

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 8, 1888.

WHERE WE STAND.

As the readers of the MESSENGER and VISITOR are aware, a change was made at the Convention, in the manner of operating the denominational finances. What is called the Convention Scheme was retained. That is to say, all the money not specially designated will be divided according to the following proportions: Home Miss. as 40 per cent. Foreign Missions and Acadia College 25 per cent. each, Inform Miss. and Fund and Ministerial Relief 5 per cent. each.

It was thought best to dispense with the services of the finance agent of the Convention. Instead, a treasurer was appointed, whose duty it will be to receive all the funds and distribute them to the treasurers of the different Boards, and prepare the usual financial statement for the Convention. The salary fixed was \$250 per annum. Dr. Day has been appointed to this position, and the treasurers of the churches can forward remittances to him as heretofore.

It has long been felt by prudent and far-sighted brethren that some one should have it upon him to look after the pledges made to Acadia College. Thousands of dollars are said to have been lost, because notes and pledges were not carefully attended to when they have become due. Through the Jubilee movement, a large number of these have been added to those already paid before the close of this year. There are contained all over the Maritime Provinces, making it more than ever necessary that they be looked after. It was also felt that much work needed to be done in connection with Home Missions. Money has been wanted, because the fields have not been properly grouped, important points have not been occupied and openings entered, as there was no one to oversee the field, difficulties have grown serious because there has been no discreet brother to help the brethren to a better understanding, and churches and fields have remained powerless because there has been no one to visit them and lead them to secure a minister. In addition to this, it was seen that a brother who had all this work of vital importance in charge, might, did he find a place where a little extra effort was needed—had plenty of these are always to be found—do something in the blessed work of soul saving direct.

While both of the Boards of Acadia College and Home Missions had this work to be done, and recognized it to be of the most vital character, it was only recently suggested that one man, while he was called here and there by his work of superintendence of the Home Mission field, might keep his hand on that of attending to the pledges made to Acadia. At the spring session of the Governors of the College it was voted to correspond with the Home Mission Board, with a view to secure the services of Rev. A. Coburn to undertake this joint work. The Home Mission Board placed a resolution in their report to Convention, favoring this plan, and the Convention sanctioned it.

As will be seen, nothing has been provided in all this to stir up the churches to a stir duty to support our denominational work. This has been left to our pastors and their helpers in the churches themselves. No agent can reach more than a very limited number by personal appeal. Our pastors have necessarily had to do the chief part of this work. They are, from the positions they hold, the best agents between our Convention and their churches. If all of them will but take hold of the work, grand results will be achieved. It has been felt the true plan must be to leave the responsibility upon them, and let them have the honor and credit of what is accomplished. The only question is, how can they most efficiently help each other to the best result. This has led to the plan of organizing the pastors and leading men of the churches within convenient limits, as outlined in the Year Book of last year. It is to be hoped that the chairmen of the various districts will allow no time to elapse before calling meetings to organize and lay out their work. We are glad to receive reports from three counties this week, which will suggest the proper course of procedure to others. Upon those who have been intrusted by the associations with this important business, much of the success or success of the year's work will depend. The reports of the various associations in the MESSENGER and VISITOR contain the grouping of the churches and the names of their respective chairmen. May they all enter upon the work with vigor.

It will be seen there is no discrimination against any board in it in general arrangement. The work of Bro. Coburn does not embrace personal solicitation for funds, except as pledges have been already made to Acadia. It is true that the Convention is a

ed him, should he undertake this work, to do what he could to get these local organizations running, and to keep them running; but this work, as it has to do with securing money from the churches for convention fund, would assist all boards alike.

Should all our pastors and leading brethren but take hold of the matter, grand results will be achieved. The objects for which their efforts will indirectly be expended, are the most important in connection with the Lord's work. This consideration will surely stimulate them to expend the needed labor.

OPENING OF THE SEMINARY AT ST. MARTIN'S.

