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Messenger and Visitor

THE CHRISTIAN MESSENGER, VOLUME LVI.

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"The grave of Phillips Brooks at Mount Auburn," says *Zion's Herald*, "is entirely overgrown by the glossy leaved myrtle, or periwinkle, and upon this dark background fresh flowers are constantly laid. The gate of this simple, old-fashioned grave lot, with an iron fence around it. The gate of this fence is not latched, but swings silently to admit the countless visitors, who have worn the grass entirely away between the grave and the path below it. Two laurel bushes, which stand on each side of the gate, have been nearly clipped away by those who wish to retain some memorial of so sacred a spot."

WILLIAMS COLLEGE, of Williams-town, Mass., has recently celebrated its centennial in a very pleasant manner. Fine oratory, the granting of honorary degrees and the sports of the students have been the chief features of the celebration, which has gone on amid the most beautiful of autumn weather, and all in the midst of the gorgeously apparelled Berkshire hills, adding the splendor and dignity of their presence to the occasion. Cornell, too, has been stretching its limbs, like a young giant, on the occasion of its twenty-fifth birthday, marvelling somewhat how great it has become, yet understanding well that there are other giants in the educational world, both older and younger than itself, and that if it is to stand on equality with these it will have need to make the most of its great resources.

The United States government has a "reindeer station" at Fort Clarence, Alaska, where an attempt is being made to introduce the reindeer of Siberia. It appears that the attempt is proving successful. Captain M. A. Healy, of the revenue steamer Bear, who has been entrusted with the duty of purchasing the animals in Siberia, and who is also inspector of the station at Fort Clarence, has submitted a report to the government in which he declares that the experience of two years establishes beyond doubt the feasibility of the scheme to introduce the reindeer in Alaska. He says the deer thrive better there in Alaska than in Siberia, and advocates the adoption of methods similar to those in use on model stock farms.

MONTREAL is proposing to add very considerably to its extent and population by annexing adjacent villages. The city has made several experiments along this line within the past few years, and while the result has been a large increase in area and population for the city, this has not been accomplished without increasing the burdens of the Montreal taxpayers. It is said that the addition of territory within the past ten years has cost the city, in extra taxes, half a million of dollars. Perhaps the average Montrealer feels that he is amply repaid for the extra contribution to the civic revenues required of him by the proud consciousness that he is a citizen of the biggest city in the Dominion, or perhaps he believes that the policy being pursued is a far-sighted one, and that the improvements now being effected, at some increase of burden to the taxpayer, will so augment the taxable value of Montreal's suburban property as to much more than compensate for present expenditures.

From the *Watsonian* we learn that Rev. Richard Montague, D. D., of Colorado Springs, Col., has accepted a call to the pastorate of the Newton Centre church. Dr. Montague is a native of Massachusetts and a graduate of Harvard and Newton. Before going West he held successful pastorates at Lawrence, Mass., and Providence, R. I. In Providence his work was highly successful and he was greatly beloved by his people. But being seriously threatened with pulmonary disease, he accepted the call to the church at Colorado Springs, which has been greatly enlarged and strengthened under his ministry. Believing now that his health is sufficiently re-established to admit of his living and laboring in the West, he has accepted the call of the Newton Centre church. Dr. Montague is a man of very attractive personality, his talents are of a high order, and, if only his health will stand the Massachusetts climate, the Newton church is to be heartily congratulated on the selection it has made.

Rev. G. C. CRABBE, clerk of the N. B. Eastern Association, writes the MESSENGER AND VISITOR to say that he sent the minutes of the association to the secretary of the Convention about the last of August, and that consequently he should not be blamed for any delay in the publication of the Year Book. Bro. Crabbe is to be commended for his promptness in completing his work as clerk. The minutes should, however, have been sent to the publication com-

mittee and not to the secretary of the Convention who was absent from home, and who notified the clerks of associations and others having matter for the Year Book to send the same to Mr. Parsons (see MESSENGER AND VISITOR Aug. 30). Mr. Crabbe, we presume, had sent his minutes forward before the notice reached him. In justice to those concerned it seems right to make these explanations. It is gratifying, however, to know that no serious delay has been caused by the failure of the minutes to go directly to the publication committee and that we are to have the Year Book out in so good time.

