

Messenger and Visitor

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 21, 1896.

—We give a good deal of space in this issue to a report of Dr. Keirstead's lecture delivered before the College at the formal opening on the 9th inst., believing that a large number of our readers will enjoy the perusal of so able and valuable a discussion of a subject of so much importance from an educational point of view. It will well repay a careful reading.

—PROVINCIAL Sunday School Conventions for Nova Scotia and New Brunswick are announced for the present week. The New Brunswick Convention meets at Woodstock on the 20th, and that of Nova Scotia at Truro on the 22nd. A number of prominent S. S. workers are expected to be present at these gatherings and the discussions and other exercises to be held will doubtless be very interesting and profitable. Prof. Hamill, International Field Worker, of Illinois, and Miss Vella, Primary Secretary, of Massachusetts, are expected to be present at the Truro Convention. The usual reduction in railway rates has been secured.

—Popularly, says the *Sunday School Times*, "is no sign of the value of a man's services to his fellows. One may become popular from having said or done some foolish or taking thing which has none of the elements of vitality in it, and he may become unpopular from having said or done that which is destined to mould the ages and to elevate the race. There is a high tide of worldly success beyond which one cannot expect to go and be popular. The world worships the successful man only up to a certain point, after which it grows censorious and looks for a new idol. He whose sole aim is to be popular is likely to go down under it in time, while he whose aim is to be right can afford to let popularity come or go as it chooses."

—The Manitoba school question has been under consideration at Ottawa during the past week. Hon. Messrs. Cameron, McMillan and Watson, representing the Manitoba government, have been in conference with the Dominion government on the subject, with a view to a settlement of the difficulties, and it has been stated in despatches that their were good prospects of a satisfactory result being speedily reached. The business of the conference, however, was not at last advisedly completed and nothing had been given to the public concerning the progress of the business in hand beyond the statement of Mr. Laurier that "all was peace and harmony" in the council. It is now said that probably no announcement as to the results of the conference will be received for another week.

—It is easy to believe that the Casaria, who is a granddaughter of the Queen of England, is able, by virtue of her womanly sympathy and her education, to enter in the feelings which English women have regarding the Turks and the butcheries of defenceless Armenians. Previous to leaving Balmora Castle for France, we are told, the Casaria received a delegation of ladies who ventured to urge her to use her influence to protect the Armenians from the cruel power of the Sultan. Her majesty is reported to have assured the delegation that although she had taken little part in politics she was ready to do anything in her power to assist in bringing about a better condition of affairs at Constantinople. A more womanly or christian action than helping to alleviate the sufferings of the poor Armenians was hardly conceivable and the ladies might rest assured of her heartfelt interest in the cause which they had at heart.

—The Baptist Year Book of the Maritime Provinces is out and in all respects compares very favorably with similar issues of preceding years. The typographical and press work is good and the proof-reading has been carefully done. The committee in charge of the work, of Mr. W. H. Eaton, of Halifax, is chairman, deserve praise for the prompt and efficient manner in which the work entrusted to them has been performed. The Year Book contains the matter usually found in its pages,—the minutes and reports of convention with minutes and statistical tables of the several associations, the record of convention, list of ministers, etc., and, in addition to these items, it has the minutes of the B. Y. P. U. meetings, held in connection with convention from 1893 to 1896 inclusive, also a statistical report of the unions for the year ending June 30th, 1896, covering in all some 18 pages. There are a great many facts in the Year Book which every intelligent Baptist will want to be familiar with and he should have a copy where he can lay his hand upon it whenever it is necessary to refresh his memory concerning these matters.

—Do the Protestants of Boston realize? asks the *Congregationalist*, "that there are now forty-seven Roman Catholic churches in the city, and that, to quote *The Pilot*, the local Catholic journal, the present is a time of tremendous activity in church building in the city? Two new parishes have been recently erected in the Roxbury district, and the Brookline, like the Brighton district, will soon have two churches. The Syrian Catholics are preparing to build a chapel. The Poles have just built one, and the Lithuanians will soon have a place of worship. Old and established parishes are replacing old edifices with splendid new ones—not moving away to the suburbs. On the other hand Unitarian congregations like the church of the Unity, formerly ministered to by Rev. M. J. Savage, are dying or dead and transferring their property to the Benevolent Fraternity. Moreover not a few Trinitarian Congregationalists have still to be converted to a belief in the necessity of doing anything more than 'marking time.' Surely in the face of such aggressive mastery church extension as the Roman Catholics are putting forth in Boston today, the descendants of the old stock and the adherents of the old faith do not need to be spurred on to do their duty."