The opening of the Union Baptist Seminary at St. Martin's, on Thursday last, was an event of no ordinary interest. An institution around which cluster the sympathies of two denominations, and in which are to be gathered the promising youth of these bodies to receive mental training and moral impulse, cannot but play an important part in the future of their history. It must also be filled with very large possibilities, on which the early days of work in the institution will tell with a great deal of decisive force.

Some who had been connected with the old Seminary at Fredericton could not but mark the contrast in the facilities for work and the provision for the comfort of the students, between the splendid structure on the slope back of St. Martin's, and the old accommodations in the colonial city. To some the occasion was all the more fraught with serious joy, because of the burdens which had pressed them down, in the struggle to carry the enterprise to completion.

Owing to the storm and tempest of the preceding evening and to the difficulty of reaching St. Martin's, it was feared that the attendance would be small. When the dinner hour arrived, however, a goodly company was ready to do full justice to the viands. The people continued to stream in, and, long before the opening exercises, the assembly room, capable of seating about four hundred, was full, and the visitors were overflowing into the halls.

It is probable that eight hundred were in the building or roistered over the premises. All were disappointed that Mont. McDonald, Esq., the president of the Board of Directors, to whose self-sacrifice, courage and effort the success so far reached has been so largely due, was not able to be present. In his absence, vice-president Wm. Peters, Esq., called the meeting to order, and then requested Wm. Vaughan, Esq., to preside. After prayer by Bro. Mellick and a piano solo by Miss Vaughan, the Superintendent, Principal, Preceptor and teachers were called to the platform, and received a hearty greeting from the audience. Bro. Parker, pastor of the St. Martin's Baptist church, then welcomed those composing the school on behalf of the people of the place. He was glad, now that St. Martin's had gone out of ship building, she had gone into mind building. When the first Seminary was started, the difficulties were greater than all that encompassed us now. There was no need to be discouraged.

Dr. Bill, whom all were glad to see looking so well, after the illness which had led to the grievous disappointment of his absence from the Jubilee of Acadia, was then called upon. He scarcely needed to say that this was one of the gladder days of his life; for that could be read upon his face. He referred to the state of things sixty years ago, when the way to a higher education was barred to those who subscribed to the thirty nine articles. It was the Baptists that in 1828 began to cut loose university education from these restrictive and hampering bands. It was the Baptists who had finally revolutionized the whole educational work of our provinces and made it, in all its parts, free to all. But we need to have an institution of our own, to stand upon the young a high moral impress, while the mental training was going on. He believed the Seminary a child of providence, as much as he was convinced of his own existence. One of the best features of the present movement was the union of the two denominations in it. He hoped it would be but the beginning of the grand end to make them all together one.

Miss Ritchie gave a solo which was much appreciated by the audience. Bro. Hartley, speaking for his own people, said they were deeply interested. The directors had all the more joy in the completion of the work, because of the struggle they had had. Once they had not known which way to look; but the Lord had never forsaken them. This had increased their confidence that the work was of him. Some had feared that the two denominations could not work harmoniously in connection with the Seminary. He could tell them that no one could tell which was which, in their meetings. There was no danger that our country would have too many educated men; for they are needed in all the walks of life. He was interested in education, perhaps all the more, because he had not had the advantages now offered, when he was a young man, and he was determined no one should suffer from want of them, as he had done, if he could help it.

The editor of the MESSENGER and VISITOR, as a former principal of the old Seminary for three years, was called on and had his say, after which Miss Thomas gave a very effective reading.

Prof. Kierstead of Acadia College was present and responded to the call of the chairman. He explained that Dr. Sawyer was prevented from coming because of the opening of the college. The Principal of the Seminary was a graduate of Acadia and had the fullest confidence of his alma mater. Acadia has a right to rejoice in the Seminary, if for no other reason than the selfish one that she is glad to have a new feeder. But there are other reasons. The struggle to support the Seminary will deepen and widen interest in education, generally. Students must be sought, if they do not come of their own accord. In this way, denominational institutions start minds on their quest for knowledge, as government institutions cannot, which merely open their doors and take those who come. Our institutions have a great responsibility in reference to the life about us. Mind is not only power but also wealth. The prosperity of the country depends, largely, upon the diffusion of higher education. Generations to come will not acquire how much stock we had in the bank; but what has been done for the training of the minds of the young, will be held in perpetual remembrance.

