Messenger and Visitor.

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Vol. XII., No. 15. SAINT JOHN, N. B., WEDNESDAY, APRIL 8, 1896.

—THE death of Rev. Dr. Burns was announced to the Fort Massey church congregation, Halifax, during the hour of service last Lord's day morning. His death occurred in Scotland after some years of feeble health, the result of paralysis. Dr. Burns was for some years pastor of the Fort Massey congregation, and sustained to it the relation of pastor emeritus until his death. Dr. Burns was in his day a recognised power in his denomination as well as a prominent and esteemed citizen. His eloquence and power in the pulpit and on the platform, had made him widely known in Canada.

—THE New York *Observer* says: "It will be cheering news to all lovers of sound doctrine and fervent spirituality that in several German universities possessing strong theological faculties—notably in Halle, Tubingen and Leipsic, the conviction is growing that a fresh effort must be made to infuse more of the evangelical element into the lectures from the various chairs. It is coming to be felt that much of the deadness pervading Lutheran ministrations is due to the fact that in the universities, theological students are occupied too much with handling the dry bones of scientific divinity, and that insufficient attention is paid to their equipment as men who must go out into the world as battlers against sin. In many of the universities the prayer unions started by the students have proved a great success."

—THE Charlottetown *Guardian* states that John Robertson, Esq., of Baldwin's Road, Kings Co., P. E. I., celebrated his 101st birth on March 24. He was born at Blair Athol, Perthshire in 1795, and is one of the few remaining of the P. E. Island pioneers. Mr. Robertson came to Canada at the age of 22 and for two years lived in Montreal. After spending some time in Nova Scotia he went to the Island and settled on St. Peters Road about six miles from Charlottetown. About 60 years ago he purchased the homestead of some 200 acres on which he and his sons have ever since resided. The centenarian still enjoys good health though his hearing is defective. He spends much of his time in reading the Bible and standard religious works. On his hundredth birth-day his nephew, John Robertson, of Inkerman, presented the old gentleman with an axe which he is still able to wield with good effect.

—At a meeting of Kings Co., N. B., prohibitionists at Sussex on March 31st, a county convention was organized. The basis of organisation adopted was essentially the same as that of the Provincial Association organized at Fredericton in February. Officers were chosen as follows: President, Gordon Mills; Vice-President, Gideon McLeod; Secretary, Rev. J. S. Sutherland; Treasurer, W. G. Cochrane. A mass meeting was held in the evening, Rev. A. Lucas presided and addresses were delivered by Rev. Dr. McLeod, of Fredericton, and Rev. E. J. Grant. Mr. S. H. Flewelling was named last year as Prohibitionist candidate in the county for the Dominion. There is some intimation that Mr. F. may retire and that a well-known Prohibitionist may be nominated in connection with one of the political parties, but nothing definite in the matter appears to be determined.

—TWENTY-FIVE years ago, by the efforts of Hon. William W. Thomas, at that time Commissioner of Immigration for his State, a colony of Swedes was planted in what was then the forest primeval of northern Maine. They reached their new home by way of Halifax, and the St. John river, and the settlement which they established was named New Sweden. Mr. Thomas believed that the Swedes would prove a very industrious and valuable class of citizens, and they seem to have realized his expectation. The New Sweden colony now numbers 1,452, and Mr. Thomas reckons that there are more than 3,000 Swedes in Maine, as the direct result of that first immigration. Their property is valued at about half a million dollars, and the product of their farms, factories and mills in 1894 amounted to $242,500. Many of the people belonging to this colony are Baptists. The Baptist church of New Sweden has a membership of 162 and last year its benevolent contributions exceeded those of any other church in its association. A young man from New Sweden, John Hedman, will this year graduate with honors at Colby University.

The Massachusetts House Wednesday afternoon disposed of two women suffrage bills. The first provided that women qualified to vote for school committees should have the right to vote on the question of granting liquor licenses. This bill was rejected—81 to 104. The second bill favored full municipal suffrage for women. No attempt was made to press this bill after the rejection of one granting less important privileges to women.

PASSING EVENTS.

