

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, MARCH 16, 1902.

THE ANNUAL BUSINESS MEETING.

In theory the members of the church have equal privileges and duties. We boast of our freedom from all tyranny of the few and that our government and management of church work is in the hands of the entire membership. Our writers point out the advantage of this policy as making provision for securing the services of all our members, and their deepest interest in the prosperity of the church. And this is all well enough.

But if we ask how our churches are practically managed, we shall perhaps find that in many cases our practice has but little connection with our theory. At the recent annual business meeting of a church numbering over four hundred members, there was an attendance of about a dozen, and so common has this way of doing things become, that no one remarked upon the small attendance. Due notice from the pulpit had been given to congregations numbering some hundreds. At this meeting the work for the year past was reviewed and arrangements made for the year to come. Yet brethren by the score were absent, though living near the place of meeting. And this case, we believe, could be taken as one of a very large number. And the way the meeting was conducted showed little feeling of the importance of the meeting. A chairman was appointed. No prayer was offered. Evidently the brethren did not think they needed help from above for the trifling work they had to do. And while the reports were regarded as satisfactory, there was no enthusiasm, no broadening of plans for the future, no lessons from the failures and successes of the past. The meeting was purely formal. The result of such a custom is this: that about a dozen brethren manage the entire business of the church. That is the theory we hold as practically worked out. And it is a miserable failure of our professions and claims. If it were proposed in that church that a dozen brethren should be appointed to do the business and that the 390 other members should not have the right to any control of affairs, these 390 members would be greatly offended. We should hear much about Baptist polity. But this large proportion, the great majority of the church, will shut themselves away from all connection with the business, and some of them then be ready enough with their complaints at the way the business is transacted.

By the prompt remittance of the many small sums due us a great favor will be conferred, and our ability to serve our churches and the Lord of our churches will be greatly increased. Will our pastors and people prayerfully remember us? A special door and an effectual is now opening for us in our missionary enterprises. We purpose shortly to issue a four-page supplement, devoted entirely to the proper celebration of our one hundred years work in the foreign fields. Our own missionaries are very properly calling for more of our space for the fuller reports of their plans and work in our own Telugu mission. We are fully equal to this, as well as to meet all the demands of our home mission and educational enterprises, if our Baptists of these Maritime Provinces but unite with us in this work. That we may do our best we need at once an increase of one thousand new subscribers. This addition to our list, or even a greater addition, is also the felt necessity of our churches—felt by all our pastors and working members—that as a redeemed and sanctified people we may arise and more intelligently and zealously do the bidding of our Lord. May we not expect a favorable response to this appeal during this month? We shall be happy to furnish all new subscribers with the Messenger and Visitor from this date to the end of this year for \$1.00. We hope many may be found earnestly canvassing for an increase of the circulation of the Messenger and Visitor.

Rev. Calvin Currie, \$5.00
Rev. S. D. Ervin, Kewick, 3.00
Thomas Jewett, for H. and F. M., 2.00
G. H. Dobson, North Sydney, for F. M., 25.00
North Sydney church S. S., 12.50
Lower Economy, 7.00
for F. M., 7.00
for G. L. M., 1.10
Hampton Village, 4.43
Beaver River church, 12.00
G. E. DAY.

Upper Sheffield, N. B., March 4.

—Since I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—Dr. Poyson.

CONVENTION FUNDS RECEIVED.

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The Bible in our Denominational Gatherings.

The question is frequently asked, Are the spiritual results of our denominational gatherings commensurate with the energy expended? This indicates a lack somewhere. Just what this lack is might be difficult to determine. A careful examination of the Year Book shows that the Bible has very little place in these gatherings. Possibly this is an element of the lack. How few of the sessions are opened with Scripture reading; and excepting the formal annual sermon, a Scripture exposition seems a stranger there. Is it right, is it consistent that the Bible should be thus treated in the denominational gatherings of that body which above all others professes to draw its entire creed and commission from the pages of the sacred book?

True, there are the early morning prayer meetings which are seasons of spiritual refreshing. But these are looked upon more as an "annex" than as an integral part of the gatherings, and too often the spiritual refreshing seems to be left in them. Is it therefore out of place to ask that more attention be given to the Bible in these gatherings? The Bible has been, and still is, the great visible reservoir of spiritual power. Let us draw largely therefrom.