C. A. Everett, Esq., and Dr. Hetherington spoke on behalf of the old students, and Bro. Stewart suggested that brethren purchase and present to the institution some portraits hanging upon the wall, especially that of Dr. Bill. A friend later on, gave \$20 toward this purpose. Bro. Gordon then made a financial statement and hinted very strongly that he would not mind if donations toward the debt were handed in. We hope those who were not present will remember that Bro. Gordon will accommodate them to any reasonable extent, in taking the best of care of dollars in ones or in thousands, they may wish to present in aid of the Seminary.

The Seminary opened under conditions more favorable than had been anticipated. About forty students have already arrived, with the prospect of a large increase. The visitors were enthusiastic in their praise of the building and its general arrangements.

THE WEEK.

There is nothing of interest in British politics. Parnell and the Times are quietly preparing for the struggle before the commission, the last of the present month. Two small battles have been fought by British soldiers. The rebels attacked Sakhim, in Egypt. They were repulsed with heavy loss of the British guns. Only one was killed on the British side. Undisciplined Arabs can do little before the mouths of cannon on strong fortifications. The expected battle in the pass on the borders of Thibet has taken place, as the following despatch of the 25th ult. declares:

A force under Colonel Graham has totally defeated the Thibetians at Jolopha Pass, capturing their camp. Four hundred Thibetians were killed or wounded. Colonel Broderhead lost his right arm and nine Sepoys were wounded. Colonel Graham is advancing into Thibetan territory. This advance into Thibetan territory may lead to complications with China, as Thibet is under the nominal suzerainty of that power.

The German colony in Zanzibar is having trouble. Two Germans, eleven of their servants and twenty-one insurgents were killed during fighting at Delma. The insurgents openly renounced their allegiance to the Sultan, on the ground that he had no power to transfer their country to a German company. The German company is thus driven from all points except Bagamoyo and Darbassala, where its people are protected by men-of-war. Trade is ruined, failures are imminent and tribes are descending upon the coast in immense numbers.

A great sensation has been caused on the continent by the publication of parts of the diary of the late Emperor of Germany. They reveal still further the nobility of the ill-fated monarch, while they show up Bismarck in an unfavorable light. Bismarck declares some parts of them forged, and has ordered a true history of the events referred to, to be made out from official documents. Those who are responsible for their publication are threatened with an action for high treason. The comments on Bismarck's action are various. The whole Vienna press censures him for his action in connection with the publication of the extracts. The papers say that his purpose is to root from the hearts of Germans the memory of a liberal emperor. The Times gives prominence to a letter signed "Jurisconsult," pointing out that Prince Bismarck in saying that the Crown Prince Frederick was not entrusted with state secrets, argues against himself, while his own reference to the old Emperor's distrust of Frederick and the British court, is much more like the divulging of state secrets.

The iron Chancellor, however, seems quite jubilant, for him, over the accession of the young Emperor. In an address, at Schomann, he said:

"Gloomy days have given way to bright sunshine. We can look with pride upon the present emperor. He is every inch a soldier and will fight bravely if Germany should ever be attacked; but he loves his subjects too much not to do his utmost to preserve peace."

Advice from Khartoum to the British relief committee confirms the reports concerning the presence of a white man in the Bah-el-Basel country. In reply to a request for information regarding this person the Mahdi sent an insulting refusal. The roads between Herat and Khartoum are fairly safe. News may arrive at any

moment. Hopes are still entertained that this may be Stanley.

The crops in France are thus spoken of: According to accurate returns the grain harvest in France for the present year will only be 85,000,000 of hectolitres. France requires for her consumption and next year's sowing 125,000,000 of hectolitres, so that at least forty millions of hectolitres will have to be imported. The price of bread in Paris has risen from sixpence to the quarter loaf to 85 centimes, and an agitation is commencing for the repeal of the duty of 5 francs per hectolitre on foreign corn.

