audience. His work is being largely blessed and he is seeking funds to enlarge his operations. His church needs a building to accommodate a larger congregation than it can receive at present. Mr. Hall carries conviction of the great opportunities for successful effort to reach the crowds of various nationalities who are going into the country, and of the necessity of the work to the people, to the country and to humanity. It is evident from his discourses that our churches are growing, but that we are not filling the measure of our privilege in the west of our Dominion. Bro. Hall will carry back with him to his arduous work the sympathy and prayers of hundreds among us who have helped him to some extent and who have been moved by his earnest appeals.

Meeting of the Governors of Acadia.

The attendance at the meeting of the Board of Governors of the University on 20th and 21st inst. was large. It included Rev. J. W. Manning and R. G. Haley, Esq., (chairman during the sessions), of St. John; C. B. Whidden, Esq., of Antigonish; Rev. F. M. Young, of Bridgetown; Rev. E. M. Saunders, D. D., B. H. Eaton, Q. C., and E. D. King, Q. C., of Halifax; Rev. G. J. C. White, of Annapolis; F. H. Eaton, Esq., and W. P. Shaffer, Esq., of Kentville; A. P. Shand, Esq., of Windsor; Rev. S. B. Kempton, D. D., of Dartmouth; Rev. T. A. Higgins, D. D., Rev. A. Coburn and C. W. Roscoe, Esq., of Wolfville. Foggy sessions were held, and earnest consideration was given to the interests of the institutions. The members of the Board incur much labor and expense by accepting office. Their anxiety to do what they can as trustees of the important work in their charge is worthy of commendation and their sacrifices of time and money do honor to their Christian profession.

We are informed that the principal subject of consideration was the proposed fund for the necessary expenses. The convention fund for years did not yield the sum that was expected and in consequence a deficit has accumulated on account of current expenses. And as the receipts from the churches, supplemented by the income from endowment and other sources, do not now equal the amount annually required; special efforts are imperative to keep the work from going behind. The necessity therefore for a general increase of the funds for denominational work was apparent. The Board of Governors accordingly resolved to ask the co-operation of the Boards of Home and Foreign Missions in an effort to increase the funds for all departments of the Convention's work. If this can be done not only the work of the University but of all the Boards will receive permanent increase of strength—an increase greatly needed.

In addition to this attempt to provide for the regular income attention was given to the deficit of seven thousand dollars or more, that has resulted from the operations of the university since 1888. This deficit is in many ways embarrassing. The necessity of repaying it is great. No institution can afford to carry a debt of that kind. Advancement cannot be thought of while it continues. The governors therefore felt bound to undertake to remove this deficit at once and a strong committee, with Dr. Saunders as chairman, is charged with the task of raising the money. We shall hope to hear that their efforts have been successful.

With a view of promoting the efficiency of the financial management of the institutions it was decided to have as a present treasurer instead of three as at present. The resolution on this matter provides for the appointment of a financial secretary and treasurer who shall have charge of the funds of the college, the academy and the seminary; who shall have care of the property of the Board, and who shall represent the interests of the institutions at the denominational meetings. This action has been advocated for some years and is believed to be in the line of progress. The arrangement will take effect at the end of the present financial year. A committee was appointed to nominate a man for this office at the June meeting of this Board.

The committee on investments submitted a detailed statement and full report. This report was very satisfactory, showing the investments to be secure and that the interest is well paid. Close attention is given to this part of the financial management so essential to the welfare of the college.

Dr. Sawyer read a paper making suggestions as to the needs of the university. Committees will have his recommendations in consideration. One of these suggestions relates to the erection of a building for the academy in which the classes can receive instruction. The class rooms in the college building now used by the academy are needed by the classes of the university. Another suggestion as to the need of having the opportunities for an education brought before the young people of the various parts of the constituency was referred to a special committee for action. The holding of educational meetings, begun last year, was considered profitable in several respects, and the executive committee will arrange to continue these meetings during the present year.

Halifax Letter.

After spending a year at Fredericton, I returned to Halifax. Having during the year learned to appreciate the Fredericton church as I had never done before, although I have always held it in high esteem. I have an abiding satisfaction in knowing that they have secured the services of a young, able and devoted minister of the Word. So soon as Mr. Freeman came upon the ground, the church and people with an openness, characteristic of them, took him into their sympathies and made him feel that both he and his family were welcomed heartily. The services of recognition were intensely interesting and satisfactory. By the blessing of God, I trust that the noble, beloved church at Fredericton will have much prosperity. On arriving at Halifax I found our dear brother, Rev. W. E. Hall, very ill. He has the kind attention of Dr. Parker and Cameron. All are thankful to learn that he has greatly improved in the last ten days. Many prayers are offered for his entire recovery. God grant an answer to them.