SENTENCE was pronounced on Saturday in the famous contempt case in which Mr. J. V. Ellis, the widely known and highly respected editor of the *St. John Globe* had been adjudged guilty of contempt of court because of some remarks published editorially in his paper some six years ago in respect to the action of Judge Tuck in a Queens county election case. Mr. Ellis was sentenced to a fine of \$200, in addition to the costs attending a somewhat tedious process of litigation, and imprisonment in the Frederickton jail for the term of thirty days. This part of the sentence Mr. Ellis is now undergoing. It is natural under the circumstances that there are other giants in the educational world, both older and younger than itself, and that if it is to stand on equality with these it will have need to make the most of its great resources.

The Antigonish *Casket* quotes from an editorial in a recent issue of the MESSENGER AND VISITOR, the following sentence: "Few things in modern Baptist history have so touched the religious imagination of our people as the story of the lives and labors of Adoniram Judson and his heroic wives."

Our genial contemporary then remarks that "not having been privileged to read the story of Adoniram Judson's missionary life, we are moved by profane curiosity to inquire how many wives he had with him." We are pleased to observe by the last issue of the *Casket* that the editor's "profane curiosity" on this point has been satisfied by one of his correspondents, and he is relieved to learn that our Baptist apostle to the Burmese "was throughout his life a consistent monogamist."

We hope that the life of Judson, by his son, is not on the *index expurgatorius* of the *Casket* office. We feel sure that the editor would find it interesting and profitable reading. And now will the *Casket* kindly tell us whether St. Peter had a wife, and if the apostle had a wife, why it is that the alleged successors of St. Peter and their subordinate clergy may not follow so illustrious an example?

PASSING EVENTS.

THE Toronto correspondent of the *Montreal Witness* regards the recent prohibition convention as the most important temperance meeting ever held in Canada; and this not because there have not been other meetings quite as large and enthusiastic, but because there has been "no meeting at once so largely attended, so full of energy and so representative." As the meeting was called in respect to a definite purpose affecting Ontario, it was of course chiefly representative of that province. During the next few weeks the subject of temperance reform will doubtless receive no little attention both in public and private discussion at the hands of the people of Ontario, and for the advocate of prohibition it will be a busy time. Whatever may be the result of the present movement in reference to securing a prohibitory law for Ontario, the arousing of public opinion on the subject which will be incidental to the plebiscite campaign cannot fail to be advantageous to the cause of temperance reform. Discussing the chances of success for the plebiscite the *Witness* writer says that "the prevailing expectation on all sides is that there will be an overwhelming majority in favor of prohibition. The licensed victuallers show no sign of any intention to organize for the contest, and if they fail to do so the anti-prohibitionist vote is sure to be light. How large the vote for prohibition will be depends chiefly on the efficiency of the organization. There is good reason to believe that four-fifths of the people of Ontario favor prohibition, and as the vote, however it goes, need not embarrass either party, there is no reason why any one should be reluctant to vote."

IT is far from a pleasant experience for people to be rudely aroused from their beds on which they had laid down in fancied security, and perhaps without a thought of danger, to find that what was a country of beautiful fields in the midst of which they dwelt, has suddenly disappeared to give place to a tempestuous sea, and that their houses in which they had trusted as secure abodes, are being crushed like toys by the furious strength of the rebellious elements. But this was the experience which, in the great storm of October 1, overtook thousands of people dwelling along the low lands near the mouth of the Mississippi river. As we, Canadians, read the harrowing tales of the terrible loss of life, the immense destruction of property and consequent suffering of the survivors resulting from this, and that other great storm which, a few weeks earlier, swept the Atlantic coast of the Southern States, and as we read of the frequent and terrible calamities from cyclonic disturbances experienced by those who inhabit the more southern and western portions of this continent, we can not fail to find reason for gratitude that the country in which we live is not so subject to the caprices of natural forces. The Canadian climate has its drawbacks to be sure. Some of its moods are none of the most genial. But it is not too rigorous to develop vigorous and self-reliant manhood, and if its temper is in the main somewhat austere, it is generally to be depended upon. Great cyclonic disturbances are unknown and the people are able to live without apprehension of those appalling disasters which so frequently overtake the dwellers in the more southern and western parts of the continent. Later reports do not go to show that the first accounts respecting the loss of life and the suffering resulting from the storm of October 1 were exaggerated, but rather the reverse. Some estimates now place the loss of life as high as 2,500; the loss of property it is, of course, difficult to estimate with accuracy. The condition of the survivors, bereft of their friends and all their possessions, is pitiable in the extreme. The assistance which they must have in order to live is being extended to them, it appears, not too abundantly.