There is terrible starvation and destitution among the Indians in Arthabaska and the Peace River country. Owing to the great mortality of beavers and other small game, the Indians both last winter and this summer have been in continual state of starvation. They are now in a complete state of destitution and are unable to provide themselves with clothing, ammunition or food for winter. A petition says that on account of starvation and consequent cannibalism, a party of 29 Cree Indians were reduced to three in the winter of 1886. In the Mackenzie river district there were several cases of death by starvation, and one or more of cannibalism. During last winter among Fort Chipewyan Indians, between 29 and 30 starved to death. Scores of families have lost their heads by starvation, are now perfectly helpless and must starve to death or eat one another, unless help comes.

The Senate of the United States has a new tariff bill under consideration. Its object is evidently to checkmate the Democrats in their efforts to secure the presidential vote of those who are averse to high taxes. It is supposed that they will not pass the measure, but postpone its final consideration until after the presidential election.

DR. CRAWLEY DEAD.

This announcement, although all may have expected it ere long, will be a shock to many. Until the last moment we had hoped an obituary notice would have reached us in time for this issue, and have therefore refrained from preparing any extended notice. He passed away, on the 27th ult. We cannot do better than insert the following from the Halifax Herald:

"On January 22nd, 1799, the late Rev. Edmund Albert Crawley, D. D., LL. D., was born at Ipswich, England, and at the early age of twenty-three he was called to the bar, which profession he subsequently relinquished to enter the Baptist ministry. For over half a century he faithfully served the church of his choice—and lived to witness, a few days ago, the Jubilee celebration of the University of which he was the most active founder. Last evening, in the 90th year of his age, he was called to his rest. To him the Baptist church and the province of Nova Scotia owe a debt of deep gratitude. His earnest, whole-souled, faithful life cannot but prove an inspiration to those who are now, and to those who may hereafter be called upon to fill his place in the Church and in the University. He was a man of pure heart and simple childlike faith, yet he was one of the intellectual giants of his age. We may be thankful that he was spared to us for nearly a century, and have no cause to mourn that now, when he had lived to witness the triumphant success of his brightest hopes—God has called him home. To Acadia University he was a father and a friend. In almost every capacity, as lecturer, professor and president, he has faithfully served that institution. He being dead will live in the hearts and memories of our people; and his biography will be one of the brightest pages in the annals of the province of his adoption."

Quarterly Meeting.

Both the season and weather seemed exceedingly unfavorable for our Quarterly meeting of York and Sunbury counties held at Margerville, commencing on the 21st, and consequently our meetings were not nearly as largely attended as usual. But from the start it was apparent that there was a good degree of interest among those who were there. The missionary spirit seemed to flow and prevail, and at our business meeting plans were proposed, discussed and adopted, whereby, if possible more missionary labor might be obtained for this large and growing field.

After the conference meeting on Saturday, a Women's Missionary Aid Society was organized by the ladies of the Margerville Baptist church, assisted by Sisters John March, R. Phillips and E. M. Blackwell, with the following officers: Mrs. Treddwell, president; Miss Thomas, secretary; Miss Bailey, treasurer.

The missionary meeting in the evening, addressed by brethren Crawley and Creed, and Sister March from St. John, was a grand success and awakened very much zeal. The services on Lord's day evinced life and divine energy. The sermons were full of the marrow and fatness of the gospel. A deep and fervent interest seemed to be aroused. Bro. Thomas was so much encouraged, that he decided to continue the services during the week. Adjourned to meet with the Baptist church at Fredericton on the second Friday in Dec. Collected \$23 16.

T. A. BLACKBURN,
Sec'y-Treas.

Kewick Ridge, Sep. 25.

Circular Letter to the churches composing the N. S. Eastern Baptist Association.