But with the great press of business already on hand, how can we find room for more? May it not be possible that a forcible and loving exposition of some Scripture passage, during the first fifteen minutes of each session, would help along the other business?

In reference to time, there is, however, not the slightest difficulty with the three evening platform meetings, which are usually given, one each, to education, home and foreign missions. At each of these meetings there are usually three or four speakers. Instead of the first formal address, which may have very little bearing on scripture, a fifteen minute exposition of scripture bearing directly upon the subject of the evening, and forming a scriptural basis for its claims, might be substituted, possibly to great advantage. Thus no more time would be required, and yet more greater spiritual results be attained, and perhaps financial as well. At these three meetings, the three great enterprises of our denominational work will be covered with scripture.

In addition, might it not be possible, and even expedient, to open other sessions with such expositions, bearing either upon other branches of our work or upon general religious topics? Surely the time would be well spent thus, and God's Word appropriately honored.

A valuable incidental advantage resulting from this would be that these giving the expositions would bring to the gatherings a specific element to contribute to their interest.

This suggestion is offered hoping that it may prove of some value toward attaining the desired end—deeper and more permanent spiritual benefits of our denominational gatherings.

The Bible has lost no element of its power over mind and heart and life, and such expositions as are here suggested have frequently proved rich in spiritual results, and accompanied by prayer and strong faith in God, may greatly increase the spiritual power of our denominational gatherings.

R. OSGOOD MORSE, Rochester Theo. Seminary.

The Light of God's Countenance.

The Psalmist made frequent use of such an expression. In Ps. 4: 6, we have this prayer: "Lord, lift Thou up the light of Thy countenance upon us." Perhaps we have often read these words without any definite thought or clear idea as to what they mean. What are we to understand by the light of God's countenance? Is not His countenance always light? Or do the words properly suggest that sometimes it is dark and at other times light? I think that it will not do to adopt such a suggestion. God's countenance is always light, for in Him there is no darkness at all.

The meaning seems to be this: When one's countenance is "lighted up," it indicates that he is favorably disposed towards the one whom he is addressing. The smile on the face denotes an attitude of good-will, of gracious consideration, of a willingness to render kindly assistance.

We see this fact illustrated in daily life, among all classes of men. If a man frowns upon you, you do not expect any desired favor from him, so long as he wears such a countenance; but let his countenance begin to shine upon you—let it once light up, and it expresses to you a willingness to render you a favor—the thing for which you have asked. We are drawn to people by the light of their countenance, while we are kept back or repelled by their frowns, their darkness of face. Now when we pray God to lift up the light of His countenance upon us, we mean, if we understand the phrase or petition, that we want Him to look favorably upon us and grant us the things that we desire. We do not see God's countenance. The expression is simply a figure of speech, yet it refers to and illustrates a precious truth. We do not

need to actually see God's countenance.

as we would a man's, in order to get comfort and help from the thought and fact suggested by the illustration. We want the light of God's face to shine upon us; that is, we want Him to be favorable to us and bless us. And we, too, should have a shining face for Him, so that others may see the reflected light of God in and upon us, and be led to Him.

C. H. WETHERS.

The Appeal.

"All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, the Son, and the Holy Spirit; teaching them to observe all things whatsoever I commanded you. And lo! I am with you always, even unto the end of the world."—Matt. 28: 18-20.

At the sixteenth annual conference of the Canadian Baptist missionaries, assembled at Bimilipatam, January, 1892, after most earnest and prayerful consideration of the appeal sent forth three years ago calling for fifty additional men and other laborers for the speedy evangelization of the Telugus upon our foreign mission field, it was resolved:

1. That we express our gratitude to God for the response made to the appeal, as manifested in a more widespread interest in the work, in larger contributions, and in the equipping and sending forth of ten families and three single lady missionaries; yet we sincerely believe that the Baptists of Canada have not yet fully and conscientiously considered the great spiritual destitution set forth in our appeal and that they have not yet in any adequate measure acknowledged their indebtedness to these perishing Telugus, to give unto them the Bread of Life.