WE give below the proposals (according to despatches published in the daily press) made by the Dominion Government Commissioners to the Winnipeg Conference on the one hand and the counter proposals made by those acting on behalf of the Manitoba Government on the other. The following are the terms of the offer of the Dominion Government to the province of Manitoba for the settlement of the school question:—

"Legislation shall be passed in the present session of the Manitoba Legislature to provide that in towns and villages where there are resident say 25 Roman Catholic children of school age, and in cities where there are, say 50 of such children, the board of trustees shall arrange that such children have a school house and school room for their own use, where they may be taught by a Roman Catholic teacher, and Roman Catholic parents or guardians, say ten in number, may appeal to the department of education from any decision or neglect of the board in respect of its duties under this clause, and the board shall observe and carry out all decisions and directions of the department on any such appeal. Provision shall be made by this legislation that schools wherein the majority of children are Catholics should be exempted from the requirements of the regulations as to religious exercises.

"That text books be permitted in in Catholic schools such as will not offend the religious views of the minority, and which from an educational standpoint shall be satisfactory to the advisory board.

"Catholics to have representation on the advisory board. Catholics to have representation on the board of examiners appointed to examine teachers for certificates.

"It is also claimed that Catholics should have assistance in the maintenance of a normal school for the education of their teachers.

"The existing system of permits to non qualified teachers in Catholic schools to be continued for say two years, to enable them to qualify, and then to be entirely discontinued.

"In all other respects the schools at which Catholics attend to be public schools, and subject to every provision of the education acts, for the time being, in force in Manitoba.

"A written agreement having been arrived at and the necessary legislation passed, the remedial bill now before parliament, is to be withdrawn and any rights and privileges which might be claimed by the minority, in view of the judicial committee of the privy council, shall during the due observance of such agreement, remain in abeyance and be no further insisted upon."

The above dominion propositions were marked confidential. They were given out for publication by John S. Ewart, counsel for the Roman Catholics.

This was rejected by the representatives of the province in a memorandum, which after setting forth the objections to the dominion proposition made an offer on the part of the province in the following words: We are prepared, however, to make good the promise to remedy any well-founded grievance, if such exist, and we therefore submit a plan of suggested modifications which we believe to be free from objections upon principle, and which in our opinion will remove any such grievances, and at the same time, in no way affect the efficiency of the public school system, or deprive the Roman Catholic children of the privilege of participation in the same educational advantages enjoyed by the rest of the population. Our proposition is in the form of an alternative:—

First—Should it be accepted as a satisfactory measure of relief to the minority, and as removing their grievances, we hereby offer to completely secularize the public school system, eliminating religious exercises and teaching of every kind during school hours.

We desire it to be understood in connexion with this proposition that it is made as a compromise offer, and not as embodying the policy which the government and legislature of the province are themselves desirous of pursuing. We are willing, however, to adopt such a measure in order to attain settlement of the dispute.

Second.—In the alternative we offer to repeal the present provisions of the school act relating to religious exercises, and to enact in substance the following: "No religious exercises or teaching to take place in any public school, except as provided in the act. Such exercise or teaching when held, to be between 3.30 and 4 o'clock in the afternoon." If authorized by resolution of the trustees, such resolution to be assented to by a majority, religious exercises and teaching to be held in any public school between 3 30 and 4 o'clock in the afternoon. Such religious exercises and teaching to be conducted by any christian clergyman whose charge includes any portion of the school district or by any person satisfactory to a majority of the trustees, who may be authorized by said clergyman to act in his stead, the trustees may allot.

The period fixed for religious exercises or teaching for the different religious denominations to which the pupils may belong, in such a way as to proportion the time allotted as nearly as possible to the number of pupils, in the school of the respective denominations. Two or more denominations to have the privilege of uniting for the purpose of such religious exercises. If no duly authorized representative of any of the denominations attend, the regular school work to be carried on until 4 o'clock.

"No pupil to be permitted to be present at such religious exercises or teaching, if the parents shall object. In such case the pupil to be dismissed at 3.30."

"Where the school room accommodation at the disposal of the trustees permits, instead of alloting different days of the week to different denominations, the trustees to direct that the pupils shall be separate and placed in different rooms for the purpose of religious exercises, as may be convenient."