In presenting the annual letter to the churches, we have, in consideration of the little progress made this year, thought it fitting to call your attention to some of our hindrances to more aggressive work in the churches. You perceive by our subject that it is taken for granted that we are not doing our best work, nor as much of it as our relation to the truth and our fellow men require.

With gratitude we recognize noble efforts made, souls brought to Christ, and the cause in some general way benefited. And while the work has been far from standing still, we are convinced that the interests of truth have not been maintained among the people with that lively zeal which should characterize every Christian life. It becomes an important inquiry then, What has hindered us? Why have not more been done? Why have not the sower and the reaper had more joy together?

Seeking to answer these questions in the spirit of love, and desiring to be helpful to interests which lie near all our hearts, we would say: 1st, Many of our people are not so closely allied to the work of Christ in their local churches as they should be. This means that they are not bearing their proportion of the responsibilities in their own church. Is not this apparent by their non-attendance at the prayer, conference and business meetings, all of which are great helpers to godliness. There is far too low an estimate put upon church life, and hence the absence of many of our members upon such important occasions.

To this may be added the entire absence of the family altar in the homes of many who by former profession led the church and the world to expect faithfulness in all departments of Christian service. Aggressive work to any great extent cannot be reasonably expected while a large percentage of our members thus treat the privilege of the gospel. Due praise be given to our choirs who from Sabbath to Sabbath favor us with excellent music, vocal or otherwise; but should they not remember that their services are as acceptable and as necessary in the prayer meeting. How often that part of the worship of God is almost wholly abandoned for the want of some one to lead the people in singing the praises of the Lord at the "hour of prayer."

In these ways the individual is depriving himself of the comfort and help which he needs; and the brothers and sisters are denied their presence and sympathy, both of which had been promised, and which is always effectual in making a strong people. We may not hope to do our best work until every member co-operates with all the other members in work and worship no divine. When the talents, faith, prayer, contributions and sympathy of our churches are all united, then may we expect the blessing for which there will not be room. Our membership needs a clearer conception of the fact that, as individuals we are responsible for the growth and comfort of all the members of the church to which we belong.

The command to "break up your fallow ground" was never more appropriate and needful than at the present period.

To succeed to any good degree in doing aggressive work we must utilize the dormant powers of the local church.

This means the bringing in of more prayer, and less of the world; more of Christ, and less of self. The spirit of worldliness creeping into the minds and hearts of professors of religion, is the main cause of the indifference to religious duties, which to so sad an extent prevails.

This worldliness is visible when men complain that the pressure of business is such that they have to comply and go after the world, to let church work and church life take care of itself, for a season at least.

It is painfully and to see a Christian become a servant of the world instead of Christ—to see him change Masters. The true standard is reached when the world becomes a servant to the good man. The want of a benevolent spirit hinders the work to an alarming extent. The complaint is often made that the times are hard, and money is scarce; it would be far nearer the truth to say my heart is hard, and my soul is not in deep sympathy with the work of the Lord. There is plenty of means among our people to carry forward all the religious interests of the denomination. And I have no doubt but there are large sums of money in the "savings bank" which ought not to be there, because the Lord's portion was never taken from it before the deposit was made. We may not hope to do our best work until all our members come up to the gospel rule in contributing to the Lord's work. "On the first day of the week let every one of you lay by him in store as the Lord has prospered him." There must be a recognition of God's proprietorship; and this applies to "every one of us."

Attention may be called to the want of deeper personal consecration to God and truth. This is needed in order that the constraining and restraining power of God may have free play upon every spiritual force within us. We need a consecration that will last as long as earthly life, and that is so absorbing that it will lay us body and soul upon the altar of God, exclaiming "Take me as I am." To every member of our churches the word with thrilling emphasis should come "Ye are not your own," having been bought with a price we belong to another, and his cause becomes ours; his interest ours.