2. That as faithful to our trust—to the Baptists of Canada, whom we represent; to the Telugus, whose evangelization we have before God undertaken; and to Christ for the fulfillment of whose commission we are responsible—we do solemnly reaffirm our belief that in the great work of world evangelization, these three million Telugus are a share only proportionate to our ability; and that we shall betray our trust, prove disloyal to our Leader, and barter this people's opportunity for attaining eternal life, if we do not promptly, to the full extent of our numbers and ability, put into the field a force adequate to meet this unutterable need.

3. That we do again most earnestly beseech our Baptist brethren in Canada to reconsider our appeal sent forth and to respond to it in a measure more nearly proportionate to their means, and more worthy of Him whose cause we represent.

4. That inasmuch as our own and other societies throughout Christendom are resolved to celebrate this centennial year of missions by greatly increasing their efforts as well as by devising new measures for meeting the great world need, we add our entreaty to our brethren, the pastors, deacons, Sunday-school teachers, and other leaders in the churches, to interest themselves in spreading this need before their people, so thoroughly, so perseveringly, so earnestly, that every member in the Baptist churches of Canada will have placed before him full information of the awful destitution prevailing on our foreign mission field; and therefore, the priceless privilege of contributing to the relief of this pressing and distressing need.

5. That during this whole centennial year we do engage ourselves, and do request our Baptist brethren in Canada to unite with us in unceasing and important prayer to God, that He pour out His Spirit upon His people in such measure as to revive His work, reach these people with the gospel and hasten the coming of His kingdom.

"And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and upon my servants and on my handmaidens in those days will I pour forth of My Spirit; and they shall prophesy." "Ask Me of the things that are to come; concerning My sons and concerning the work of My hands, command ye Me." By order of Conference.

L. D. MORSE, Secy.

THE SECOND RECITAL of the year

was given in College Hall by the pupils of Acadia Seminary, Feb. 22nd. The following programme speaks for itself of the excellent character of the entertainment:

1. Piano Duet—Gypsy Rondo.....Haydn

2. Reading—The Last of the Light Brigade.....Kipling

3. Vocal Solo, with Violoncello, Beautiful Maiden.....Toll me, Beautiful Maiden.....E. Tupper Knowles

4. Reading—Baptism of the Indians May.....George Eliot

5. Piano Solo—Impromptu, No. 2.....Schubert

6. Vocal Trios: (a) Humoresque.....Alb. (b) The Grey Girl.....Gade

7. The American Song in the Indian May.....Misses Saunders and Stewart

8. Piano Solo—(a) Impromptu, No. 14, No. 15.....Schubert

9. Reading—Baptism of the Indians May.....Elizabeth Barrett Browning

10. Vocal Solo—One More, the Maiden Sought the Mill (Old English Ditty).....Macfarren

11. Reading—The Spinning Wheel Song.....Waller

12. Vocal Trio—Golden Years Ago.....Adams

13. Vocal Trio—Golden Years Ago.....Adams

14. Vocal Trio—Golden Years Ago.....Adams

15. Vocal Trio—Golden Years Ago.....Adams

16. Vocal Trio—Golden Years Ago.....Adams

17. Vocal Trio—Golden Years Ago.....Adams

18. Vocal Trio—Golden Years Ago.....Adams

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20. Vocal Trio—Golden Years Ago.....Adams

21. Vocal Trio—Golden Years Ago.....Adams

22. Vocal Trio—Golden Years Ago.....Adams

23. Vocal Trio—Golden Years Ago.....Adams

24. Vocal Trio—Golden Years Ago.....Adams

25. Vocal Trio—Golden Years Ago.....Adams

Foreign Missions.

A special meeting of the Foreign Mission Board was held on Wednesday last, for the purpose of considering some very important correspondence from the field. The missionaries stated that, at their conference, it was decided to build a permanent mission house at Kimedy, and, owing to the lack of funds, provide temporary accommodation at Palconda. The Board thought it would be better to build permanently at both stations, and instructed the secretary to write accordingly to the missionaries. The estimated cost of mission houses at these two stations, as given by the missionaries, is about \$5,000. The Board thought that as the denomination had been asked to provide a memorial fund of \$6,000, they were safe in instructing the missionaries to go on with buildings at both places; but, brethren of the home churches, your Board has taken this step with a treasury overdrawn to the amount of \$6,000. So you will easily see that the Board is not without anxiety at the present time. It is to be hoped that the Memorial Fund will begin to come in soon, as well as contributions for current expenses.