PASSING EVENTS.

A SPEECH recently delivered by Lord Rosebery in Edinburgh, dealing with his position on the Eastern question and his reasons for retirement from the leadership of the Liberal party, seems to have been received with much favor by the audience to which it was addressed. But it also seems evident that the Liberal party and the great middle class generally of the British people are with Mr. Gladstone rather than with Lord Rosebery as to what England's duty toward the Armenians and their persecutors involves. Lord Rosebery holds that Great Britain can effect nothing single handed, that any movement on her part that meant armed interference in the affairs of Turkey would be met by Russia and other European powers by a declaration of war against England. In the face of this certainty, it would be madness, his lordship contends, for the British Government to take a step which would plunge Europe and the world into war, with the inevitable consequence that the Armenians themselves, on whose behalf interference is advised, must perish in the general havoc and destruction which must ensue if once the forces of war are let loose in Europe. While Mr. Gladstone is apparently unwilling to go to the length of accepting for his nation the responsibility of bringing on a general war in the cause of the Armenians, he is convinced that effective action can be taken which would not involve such results. He holds that Great Britain, by the treaties she has entered into, has accepted responsibility for the good behaviour of the Turk and the safety of the Armenians. But so long as she keeps her ambassador at Constantinople, the effect is to give countenance to the Turk and the nation's remonstrances are little regarded. As a first step, therefore, he would recall the British Ambassador from Constantinople and thereby proclaim to the world that England holds the Sultan and his government responsible for deeds which make further diplomatic intercourse between the two nations impossible. It has been said that this was all that Mr. Gladstone had to propose, but that is not the case. He goes further and says: "I am going to suppose that on this suspension of diplomatic relations England informs the Sultan that she shall take into consideration means of enforcing, if force alone is available, means of compliance with her just, legal and humane demands." He proposes further that England should issue a declaration that in making war with Turkey on behalf of the Armenians she would on no account turn it to her own private and particular advantage. If this course were pursued, Mr. Gladstone believes, neither Europe nor any part of Europe would make war to ensure the continuance of the Armenian massacres. He holds that in the absence of a willingness on the part of the other European powers to co-operate for a suppression of the atrocities of which the Armenians are victims England will not have performed her duty until she shall thus have shown her intention to interfere on behalf of the persecuted people and until they shall have as distinctly shown that it is their determination to go to war to perpetuate the remorseless butcheries for which the Sultan and his government are directly responsible.

MR. GRUBB'S BAPTISM.

The baptism of Rev. George Grubb, a minister of the Church of England, was referred to a week or two ago in our columns. Mr. Grubb who was in this country last year as a "missioner" of the church, conducted services in Halifax and St. John, as well as in some of the more western cities of Canada. He proclaimed the truths of the gospel with an unworldly sound and was heard with great interest by the Episcopal congregations to whom he preached and also by many of other communions. In May last Mr. Grubb returned to England and last month was immersed by Rev. F. B. Meyer, of London. Before his baptism Mr. Grubb gave a short address explaining his reasons for the course he was taking. Some twenty-one years before, on witnessing an adult baptism, his mind had been disturbed on that subject. At that time he had entered Trinity College, Dublin, to prepare for the ministry of the church of Ireland. He was able, however, to find reasons which for the time set his mind at rest as to the validity of infant baptism. "I satisfied my intellect," said Mr. Grubb, "and all questionings with regard to the validity and scripturalness of infant baptism left." Continuing, he said: "I did not know then, as I know now, that truth must be learned to the satisfaction of the heart and not of the brain. I was perfectly satisfied with the well-known argument that, because an infant was circumcised under the Jewish dispensation therefore it was quite right to baptize it under the christianity. I did not see that the real analogy was this: that the Jewish infant is analogous to the christian infant, and that this analogy was in the spirit; that circumcision is to the flesh what true baptism is to the spirit; and that we do not live in Christ until we cast ourselves on Him. Then we become christian infants, and then God commands us to be baptized in His Name. I went on satisfying my intellect with all these arguments, but my heart was restless; and God in His mercy spoke to my soul again on the subject when I was reading my Bible perfectly quietly on the steamship *Scotian*, coming home from Canada last May. Quite unexpectedly I took my Bible and thought I would look out all the passages on baptism once more. My heart was in full communion with Jesus, and I said, 'Blessed Lord Jesus, if I do not know the truth really on these things, show it to me.' Well, I do not think one hour had passed before I was as certain in my own soul as I stand here this morning that it was the Lord's will that I should be buried with Him in baptism; and then, when I got home, I just waited that the voice of the Lord should be confirmed in my soul. I did not want to do anything really, for I was quite aware of the consequences of this step. And then, when I met my beloved brother, Mr. Meyer, at the Kewick Convention the Lord told me to ask him to baptize me in the Name of the Lord. And so I