And in order that the soul may be, not only the instrument of its own salvation, but the instrument by which aggressive work is to be done, the consecration must be characterized by more completeness; the will so absorbed with God's will that with all its meaning the heart will yield as it cries "I delight to do thy will O my God." This is the point to which inspiration calls every one of us. And just in proportion as we come up thereto will we not only plan but do aggressive work. With such religious life as the rule and not the exception, playing its forces upon unregenerated humanity—when all shall speak the same thing by life and voice, with every member a "living epistle known and read of all men"—then may we realize what grand triumphs are awaiting us. False notions of our blessed religion are presented to the world by the incompetence of professors. And it is high time that members who stand star-struck at these grand interests were made to feel that they were the cause of the truth not reaching its highest achievement, and rides not forth conquering and to conquer. They are dulling the lustre of the truth in the eyes of men; they deform its fair proportions; they represent not that which it is, but that which it is not. We are compelled to believe that faith is costly on the earth, but the reason is the half-hearted manner in which many follow Christ. There is unspeakable bliss of heart and soul remaining for him who, like Paul, is "crucified with Christ," but lives inspired, and possessed with intense desire in some way to be the means of perpetual blessing to others.

That each one may attain to that blessedness, that each may be the instrument doing aggressive work, we would say, quit you like men; be strong; speak up, and strike out if necessary, for whatever is true and manly, and lovely, and of good report. Do your duty and help others to do theirs, and wherever you are placed, seek to leave the tone of feeling higher than you found it, and so be doing good which no living soul can measure to generations yet unborn.

Chicago Letter.

This is the 21st of September, and Nature is preparing to take a rest. All things require seasons of repose: even ministers. The Master recognized this fact, and so we read that after his disciples had been engaged in one of their vigorous missionary campaigns, on one occasion, he said to them, "Come ye apart into a desert place and rest awhile." Jesus came to rest as well as work, and it is always best to listen to his voice and follow where he leads. He said, "a desert place"—a place of quiet—and even there we may find a soul to lead to Christ. It was in the desert that Paul found the Ethiopian Treasurer travelling; and he was not on his way to Canada with purloined funds, but returning to his own country. The retirement is to be only "for awhile." Man was not made for rest, but for activity—even toil, hard toil is less injurious than idleness. "To wear out is better than to rust out." He who said, "Remember the Sabbath day to keep it holy," said also, "Six days shalt thou labor."

OUR IS KING.

O, what delightful weather! How calm and peaceful the days! How lovely the night! Summer's farewell kiss before she goes to sleep. She deserves a vacation for she has brought forth bountifully. Never in the history of the country was there such a harvest of corn. A total of over two billion bushels—2,016,000,000—an increase of nearly 500,000,000 bushels, or over one third more than in 1887. Illinois alone will harvest 120,000 bushels more than last year. "Praise God from whom all blessings flow."

THE TWIN CITIES.

You have heard of them, St. Paul and Minneapolis—the marvel of the North-West. Here your correspondent spent his vacation. Here he walked as if in some wonder-land. He remembers well, how when studying at Woods' Oak, Ont., two of his fellow students went to St. Paul, one to practice medicine, and the other to teach school. We almost mourned them as lost. So far away from civilization—a little town, Indian, half-breed, and frontier life. St. Paul now has a population of 160,000, and Minneapolis—there was no such place then—has 175,000. Think of it! over 300,000 in the two places. Take the 5:30 p. m. train by the North Western R. R. in Chicago, and the next morning you can breakfast in St. Paul. The "Twin cities" are just ten miles apart from centre to centre, but the suburbs are growing rapidly toward each other. Perhaps in no place in the Union is religious work pushed more vigorously. And in no city has the Baptist cause made more progress than in Minneapolis. One of the things that we were privileged to see in the latter city was a procession of 15,000 Sabbath School children.

THE WORK IN CHICAGO.

is quiet. The Pastors are all back from vacation, congregations are good, and the outlook hopeful. The "Central" now "Belden Avenue" Church, has just dedicated a beautiful house of worship, costing \$37,000. The "Bethany" church has commenced work on a new building also. The four West Side churches will dedicate a new mission building next Sabbath. There is also some prospect that the proposal to start a new University at Morgan Park will be carried out. The National Educational Society, organ's &