The *Presbyterian Witness* speaks of the synod lately held at Truro as having been, "taking all in all, a very pleasant and profitable assemblage of fathers and brethren. Two 'oses' were dealt with in such a way that all parties were satisfied. The business was transacted with earnestness and courtesy, and with care. There were no unseemly outbreaks of temper—none. Brethren spoke and acted as if self were effaced, and each aimed at doing his duty worthily." We also quote from the *Witness* the following statistical notes in reference to the work of the churches embraced in the synod, during the year, and as to the strength of the body in these provinces.

"There are in the Synod's bounds 11 Presbyteries, 550 churches and mission stations, 138 ministers. 35 congregations are reported vacant. Families 21,554—an increase of 227 over last year. Communicants 34,533, being a decrease of 701. This is largely due to there being no returns from several congregations. 771 deaths of members were reported. There were 1,210 removed by certificate. Baptism was administered to 2,496 infants and 149 adults. On prayer meetings there was an attendance of 18,284. On Sabbath-schools 29,336. There are 123 W. P. M. Societies and 23 Young People's Home Missionary Societies. 5 new churches, 1 hall built during the year. 135 manse and 5 rented houses are provided for our ministers. The government census gives the Presbyterian population at 182,138. The church statistics account for only 119,891 of them. The difference is to be accounted for mainly by the fact that the church returns usually exclude such as are Presbyterians by name only, and include those who are really connected with some one of our congregations or stations. The census figures are: New Brunswick, 40,580; Nova Scotia, 108,520; P. E. Island, 33,988. The church statistics show increase in each province, while the government census shows a decrease. The church returns are confessedly incomplete, which is much to be regretted. While in these provinces there has been a decrease, in Manitoba there has been an increase of 24,709, and in B. C. 11,198 in ten years. The report urged the duty of pushing home missions till all who call themselves Presbyterians have the gospel preached to them.

"Stipends paid last year amounted to \$155,267—an increase of \$7,367. The whole amount contributed by congregational purposes was \$277,977—an advance of \$5,888 on the previous year. Total for schemes of the church, \$48,566. Total for all purposes, \$348,821.

"In Truro Presbytery contributions are at the rate of \$3.11 per family. Sydney, \$0.92; Inverness, \$0.73; Halifax, \$3.66; Wallace, \$2.03; Pictou, \$3.27; P. E. Island, \$2; Lunenburg, \$1.70; St. John, \$1.96; Miramichi, \$1.41; Newfoundland, \$3.21. Attention was called to the failure of many congregations to collect for all objects."

The Brussels St. Meeting.

An adjourned session of the meeting of May 31st was held in Brussels St. church, St. John, on Thursday, Oct. 5th, at 7.20 p. m. After opening with prayer by Rev. G. M. W. Carey, the secretary read the minutes of the previous session, which were approved. A communication was also presented from the secretary of the Maritime Convention, containing the bids submitted by the joint committees at St. Martin's, and which was also adopted by the Convention. On motion this basis was adopted. It was then moved by the secretary and seconded by Bro. T. H. Hall that we proceed to the organization of a New Brunswick Baptist Convention, and that a committee be appointed by the chair to draft a constitution in accordance with the basis agreed upon at the Maritime Convention and submit the same to this meeting.

An amendment was introduced to refer the whole matter back again to the churches, which, on being put, was lost, and the original resolution then carried by a vote of 23 to 16. The following brethren were appointed as the committee to draft a form of constitution: J. E. B. McCredy, T. H. Hall, Revs. A. B. Macdonald, J. H. Hughes, Dr. deBlois, G. M. W. Carey, J. A. Gordon, T. Todd, and W. E. McIntyre.

After some discussion the following constitution was adopted: Article I. This organization shall be called the New Brunswick Baptist Convention.

Article II. The object of this Convention shall be to promote home missions in this province, to assist the Union Baptist Seminary and Baptist Annuity Association, and generally to foster all interests that immediately pertain to the welfare of the Baptist denomination in New Brunswick.

Article III. The members of this Convention shall consist of delegates of Baptist churches contributing to the support of the objects for which it cares. Each Baptist church may send three delegates, including its pastor, and an additional delegate for every hundred members above one hundred.