stand with a conscience as clear as daylight before God, and the wilderness experience is over. There were words which I heard twenty-one years and a half ago, as one man was baptized—I think it was Lord Carrick. As he stepped into the water these words were spoken: 'When thou passest through the waters I will be with thee; and these words are in my soul this morning. God has revived them in my soul after twenty-one years' experience, and so, once more, I cast myself on God that He will show me the path of life henceforth.'

From Halifax.

On Sunday evening, the 4th, Rev. W. E. Hall, baptized one candidate. On Sunday evening the 11th, Rev. G. A. Lawson, baptized three. These and other tokens of life encourage the pastors and churches in Halifax to look for showers of blessing.

Dr. and Mrs. Rand have returned from Partridge Island to their home and work in Toronto. Mrs. Rand has added to her number of fine sketches of the superb scenery in the region of Partridge Island. The Doctor is always a poet when he gets into the scenes of the head waters of the Bay of Fundy. His stay at this summer haunt has much improved his health.

Mrs. Armstrong from Rangooon arrived in Toronto on the 6th of October. One of her sons begins study at Woodstock and the other enters McMaster. Her daughter is at Rangooon, but will come to Canada in the near future to take special work in McMaster. Mrs. Armstrong left Rangooon in August. She is reported as looking well and full of life and earnestness. She will visit her friends at Halifax and other parts of Nova Scotia this autumn.

The signs of the times in the Halifax churches are encouraging. The prayer and conference meetings are well attended. Christians seem drawn to each other in spirit, and express strong desires to be useful in leading the unconverted to the Lord Jesus Christ. The last prayer meeting in the First Church was unusually solemn. There was evidence of the presence of the Holy Spirit.

A few christians, not Baptists, made a new departure last spring in christian work. They fitted up a Gospel Wagon, engaged two young men, furnished them with religious literature and sent them out into destitute parts of the country. The results have been most satisfactory. A large number of conversions were reported, and ministers who were in a position to know the character of their work have written to the men who employed these evangelists in high praise of the work they have done.

If christians want to serve the Lord there are a good many ways in which they can do it. One of the men who employed this agency says that not one person converted through the Gospel Wagon Mission united with the church of which he is a member. And he is a Methodist, and yet he rejoices in the good work which he has been enabled to help forward.

If the redeemed would arise and make the matter of their service to Christ a prayerful study, many unthought of ways would be suggested by the Holy Spirit to them, by which they could serve their Master successfully. Evangelists are required for these days. God does bless the churches and the world through them. There are Baptist evangelists, now pastors of churches. Loose them and let them go for the Lord has need of them.

The churches at Jeddore and Port Hillsford are now needing ministerial service. These are very important fields. It is to be hoped the brethren in these churches may soon see the answer to their prayers. This is a time in the year when the people are home from the sea and can give their attention to religious work. REPORTER.

PERSONAL.

We learn that Rev. A. T. Dykeman of Digby, spent last Sunday in St. John. He probably returned to Digby Monday morning.

Pastor Gates, of Germain St., has returned and resumed his pastoral labors after a short vacation spent with friends in Annapolis county.

As will be seen by a note from Pastor Nobles in our Denominational News column, Rev. J. L. M. Young is at present at Bear River on a visit, and there is an opportunity presented for some of our pastorless churches to secure an able minister.