W. J. STEWART.

The New Tune Book.

I am recently informed that we are to expect a new tune book, to be used with the Baptist Hymnal, and to be published in the course of this or the next year. I do not know what progress has been made in the compilation, or whether it is now complete, but would hope that a word of caution is not yet too late. This caution is given for the reason that a report is out that extensive selections from a collection called *The Bristol Tune Book*, have been made for the new work. If this be true, I believe that every one acquainted with "The Bristol" will agree with me that a grave mistake is being made. "The Bristol" appears to have been largely constructed on the machine plan; most of the tunes have a sameness which is painful, and especially lacking in harmony, and void of soul-stirring melody. There are, it is true, a few good old tunes from other works, which have not been tampered with, these form the only redeeming features of the book. On the other hand again, there are some of our finest old tunes—tunes the people love to sing, which have been made over and spoiled to suit the extraordinary taste of the compiler. In these latter the amusing, but not edifying, effect is afforded of the good people in the congregation singing the good old tune in the old way, with all their hearts carrying with it their joyful worship to the blessed Lord, while at the same time the well-trained choir is faithfully rendering the parody of the same from "The Bristol." Choirs are in place as leaders, but for worship "let all the people sing," while for harmony, melody and true music don't give us selections from "The Bristol Tune Book." Selections of this kind are fast destroying the music of the churches and true worship.

CHRISTINA.

The Baptist Annuity Association.

A letter from Rev. W. E. McIntyre, published in the Messenger and Visitor of March 2nd, calls for a reply from some one acquainted with the facts. Bro. McIntyre refers to the public notice which has been given for three weeks past, relative to proposed legislation in the interest of our Ministers' Annuity Funds, and calls in question the statement that our Board was seeking such legislation in pursuance of a resolution passed at Moncton. What are the facts?

I have before me the minutes of the joint meeting of the Baptist Annuity Association and the Board of the Annuity Fund of the Baptist Convention, held at Moncton on the 22nd of August last, previous to the opening of Convention. Due notice of the meeting and its object had been given through the Messenger and Visitor. The meeting was open to all who chose to attend. After a recital of the action already taken looking towards the proposed union, the following resolution was moved, seconded and passed:

Resolved, That the Baptist Annuity Association in N. B. be requested to procure legislation empowering them to hand over their funds and work to the Board of the Annuity Fund of the Baptist Convention (Incorporated by the Legislature of Nova Scotia in 1891), and in the meantime to pass over to them the proceeds of the Bradshaw Fund, so that the whole business may be carried on by the Convention Board.

Next week I shall, with your permission, give your readers a brief review of the history of this business, which will tend to remove the impression that there is a disposition somewhere to "hurry up legislative action and close this matter without its being properly understood." One or two things, however, should be said just now.

When this resolution came under the consideration of our board, in November last, a committee was appointed to make certain inquiries relative to carrying out the first request, and a resolution was adopted as follows:

Resolved, That this board do not deem it advisable to hand over the proceeds of the trust funds in their charge to be administered by any other board, until proper legislative authority shall be obtained.

Since the issuing of the notices referred to, unexpected opposition has been raised to the desired union of the funds, which would perhaps influence the legislature to decline taking action. In consequence it has been thought best not to press the matter this winter. This is much to be regretted, as it is clearly in the interest of the Baptist ministers of New Brunswick that such a union of funds and work should take place. Bro. McIntyre thinks it very doubtful whether they desire it, and says, "Many expect to join the present society at Fredericton, and prefer that it should remain as it is." This association is nine years old, yet only four of our ministers have joined it in the regular way; two of whom dropped out after three years, the third afterwards became an annuitant, and the fourth is our brother who has just been enrolled. Four other ministers, who had passed the limit of age, became beneficiary members two or three years ago by paying the required amount in a lump sum. Thus we have now five annuitants and one other beneficiary member. At the same time about twenty New Brunswick ministers are making their annual payments to the Convention Board, and five or six ministers, or their families, are receiving benefits therefrom.