Article IV. This Convention shall meet annually the second Saturday in September, at 10 o'clock a. m., and at such other times as it shall direct. Special meetings may be called by the president upon written request of a majority of the board of directors.

Article V. The officers of this Convention shall be a president, three vice-presidents, a recording secretary, an assistant recording secretary, a statistical secretary, a treasurer and an auditor. There shall be a board of directors composed of twenty-one persons, seven of whom shall be elected annually. The duties of this Board shall be the supervision and conduct of the work of the Convention between the times of meeting. The officers of the Convention shall be ex-officio members of the Board of Directors.

Article VI. The constitution may be altered or amended by a two-thirds vote of all delegates present at an annual meeting, notice of change having been given one year previous.

After adoption of the constitution the Convention proceeded to the election of officers. G. G. King, Esq., was chosen president; W. E. McIntyre, recording secretary; and Rev. Thos. Todd, treasurer.

On motion it was resolved that a committee of three be appointed to secure an act of incorporation for the New Brunswick Baptist Convention. The following brethren were appointed to act as said committee: Cass. Bailey, Esq., H. Coy, Esq., and Rev. Thos. Todd. A committee of five was appointed to confer with the F. C. Baptist conference in relation to the financial difficulty of the Seminary. It was also resolved that a committee of three be appointed to wait upon the Trustees of Union Baptist Education Society, J. S. Titus, Esq., and also upon the principal of the school and the secretary of the society, to ascertain the condition of the institution, financial and otherwise, in order that intelligent action may be taken to render it permanent.

The following brethren were nominated to form such committee: T. H. Hall, Revs. J. A. Gordon and C. H. Martell. After prayer by Rev. A. B. Macdonald adjourned to meet at the call of the chair. W. E. MCINTYRE, Sec'y.

Gold has been discovered on the Point deBute ridge in Westmorland county. A mining lease covering a large number of acres has been taken out by Mr. J. Herbert Wright, of St. John, with the intention of working the property.

Minard's Liniment is the hair restorer.

N. B. Sunday-school Association.

The annual meeting of the New Brunswick Sunday-school Association was held at St. Stephen 11-13th inst. The meetings were held in the Baptist house of worship and were of a most interesting and hopeful character.

The Executive committee's report was presented by the widely known Sunday-school worker, S. J. Parsons. The field secretary, Rev. A. Lucas, presented a report of work done in his department. Both these reports were spoken to by a number of the delegates, and warm, eulogistic references made in regard to both Bro. Lucas and Parsons.

The sessions were made interesting by addresses by Rev. Mr. Fotheringham on the "Boys' Brigade Movement"; Rev. G. M. Campbell on the "Far-reaching effects of Bible Study," and Rev. G. O. Gates gave Normal Lessons, using the blackboard at nearly every session. But the chief interest centered in the person of B. F. Jacobs, of Chicago, president of the World's S. S. Association. He came in the fulness of the Spirit. In addition to his Sunday-school addresses, which were most stimulating, he gave a Bible reading on the "Holy Spirit." Ere he closed all present were made conscious of the Divine presence, and some then and there yielded to the Christ and confessed His name. Mr. Jacobs, in his own inimitable way, taught the Lesson for Sunday, Oct. 15.

The meetings were well attended by the kind people of St. Stephen, who spared no pains to make the stay of the delegates as pleasant as possible. Rev. G. O. Gates was unanimously made president for the current year. Mr. Lucas will continue in the work as "field secretary" of the association. In this he will be assisted by Mr. Parsons, chairman of the executive. Mr. Geo. Haddow finding it impossible to continue the work as treasurer, was relieved, the association heartily thanking him for past services. Mr. H. White, of Sussex, a former president of the association, was appointed in his place.

The new Brunswick Sunday-school Association has done a grand work in the past, but much, very much, yet remains to be done. We trust the friends of Sunday-school work in this province will come to the aid of this association, and with sympathy, prayers and gifts aid these workers in a department of the Master's service that cannot but be followed with blessed results.

Questions.

At the dedication of the new Baptist church at Port Maitland, the sermon was delivered by Rev. H. Foshey, of Yarmouth, wherein he said, "In baptism it is not a question of little or much water, but of obedience." Is this orthodox? What is the Baptist idea of "obedience" in this case?

Certainly it is orthodox. The Baptist idea is that the believer in Christ should be baptized in obedience to the Divine example and precept on profession of his faith. All the water Baptists want is enough to baptize in; and whether there is just so much as suffices for purpose or an ocean full, is a matter of comparative indifference.