We believe that the foregoing proposal will remove every well founded grievance. If the objection of the minority be that the schools are Protestant, as alleged in some of their petitions, then the objection can be fully and finally disposed of by complete secularization.

If the real objection be the desire to have, along with efficient secular education, proper religious training, then the second plan proposed offers an effective method of attaining the object desired, in fact it is difficult to conceive what better plan could be proposed.

Even were we dealing with a system of schools entirely Catholic it would be in any event necessary to have some general provision as to the time allotted for religious exercises and teaching. The individual school could not be permitted to act without restraint. The time suggested seems to be a reasonable and sufficient proportion of the school hours, and the hour in the day is unnoubtedly the most convenient for the operation of the conscience clause. At the same time no distinction of any kind between denominations would be made. Absolutely equal rights would prevail.

Non-Catholics desiring a greater amount of religious instruction than is given at present might carry out their views. While this desirable end would be accomplished, the uniformity and efficiency of the schools to which the children of all denominations would go, would remain unimpaised and unaffected.

(Signed) CLIFFORD SIFTON.
J. D. CAMERON,

THE time for nominating the men who are to be the candidates for presidential honors this year in the United States is drawing near. Somewhat more than ordinary interest attaches this year to the Republican nomination, since it appears to be quite generally conceded that the nominee of that party is almost certain of election. Several names have been put forward with a good deal of confidence by their several supporters, among whom the most prominent are the Hon. Thomas B. Reed, of Maine, Governor Morton, of New York and the Hon. William McKinley, of Ohio. Present appearances indicate that the latter is the man whom the majority of the party will delight to honor. But appearances so far in advance of the date of nomination are often deceitful. It was so in respect to Mr. Blaine in 1876; and between the present time and July Mr. McKinley's prospects may suffer serious change. Then again, it frequently happens, when the nominating convention finally gets to work, that the candidate selected is "a dark horse" the result of a compromise, and not a man who would have been the first choice of any large section of his party. With McKinley as a candidate the prominent plank in the Republican platform would be protection. On this it is believed the party will unite more strongly than any other. The hard times which the country has experienced since the repeal of the McKinley law, to whatever cause they may really be due, put into the hands of the protectionists an effective weapon. On the other hand, to make the tariff question the grand issue in the campaign will probably do more than anything else to unite the forces of the Democrats who are much divided on the currency question. The Democrats appear not to be making any haste toward a decision on their party's nomination for the presidental chair. It would seem that their policy is to move slowly in the matter and to be prepared to take advantage of any possible unwise choice of the Republicans.

THE Winnipeg Conference on the Manitoba School matter came to an end early last week and as it appears without any ground having been reached in which both parties to the Conference could agree. A basis of settlement was presented by each party, but that which the representatives of the Dominion Government proposed, the Manitoba representatives felt unable to accept, and the concessions which the latter offered to make are declared to be not acceptable to the R. C. minority. We give elsewhere the proposals made by each party, as telegraphed from Winnipeg to the daily press, in order that our readers may have fully before them the substance of what was proposed. It will be seen that what was proposed by the Dominion Commissioners differs quite widely from the terms of the remedial bill, and, so far as we can see, contains little that is not conceded to Roman Catholics in practice in Nova Scotia and New Brunswick. The Government of Manitoba appear to believe however that the people of the province would not sanction so much in the direction of Separate Schools as this involves. On the other hand it will be seen that the Government offers such concessions as would give opportunity for Roman Catholic as well Protestant children to receive religious instruction in the schools after 3 o'clock.

Letter from Rev. M. P. King.