Rev. B. N. Nobles of Bear River, has been in N. B. for a short time visiting friends in Kings County and in St. John. Rev. Nobles preached for Pastor Gordon at Main St. Sunday morning and for Pastor Schurman in Carleton Sunday evening.

Barnmouth Notes.

The Hunter and Crossley meetings have closed. They were with us a month. The rink, with a seating capacity of 1,400 people, was often full. They held service every evening, in the week, and on Friday afternoons they held a service in one of the churches for the children; these were always crowded and very interesting. Their meetings increased in attendance and in interest from the first evening to the last. At the first meeting a few went forward for prayer—at the last about fifty went forward. The final services on Sunday evening were attended by over 2,000 persons. Every available space in the rink was filled—hundreds standing through the whole service. The meetings, though so largely attended, have been marked throughout by the utmost decorum and seriousness.

Now that the services are ended, we look about for results. Financially, there has been no failure. The finance committee composed of the pastors and a few of the business men, from each of the churches, that united in inviting the Evangelists, have had entire control of the finances—all expenditures were made by them, and all moneys contributed came into their hands. By the rink had to be fitted up for the occasion the expenses were somewhat larger than would otherwise have been. The total was \$451.75, but the collections amounted to \$211.05, so that there was a respectable balance to hand over to the Evangelists.

But the best and greatest results are of another kind. A great number of persons have been led to Christ. These are all ages, of both sexes, and from the various social conditions of life. The attention of the town has been aroused to religious matters, as perhaps never before. "The meetings" have become the topic of conversation; christian workers have been encouraged and stimulated. The churches have already received accessions to their membership, while scores stand waiting to be gathered in. Pastors find cases of conversions that did not come to light during the meetings. Strange and deep impressions have been made, the effect of which appear later.

Mr. Hunter and Mrs. Hunter—a most estimable lady—and Mr. Crossley, made many friends in Barnmouth. Those who know them most intimately esteem them the most highly. Their visit will remain memorable to many persons for various reasons. Their methods are their own. They neither preach nor pray others do, but their methods seem natural to themselves. Many would like to have these methods in some things. Suggested changes might make their services more effective—and they might not, too. For there are diversities of gifts, but the same spirit, and there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.—1 Cor. 12: 4-6.

Acadia Resumes Work.

The inaugural address, marking the formal opening of the college year at Acadia, was delivered Friday evening, Oct. 9th, by Rev. Dr. Keirstead.

Prayer having been offered by the Rev. T. A. Higgins, Dr. Sawyer made a few introductory remarks. He mentioned the increased attendance this year, the earnestness and interest with which students were taking up their college work, and expressed the hope that the promise of an unusually profitable year might be fulfilled. Dr. Keirstead, he was sure, needed no introduction to that audience and it was with pleasure that he announced him as the speaker of the evening.

The subject of Dr. Keirstead's address was, "The Relation of the Study of Literature to the Study of Philosophy." It would be impossible to do justice to this paper in a brief abstract. The address will be found in another column. The large audience followed the speaker with the closest attention. The length and originality of the thought presented, and its graceful expression, made the address one which delighted all who heard it. At the close of the lecture, Dr. Sawyer, in a few apt sentences expressed the appreciation and pleasure of all present, and the conviction that, as a result of listening to this address, the students would enter with fresh zest upon the study of literature.

The students then gave their college cheer and the exercises of the evening were closed by singing the National Anthem. H.

W. B. M. U.

MOOTO FOR THE YEAR
"We are laborers together with God."

Contributors to this column will please address Mr. W. B. M. U., 175 Waterworth St., St. John N. B.

PRAYER TOPIC FOR OCTOBER.

For our missionaries abroad, that the words they have spoken may greatly increase the interest in missions, till they may have a prospective country and the presence of the Lord abiding with them as they enter upon their life work.

Suggested Programme for Nov. Meeting.

- Let the President ask for a few moments of silent prayer, and then let her voice be the petitions.
- Hymn.
- Scripture Psa. 107: 1-21.
- Reading of minutes of last meeting.
- Prayer by two or three.
- Hymn.
- Reading: Tiddings.
- Short discussion on the Prayer Topic.
- How can we help to answer it?
- Prayer for those sisters who are not

Interested in this work.