While matters remain as they are, there is no probability that any addition will be made to the "Bradshaw Fund," whereas it is known that, so soon as we have one strong board, with a capital of respectable magnitude, with a clear field for work in all the Maritime Provinces alike, persons stand ready to make donations and legacies in considerable amount.

HERBERT C. CREED, Fredericton, March 12.

Home Mission Notes.

Thirty-six mission fields are at present supplied with confidential ministerial labor. Revival blessings have been enjoyed on several of these fields during the last few weeks.

Rev. I. Wallace, general missionary, is spending a few weeks at Sydney, endeavoring to strengthen the things that remain. An energetic pastor is needed for that church.

Pastor Mutch has left his Hawkebury flock in the care of a young brother for a few weeks, and has gone to the assistance of the brethren on the Gabarus field. We are expecting to hear that his visit has resulted in great blessing to that field.

General Missionary Young is spending several weeks in Shelburne County, which has for some time been destitute of pastoral labor. The Lord is with him and many are confessing Jesus.

Sights and Sounds in I.

For Boys and Girls in Canada.

Dear Girls and Boys.—It is early in the morning. The sky is as glory. The sea is nearly as new-fallen snow. In a little harbor our ship has stopped anchor. In our cabin I am just my last sleep in a berth, when I am rocked on the unsleeping bosom of the sea. My knees are on the floor, my head is thrust out of the big, square port-hole. Here I am, up and dressed for all day, now bobbing about the side of the ship, runs down the side of the ship, the men in it heaving and ter at everybody and beg for row ashore. There is another! All around us, the face of the water is alive with ships.

On the shore is activity. Houses and crows and people. More people live in it than Halifax or St. John; yes, more in all Nova Scotia or New Brunswick. It is the capital of a part of the Madras Presidency. City, sitting in a boat, with a white spread over the helmet, and a smiling beneath it, comes a young man to meet us. We are well as for we went to school together. He came to India as a student under the Baptist Foreign Missions of the United States. His name is Charles Hadley.

Now we are in his house, in the dark men who rowed us ashore, the narrow streets, the mud puddles we passed, glad we are to be on solid ground. The hot sun's gone down. "You will have to look for scorpions to-night. This is a bad time to be here. Keep your things and don't walk round the slippers on." So Mr. Hadley lent me a pair of his old slippers, laid a long old iron rail near the floor and said, "Come along, sting and all." In the middle window lattice, with eyes feet scrambling, tail wriggling, that thing? Slippers are on, in the air—victory or death, crash, rattle; down on the shutters comes the rod. Out retreats the wriggling for blood!

"Good morning, Hadley. I slaying a scorpion last night. did it look like?" asked Mr. Hadley. "O," said she laughing, glad you did not hurt little lizard. They are fine catch the flies."

We should like to stay long with our friends, but the Bimilipatam leaves at noon covered carriage, down the street, over the waves, up the ship, beneath the pelting sun, as busy looking after us, that has been brought over, other ship, that I hardly notice the captain unless his fiery hair sets our big carry-all rolling a more "over the deep blue sea." Wednesday noon. What is the city we have left? We are along toward the north-east, the name of this waterway, which our steeds are stepping seen feet?

Four hundred and sixty along this shore to Bimilipatam, darkness and light, ploughing along. Now we are ashore, only a mile or two, see trees with top-knots and quings. We have come two hundred seventy-four miles. The ship Thump, thud, rattle goes to the plunge, splash, gurgles goes to Out of the chain hole in the water, the great iron one another like squirrels, and goes the anchor to the bottom, his giant claw into the bed and holds us fast. As when you go out to feed the hen on the ground a disflail of all directions they come flap wings, cackling, flying over heads, crowding one another, lighting on the edge of the diving into their breakfast, so as our ship stopped and sat, sea, out, after us, singing, rattle, racing, rocking, pitching, dozens of boats. This one is like a squirrel with a nut in running up a tree, a man with rope hugged tight between his crawling up the side of the ship is safe aboard and is trying to the rigging. Close on his up another boat, and close on with another rope in his mouth up another muddly looking man on both sides the boats have around us, crowding, scraping, splashing against one another, chattering, ordering, scolding, trying to get into the best place. Their boats are full of riot things which they have brought

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