We are right in the midst of a blessed season of grace and salvation. It began in our Wednesday evening prayer meeting when a number arose for prayer. We have been holding meeting from one evening after another, for over a week. The blessing of the Lord has come down upon us in rich abundance. The church has been greatly quickened. Sabbath morning the sun arose bright and fair on the village, causing he ice on the streets and fields to sparkle like diamonds. The bell in the tower of our little church rang out clear and sweet. The people came flocking from all quarters of this pleasant vale and soon filled the house of God. Sermon text, Luke xix, 14. Then to the banks of Happy Retreat, and in the crystal waters baptize, symbolize the burial and resurrection of our Lord in the immersion of four believing souls. One of those the eldest son of our good brother, George Mersereau, Inspector of Schools; second, a young man and his lovely little wife; and oh! joy of a father's heart, the fourth my own dear little daughter, a child in her 13th year. And still the work goes on and we are encouraged to look for a larger number on Easter morn, when it will be so in keeping with the day to see them coming up from the liquid grave, truly the *pneuma* with us is from the heavenly hills. I am so thankful to my heavenly Father that he again has given evidence that He is willing to bless the humble efforts of pastor and people, as he gave me and the dear people at Cambridge from time to time to know during my nine years there, and especially the last time, two years ago this month, when in my own mind it was a matter of testing the Lord, and fifty precious souls more than express a desire by signing a card to live a better life, God bless everyone of them. Truly we have great gales these days, and they blow when they like and where they like, and we hear the sound thereof even away up here in the north, but for the life of us we cannot tell whence they come nor whether they go through the word of God when the one gale can blow with the one book scores into most every sect under the sun, even the Roman Catholic coming in for a tithe. "God forbid that I should say ought to injure any man humbly working for God and the good of souls." But "to the law and testimony" brethren, they must blow high and clear over many passages, *precious* passages, that we in an humble way must try and get down to in order as best we can to fulfill the last command of our ascending Lord. We would like to know in the interest of our dear Master's Kingdom, if they ever take a Bible and get down seriously to consider such passages as the following: Acts 3: 22-23, especially the last part of 22, emphasize the all things, 1st epistle John 2: 19, 20, 21, especially last part verse 21, I Cor. 11: 2. Romans 16: 17-18, II Cor. 2: 17, Matt. 28: 20, then just glance up at 19 and see how he will come out condemned by II Cor. 2: 17, John 14: 15, John 15: 14, John 14: 21 first part, Eph. 4: 3, 4, 5, Philip 1: 27, 28, 29, Matt 23: 10, Matt. 3, first part verse 16, Acts 2: 37, 38, especially 38, first part 41. Take 42 and tell me how you send people feeling all right into S. Army, Acts 8: 37-38, Matt. 3: 8-9, John 3: 22, John 4: 1, emphasize the word made, as you must. The high-flyer may say I like Jesus do not baptise. I make the disciples, then let others baptize them. Yes my dear sir, but Jesus stood by to see that made disciples were baptized. He did not gather up his cards and say I have converted 400. Now go where you like and do as you like about baptism, Jesus made them and His disciples baptized them and the same thing holds good yet according to God's word. Paul may plant and Apolos water, but it is God that giveth the increase, Romans 6: 4, Col. 2: 12-23. I fail to see how a man is going to preach having this chapter open before him, and make even one christian having a desire to make the R. C. C. his church home. Our dear brethern might as well give up the work in Grande Ligne Mission, in view of the fact that there is a man if you will only send for him who can settle the question for all that will sign a card. No matter which way they go; it is immaterial if only they feel good and are pleased. Now let us close up this by looking at Acts 5: 39, and dwell carefully but long on Rev. 22: 18-19. I know how you will get rid of this by saying, oh that only applies to this particular book; well have it so, and read over again to refresh your memory, Acts 3: 22, last part. Yes whether He speaks from heaven above or the earth below, He is the Great King in Zion. Is it possible, brethren, that there is not a thoughtful man among us who can from the scriptures sound the note of warning or are we to continue to throw open the doors of our churches and say come in and rampage among us for we are utterly unable to do anything with our church and congregations, and when you are gone we will try and gather up the fragments