Report of the Treasurer of Aid Society for quarter just ended.
Closing prayer.

Value of the Study of Missionary Biography. Extracts from an address by Rev. C. C. O'Connell D. D. to the student Volunteers. It will quicken zeal. Who can read the life of Brainerd, the untiring missionary among the American Indians, or Henry Martyn,—of whom it is said that the story of his life has led more persons than the life of any other man in modern times,—without feeling the missionary fire burn on the altar of the heart. The late Rev. Dr. Hammond of Chicago told me a short time before his death that it was the reading of the story of the beautiful and consecrated Harriet Newell by his father when he was a child at Smyrna, N. Y., which led to his conversion, together with that of his brother, the late Col. Hammond, one of the most useful christian laymen of the West. Incidents like these are very numerous. A well directed zeal is essential to the highest success in christian service of any kind, and I know of nothing that will kindle it into a flame like the study of missionary biography.

We discover in this study remarkable examples of faith worthy of our imitation. Where can we find brighter illustrations of christian faith since the days of the early Church, than among our foreign missionaries? Who has not been moved by the reply of Judson to the late missionary in Burma asking, "What are the prospects?" "Six years had passed without a convert, but this man of faith wrote in reply, "The prospects are as bright as the promises of God."

It is difficult for any one to read the faith of Mary Moffat, who toiled so faithfully and successfully by the side of her heroic husband in South Africa for half a century, without emotion. After laboring for several years, no convert having been baptized, and "no glimmer of day appearing," she received a letter from a friend in England, asking her what she most needed. "Send us a Communion service; it will be greatly needed," was the reply of the woman of faith. After months had passed the gracious shower came and they were permitted to examine for admission to the church one hundred and twenty new-born souls. The day before the first set for the Communion, she was containing the service which was Moffat's faith availed would be needed. Missionary literature is full of such examples. If the young missionary is called to wait months, and even years for the fruit of his labors, it may keep him from discouragement, perhaps from giving up altogether, if through his study of the lives of great missionaries, he finds that many others have had their faith tried in like manner.

This study will help to develop the heroic side of one's nature. I know of no better examples of consummate bravery in all history than that exhibited by many of our noble missionaries, some of whom are still living. Only six months ago the veteran, Rev. Dr. Barnum, after eight of the college buildings were burned at Harport after a bomb was exploded in his own house and he was fired at twice, refused to leave the band of American missionaries to a point of safety at the request of the Turkish officers, thus placing at the mercy of the mob several hundred native Christians. In this heroic act he saved the lives of at least six hundred Armenian Christians, and has won a name as a christian hero which should be known in all our churches and homes.

Then, there is that joy coming from seeing God's Kingdom built up which is difficult to find in the same degree among any other class of christian workers. It must have been a peculiar joy to Morrison when, after seven years of untiring effort and overcoming what seemed insuperable obstacles, he completed his translation of the New Testament, and was permitted upon his return to England, to place a copy in the hands of the King at Windsor Castle. The accounts which Moffat gives of the happiness which came to him at the end of thirty years, when the last verse of the Bible had been translated is touching in the extreme. He writes: "I could hardly believe that I was in the world. My heart beat like the strokes of a hammer. My emotions found vent by my falling upon my knees and thanking God for His grace and goodness."

What must have been the joy of Titus Coan on that eventful day on which, with his own hands, he baptized 1705 souls and sat at the Lord's table with 2400 Christian Hawaiians, who only a short time before were worshipping gods made with their rude tools. Or, what must have been the joy of the venerable Dr. Paton as he makes his tours in his mission ship and sees thousands of inhabitants from more than twenty islands of the South Pacific, once cannibals, but now clothed and and in their right mind. How great indeed, must have been the joy of Miss Agnew in her last days to be called the "Mother of a thousand daughters" for she had taught during the half century of her splendid service in Ceylon many hundreds of young women, most of whom learned from her to live pure and noble lives. Let me assure every student in advance, that you will find it more entertaining than romance, more profitable than the study of any book, except the Bible,—indeed, what is a missionary biography but the continuation of the Acts of the Apostles?

Interested in this work.
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