The Tabernacle church has been greatly blessed since Brother Hall became its pastor. He began with a good church, a stone basement, a quartet and a debt. The quartet has vanished, the stone basement now carries a fine church edifice, and the debt on the whole has been reduced to \$2,800, \$1,700 having been paid off last summer. The good church remains united, hopeful and full of self-sacrificing spirit. The Sunday-school is large and prosperous. The services are well attended. On Sunday evenings the house is full. God has blessed the Tabernacle. In addition to the work in his church, Brother Hall has preached a good deal in outlying districts.

The Rev. D. G. McDonald abates not a whit of his stirring activity. He preaches in season and out of season. It might as well be said here as everywhere else, that there is not a Baptist church in the Maritime Provinces large enough for Rev. D. G. McDonald as a preacher. His son's interpretation of the commission overleaps the bounds of an ordinary pastorate. It would be impossible for selfishness to erect a fence so high around the local church of which Bro. McDonald is pastor that he would not jump it in response to the Macedonian cry, "Come over and help us." But the North Church have been accustomed to give their former pastor, Bro. Manning, large liberties in this direction. The North church must not be greatly surprised if the Baptist public should ask them to make the sacrifice of giving up their pastor so that he may be entirely free for missionary work in the county of Halifax. The North church is in a healthy, prosperous condition. In the 1st church Rev. A. C. Chute is still in the sympathies and esteem of his flock. His work has been good, especially among the young people. They are organized and working. They have just given their pastor his second anniversary celebration as pastor of the church. The church and congregation came together in the vestry and spent a most sociable evening. Miss Selden, now Mrs. Freeman, after her beloved father's death, gave the church the bound copies of the Baptist magazine and the Christian Messenger. This was made to it from time to time. Every church should have a library. It should contain cyclopedias, dictionaries and denominational literature in abundance. The library in the 1st church is growing under Mr. Chute's fostering care. He takes kindly to that sort of work.

Dr. Kempton gets on well in Dartmouth. He has not conquered his habit of going "into the regions beyond" to preach the Gospel. Fall River, twelve miles away, and other places have heard the gospel from him. Here Rev. D. G. McDonald has of late held special services; the results are good.

The Coburg Road church has been looked after mostly by the Rev. Mr. Cooney from Acadia. Rev. Mr. Johnson, of Cornwallis Street church is absent in the United States. I have heard that he is out of health.

I was glad to see that the Rev. M. W. Brown keeps up flesh and courage, notwithstanding his parish of forty miles length. About seventy were added to these churches last year. His salary was raised and about \$150 for denominational purposes. The belief is universal that Brother Brown is in the right place.

Rev. A. C. Chute preached a thanksgiving sermon to the united Baptist churches in the North church in the morning. The attendance was fair. In the evening the young people gave a thanksgiving concert in the Tabernacle; the house was packed. The offering was \$36.78. The music, instrumental and vocal, and the readings were good. Miss Gates, the Misses Hall, Miss Kennedy, Miss Whiston, Miss Shaw, Miss E. Huxley, Mr. W. H. Barnes, Mr. Ross, Mr. T. Covey, and a fine orchestra entertained the audience very successfully. There is peace in the churches and peace among the churches. Thanks be to God. Rev. J. O. Vinco, a brother from England, preaches at Hammond's Plains and Sackville. He is a devoted young brother. E. M. S.

Boston Letter.