as best we can. We will try and be very broad and acknowledge that everybody is right whether they obey God or man, and we are going to carry it further, but we forbear. With such passages as we here call attention to, we would dearly like to know how a man can send out christians to join any sect or no sect to the tune of 31. Brethren I beg of you just humble yourselves enough for about twenty minutes to consider the above scriptures as pointed out to you by a poor country preacher away up in the cold north, where a man's head is not in much danger of getting too hot, and where he finds it absolutely necessary to closely apply himself to God's word and prayer to keep his heart warm. Not much encouragement for us, (and we can be counted by the hundreds) who have come through *floods*, and we might almost say *flame* to get out of other persuasions and to get into the Baptist churches, to see those Baptist churches now joyfully laboring with high-flying evangelist to send back hundreds into the various persuasions we left. Evangelists may get fat and slick under such a regime, but depend upon it the truth as it is in Jesus will not be preserved. We truly are having a gale from the heavenly hills. We are doing our very best with the word open in all its parts before us to have it flow through every sect in Doaktown, of which we have four, but the dear people do not seem to agree with us as to the quantity of *ho pneuma* any more than they do as to the quantity of *hudor* they seem to be satisfied to have both *rantizo* rather than *baptizo*. If we understand them; and the dear Lord has helped us to be so tender about their feelings, that we have not, so far as we know, even chafed the heart of a single person. The brethren who know me best will wonder at this, but truly brethren we have not. We are trying our very best not to get up a controversy, but to win souls to Jesus; yet it is very hard brethren; and we ask an interest in your prayers. But to keep back among a lot of people who are entirely ignorant of the original, and yet they look upon us as if we were a lot of deluded creatures. Not considering the fact that we have about the only Greek scholar in these parts standing with his toes in the water, while his own dear boy goes down into and comes out of the baptismal flood. And your humble servant is not unmindful of the fact that he spent at least six years at one of the best universities in the dominion. Dear old Acadia, how all the thousands of Baptists in these lower provinces ought to take pride in her. Instructed I rejoice to say in the Greek New Testament at the feet of a sainted Crawley. It is just to me one of the wonders of divine grace that I can hold back. "Only that wisdom dwells with prudence, I would cry aloud and spare not." Oh for more of the heavenly *pneuma*, not the earthly we have to our heart's desire, and more too of that these days. Dear brethren, if getting persons to sign a card would do the great work that needs to be done in this town, we could accomplish that in the case of most every man, woman and child in D. T. without calling the people together at all. Just go from house to house and all would comply. More than once since these meetings began we have had every soul in the house almost in a request to come over on the "Lord's side," rise. There may be impressions made in these ways of handling people, but this is so much like the "seed by the wayside," the birds of the air gather it up, before they get half way home. Remember what the apostle says in II Peter 1: 16-22. Just here let me say I have been much blessed by an article from the pen of Bro. Hinson, in the MESSENGER AND VISITOR a few weeks ago on "believing." That is right, brother, speak right out the honest convictions of your heart on such things. You can do it, for you are in a high place, and men will hear you, but I am only a little one among the thousands. I will be called old fogy, straight-back, narrow, not up to date, croaker, and I can't tell what, for the devil supplies them with lots of such titles to give to a man when he gives expression to the honest convictions of his heart. Well I like the "old paths" the best. I like the old convictions, the old conversions and the old disciples, too. I cannot help it. The word open forces me that way. We have a number of the old disciples, made disciples in the days of Blakney, Tozer and Edwards, faithful men of God, who gave no uncertain sound to the trumpet. We have aged mothers in Israel up and down these shores in their homes with the Bible their only book; and they open it and read it from cover to cover and many times over, and when they come to apply it to the soul's needs they do not play hop, skip and jump on that sacred ground. For a grasp of the whole truth and an intelligence in the word they might put even a many-sided evangelist to the blush, for is it not written "And they shall all be taught of God."