Is it absolutely necessary for a candidate for ordination to be a member of the church calling him to ordination?

We believe that in the regular order of things it is considered necessary that the candidate for ordination shall belong to the church calling the council, though, we presume, it would be generally admitted that this is not "absolutely necessary" in order that council may proceed to ordain. For instance, suppose that a council is called by the church to ordain a brother as its pastor, and it is found when the council assembles that he is not a member of the church; if he is known to be a member in good standing of some other Baptist church, and if he promises to transfer his membership as soon as practicable to the church over which it is proposed to ordain him, the council would probably on these grounds feel justified in proceeding with the ordination. We have known this to be done. But councils should be careful not to take such a course as would encourage churches to call councils to ordain under such circumstances. It should be understood that, in general, it is necessary that the candidate be a member of the church calling the council for ordination.

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W. B. M. U.

WORLD FOR THE YEAR: "Lord what will Thou have me to do?"

Contributions to this column will please address Mrs. Baker, 311 Princess street, St. John, N. B.

Mission Band Exercise on the Telugu Mission of the Baptist Foreign Mission Board at Maritime Province.

Leader. Who came into the World to save sinners? Ans. Jesus Christ. Leader. What was His mission? Ans. To seek and to save the lost. Leader. Who are the lost? Ans. All the world. Leader. Why are all lost? Ans. Because all have broken God's law.

Leader. Why did God send Jesus to redeem sinful men? Ans. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Jno. 3: 16 (all stand up while reciting this passage).

Leader. Do all the world know about this wonderful love? Ans. There are about 800,000,000 who know nothing about it.

Leader. What does God say about sending the gospel to others? Ans. Go teach all nations. (Rise while repeating Scripture text).

Leader. What do we call those who go to teach the heathen? Ans. Missionaries. Leader. To what people are our missionaries giving the gospel? Ans. The Telugus.

Leader. Where is the Telugu country? Ans. In India on the western shore of the Bay of Bengal.

Leader. How far from here? Ans. 10,000 miles.

Leader. Can you give the route, from the map, our missionaries take to reach their field of labor? Ans. Go by train to Halifax, cross the Atlantic to Liverpool or London. After visiting the principle scenes of interest sail through the English channel, past the Bay of Biscay, round Spain and Portugal, through the Strait of Gibraltar into the Mediterranean, through the Suez Canal, down the Red Sea through the Strait of Babel Mandal into the Indian Ocean, round Ceylon, up the Bay of Bengal to Madras. Leaving the ocean steamship we take a local steamship and land at Bimlipatam.

Leader. How long does it take to make this voyage? Ans. Letters can reach our missionaries in five or six weeks.

Leader. How many stations have we? Ans. Six.

Leader. Name them and our missionaries.

Ans. Bimlipatam, —Rev. L. D. Morse and wife; Miss A. C. Gray. Bobbili. —Rev. G. Churchill and wife. Chittoole. —Rev. I. C. Archibald and wife; Miss Wright. Visianagram, —Rev. M. B. Shaw and wife; Miss K. M. Palconda, —No missionary. Parla Kinedy, —Rev. W. V. Higgins and wife. At Home. —Rev. R. Sanford and wife.

Leader. What is the population of these six fields? Ans. 1,700,000.

Leader. What three stations have a population greater than N. S., N. B. and P. E. I? Ans. Chittoole, Palconda and Kinedy.

Leader. What is this population? Ans. About 1,000,000.

Leader. Is it possible for this small number of missionaries to give the gospel to so many people? Ans. No.

Leader. What would be our greatest help to carry on this work? Ans. More love for God.

Leader. How will greater love for God help the work? Ans. There am I, send me, and we shall be more willing to consecrate our silver and gold for His work.

Leader. Repeat again that passage of God's word, showing the extent of His love for us.

Ans. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Leader. Now repeat His great commission found in Matt. 28: 19-20.

Ans. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world."

In teaching this exercise it will increase the interest of the lesson if the leader will relate some of the scenes of interest our missionaries have given from time to time, especially those on the Mediterranean, Suez Canal, Red Sea, etc. Call one of the members of the Band to the front to go over the voyage first, then get all the others to follow in recitation simultaneously. In reciting the Scripture texts have the Band well trained in rising, reciting and sitting simultaneously, otherwise the effect is decreased. A. C. M.