For upwards of a year I have been living in this suburb of Boston, which is a great centre of the conflicting forces of good and evil. Here the "strong man armed keepeth his place," and looking in some directions sometimes appears as though his "goods were in peace" while he arrogantly says, "I shall never be moved." But the "stronger than he" is upon the ramparts, his forces are vigilant, and the ultimate result of the conflict is not doubtful. One very hopeful sign of the times is the manifest tendency of ministers and churches to get "back to Christ." I believe that never in modern times has the Son of God been more exalted in the teachings of the pulpit, the religious press, the young people's societies and the Sabbath-school than at the present day. Generally speaking, He is lifted up as the only and all sufficient Saviour, and also as the perfect pattern which it is our duty and privilege to imitate. This latter view is leading the churches out of conventional ruts into various forms of religious activity, whereby the masses are being reached and much aggressive work is being done. They are not satisfied with being evangelical, but the aim is to be evangelistic as well, and this evangelistic movement is developing into the institutional church, such, for instance, as the Ruggles St. church of which Rev. E. D. Burr is pastor. This church is noted far and wide for its famous male quartette, which doubtless attracts many who come to enjoy the music, but who also hear from the lips of the preacher earnest and eloquent words brimful of the gospel truth. But this is only a branch of the great work carried on by the church. Quite a slice of the great city is assigned as their special field of operation. A man is employed to visit every family and ascertain as nearly as possible the financial, domestic, social, moral and religious condition of every person. That man is simply a census taker, and he makes 1000 calls every month. In that district this work has to be frequently repeated, because a considerable portion of the inhabitants consists of those who are not permanent residents but are continually on the move. The census report presents a basis of operations. The church is divided into committees, each of which undertakes some specific department of the work to be done. Are there bread winners unemployed? The employment committee will endeavor to find something for them to do. Are there any destitute? The supply committee will disburse necessary food, fuel and clothing. Are any sick and in need of medical help? There is a dispensary in the church and the sick committee will attend to the wants of the suffering. Are there infants needing care? Nurses are provided. (About 50 infants are now cared for by the church.) Are there over-burdened mothers crushed beneath the care of a large family? Housekeepers are dispatched to take charge while these jaded women are sent off for a little outing in the fresh air. Thus every form of suffering is met with an attempt at relief.

And the necessities of the people are not overlooked. The temporal ministrations open the way for effective religious work. The children are gathered into the Sabbath-school and the grown people into the church, where they find a hearty welcome and the same generous sympathy as has reached them in their homes.

Ruggles Street church is not alone in this Christ-like work. Many others are operating on similar lines, and thus "the poor have the Gospel preached to them." Yours fraternally, W. H. RICHAN.

E. Boston, Nov. 1894.

Council of Ordination.

A council of ministers and delegates called by the Baptist church of Jacksonville, Carleton Co., convened in their house of worship on Wednesday, the 21st of November, at 2 p. m., for the purpose of considering the propriety of ordaining Bro. John Morgan as their pastor and a regular minister of the Baptist denomination. They organized by choosing Rev. Thos. Todd moderator and Rev. J. C. Blockley clerk. The council, having heard a statement of the church relative to the call and support of the pastor elect; the relation of the religious experience, call to the ministry, and views of Scripture doctrine and church polity by the candidate, advised the church to proceed with the ordination, which was done at 7 p. m., and in the following order: Rev. Mr. Baker, of Woodstock, read the first hymn and offered the opening prayer. Rev. Charles Henderson, of Andover, read the Scriptures and the second hymn. Rev. Mr. McIntyre, principal of Baptist Seminary in St. Martins, preached the ordination sermon from the words of Jesus as recorded, John 14: 6. Rev. Jos. Cahill, of Centreville, read the Baptist articles of faith, and practice, etc., to which the candidate gave his hearty assent. The

PERSONALS.

Rev. M. P. King, who has lately removed to Doaktown, North, Co., requests his correspondents to note the change in address. Rev. A. H. Laves has removed from Port Elgin to St. deBute, another section of his extensive field. His correspondents will please note the change of address. We had a call last week from Rev. H. D. Worden, of Newcastle, Gd. Lake, who was on his way to visit Rockland, Carleton Co. For Billions—Minard's Family Pills. For Orphan Children—Minard's Honey Balsam. Many can testify to the great healing properties of LARSEN'S LINIMENT.

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laying on of Melnyre, Ca. Young, Hayw ordaining pres Saunders, G. E. The hand of Rev. A. H. The charge to by Rev. J. C. The address made by Rev. The closing was by the church. All the mood and decency and Great Hall the Jacksomi

The regular Mission Board

were made as 1. To Carleton mouth Co., N. Rev. G. C. G. 2. To South one year. A. 3. To Lunenburg, rev. R. 4. To Brook 8, \$40 for one mission. 5. To New Kings Co., N. H. S. Erb, pas 6. To Sydn \$150 for one y 7. To Grand 8, \$40 for one missionary. 8. To River N. S. church 9. To Barrie for one year. 10. To St. J. Co., N. B. 22 E. S. Malder.

From the assistance is number of grants give all 21 churches has been made, a serving. Oth in. As to b able to meet the weak ch our Home M Remember l over from last ions to clear the work of churches while making up the national work give Home M not complain

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The followi from the read VISITOR:

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A final rev "Religious" by the Mission December number of our sources, show of the health light in wh Chicago, and parliament a Schedl. of Or "Doctrines of of Persia, a missionary v interest as which bids once upon so life in the on a strong ar "Ministry of Scriptural as basis. Other most interest the Review ar in the Upp James John Egypt," by A. Alexander in the Jew "by" Rev. J. T. G accurate ind published w valuable key of Mission. Funk Wagnr Place, New

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