M. P. KING.

Doaktown, March 30.

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, St. John West, N. B.

PRAYER TOPIC FOR APRIL.

For our Grande Ligne Mission, that there may be a special outpouring of the Holy Spirit in the school, and also for brother and sister Grenier laboring in these Provinces.

While our prayers are ascending this month for Grande Ligne it is appropriate that information concerning the work should come before us so that we may pray intelligently. We are glad to hear from Sister Grenier, and by reading this letter our readers will become more interested in her and her work among the French in these Provinces.

MY DEAR SISTERS,—In complying with your request, I am most happy to give you a few details concerning the work of evangelisation among the French population of Nova Scotia.

"Its difficulties; encouragements; the present condition and future prospects of the work."

1st. The Difficulties.—The people are very ignorant, superstitious and entirely controlled by their priests. They have no knowledge whatever of what it means to worship God in spirit and in truth. They have recourse to gods made by hand, i. e., the wafer, or any object blessed by their priest. They think of earning heaven by their own works, doing penance, reciting long prayers, making pilgrimages, kissing images, imploring every saint in the calendar, etc. This gives you an idea of the difficulty of the work. All this structure of deceit must be overthrown before the poor deluded people can see the beautiful horizon of the pure gospel of Christ. How often we have gone to the throne of grace for wisdom and asked God to open doors for us to enter, not merely with the gospel in our hands but a larger amount of it in our hearts.

2nd. Encouragements.—In spite of all this we have much encouragement, for we are able to enter into the homes of the people and teach them the alphabet of the word of God. We endeavor to point them to Christ and as soon as they get a glimpse of the everlasting Life which is found in Him, they will surely lose sight of the priest with all his saints, relics and untruthful teachings. The first meetings we held in our chapel were attended by very few French Catholics, but the attendance has been increasing every week since, and we feel much encouraged. We are not disturbed in any way; on the contrary, respect and order reign.

3rd. The Present Condition.—We have quite a full house of men, women and children. Many of the French walk several miles; last Sunday we had people from another town, a distance of about five miles, and this through very bad roads.

4th. As to the Future Prospects.—We cannot tell what is to come, but we know that the seed which we now sow will grow, according to the promises of God that "His word shall not return to Him void," Isa. 55: 11. We would not be at all surprised if some one should ask to unite with us soon by baptism; but we would never admit any such, before we would have satisfactory proofs of their understanding fully the plan of salvation. Pray for us that we may have more wisdom and that we may be found faithful unto the end.

Your sister in Christ,
MRS. C. W. GRENIER.

Plympton, N. S., April 1.

The W. M. A. S. of St. John held their union meeting in Germain St. church on Thursday at 3.30. It was a season of refreshing and all present felt thankful to be there. Earnest prayers were offered and helpful words spoken by a number. A social hour was enjoyed after which a very generous tea was served in the ladies parlor. Everyone seemed perfectly "at home", and good must result from such pleasant reunions. The evening meeting was led by Rev. J. W. Manning, who made the opening remarks, presenting the extent and importance of the mission work. Address by Rev. E. E. Daley was highly appreciated. Mrs. Burdett sang a Telugu hymn to show the contrast to the sweet music to which we had been listening, and made an interesting address. The music, which was greatly enjoyed, was rendered by the young people. Miss Helen Miles sang a solo. All pronounced the meetings a success and regret was expressed that they should be discontinued for the summer.

Again the death angel has entered our ranks and one of our faithful soldiers has been called to her reward. Our sister, Mrs. James E. Masters, has been a member of the Central Board for N. B. since it was organized in 1870, afterward serving on the Executive of the W. B. M. U. since its formation. A devoted and zealous member of the W. M. A. S. of Leinster St. church for twenty-five years. Always present at the meetings, giving the mission work a *first place* in her thoughts and heart.

Such faithful ones are few and are greatly missed when taken away. We wish to tender our sympathy to the bereaved husband and friends, also to the society that has lost one of its most devoted members.

One more voice is hushed that was frequently raised in prayer for our missionaries. May many others who remain a little longer, be touched by the Spirit's power to continue the voice of supplication, that the stream of prayer instead of prayer instead of growing less may be greatly increased.

Our sister is placed among the 'crowned ones". A glorious host!

"One little hour—and then, the glorious crowning.
The golden harp-strings and the victor's palm,
One little hour—and then the hallelujah,
Eternity's long, deep thanksgiving psalm."

"The light which led them shineth yet."

PERSONAL.

Rev. Chas. Henderson has removed to Swan Creek, Burton, Sunbury County, and wishes his correspondents to be informed of the change in his address.

—THE death of Mrs. J. E. Marsters recorded in our obituary column this week removes an estimable lady who had been for many years a resident of this city. Mrs. Marsters was a daughter of the late Mayhew Beckwith, of Cornwallis, N. S. She was connected with the Leinster Street Baptist church and deeply interested in its prosperity. She was also a member of the Executive of the W. B. M. U., and took a constant interest in Mission work. The remains were taken to Nova Scotia on Thursday for interment. General sympathy is expressed for Bro. Marsters who by this bereavement is left quite alone.