Messenger and Visitor.

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J. H. Saunders, - - Business Manager.

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Messenger and Visitor.

WEDNESDAY, JULY 26, 1893.

THE ARCHBISHOP AND THE SCHOOL BOARD.

After an absence of about a fortnight from the office we find, on returning and again having access to the Halifax papers, that the somewhat serious difficulty which a few weeks ago was reported to have occurred between the Halifax School Board and Archbishop O'Brien remains unsettled. The Board, it appears, has decided not to continue any longer the policy of allowing the Archbishop to build school-houses for Roman Catholic children, to rent to the Board. That body has decided, wisely as it seems to us, to build its own school houses. This should have been done from the first. Trouble has arisen, so we are informed, between the Board and the Archbishop in connection with the renting system. It is passing strange that the School Board, after permitting the Roman Catholics to have schools and teachers exclusively Roman Catholic inside the free, unsectarian system, should be further obliged to let a Roman Catholic bishop, or any other person, build houses for their schools. The threatenings of the Archbishop will not, we feel assured, be sustained by the Roman Catholic laymen of Halifax. By the yielding of his grace, and yield we believe he will, it may be understood that he is not sustained by his constituency. Indeed we believe that if our excellent Roman Catholic fellow citizens were left to act on their own judgments in school matters, they would not have separate schools, but would have Roman Catholic teachers and pupils freely and equitably intermingled with Protestants of every name in common school education. There is, so we are informed, no school set apart for Roman Catholics in Dartmouth. The Catholics seem contented to have their children mingle with Protestants on the east side of the harbor. Why not on the west side as well?

In this case, as in the case of the Deaf and Dumb School trouble, in which the Archbishop was opposed by leading men of his own body in the public press, so, in this collision with the School Board, we believe that his own people will advise him to a different course from the one he has taken, and he, seeing himself alone, will get a lesson in discretion.

The encroachments of Romanism are often subtle and persistent. Open discussion is good for the Roman Catholic people, although it may be lost, so far as its moral effects are concerned, on the hierarchy; but it so changes the conditions as to make it expedient for them to act in harmony in school matters and in other subjects of common interest to citizens. It is not impossible that even an Archbishop may learn something from experience, and it seems probable his grace will recognize the unwisdom of endangering the extra legal privileges which in school matters are now enjoyed by Roman Catholics in Halifax, in an attempt to secure concessions which his own people do not especially desire.

The directors of the World's Fair have evidently come to the conclusion that in reference to the matter of Sunday opening their dishonest policy and defiance of the Christian sentiment of the nation was a blunder. The attendance on Sunday since the gates were opened on that day has been a great disappointment to the Chicago directors and to all who clamored for a Sunday opening. While the addition to receipts from this source has been comparatively small, there can be no doubt that the treasury has suffered very considerably because the interest in the exposition among Christian people has been materially lessened by the defiant and dishonest action of the directors, for many who would otherwise have been visitors have remained away. On some accounts it is not to be regretted that the experiment of opening the Fair has been tried. It has at least shown that there was no such tremendous demand on the part of the people of Chicago and neighboring cities for a Sunday Fair as has been so industriously alleged, and that the utterances of some who assumed to speak so confidently for the laboring people are not to be taken at their face value.

Questions.

A good woman who sits in the pew behind me in church finds it necessary to use a large fan during the service. With a somewhat long fore and aft stroke she fans the back of my neck as much as her face. I cannot very well change my seat. The breeze for a half hour or more on my neck gives me a roughened throat for some days, sometimes a serious cold. Am I justified in staying at home on Sundays on this account? Inquirer.

To many robust persons the idea of taking cold from the draught caused by a fan may very likely appear ridiculous, but persons more delicately constituted often suffer a good deal of annoyance and injury from such causes. This good lady who so vigorously uses her fan for her own satisfaction has never dreamed, probably, that she is at the same time inflicting serious discomfort upon her neighbors. We run the risk of being voted heterodox by the fairer portion of our congregations for saying so, but we seriously question whether the fan is a means of grace in church. If clothed in loose and comfortable garments, as Christians should be, we do not see why the ladies might not as well leave their fans at home. The perpetual rustle and flutter of them is not inspiring to the preacher, especially if he happens to be of a nervous temperament. The warmth induced by the exercise of operating the fan pretty nearly offsets, we should suppose, the benefit from its use. Of course those who do not fan have the advantage of the labor of those who do, but as "Inquirer" feelingly testifies, the effect is sometimes quite the reverse of beneficial. The case of the fans suggests the schoolboy's profound observation in his essay on "pins." They had saved a great many people's lives, he said, by not swallowing them. If, however, any lady finds it impossible to break away from the habit of using a fan in church, let her at least endeavor to use it with some respect to the Golden Rule and not inflict a stiff neck or a sore throat or a bad temper on her neighbors as the result of her laborious efforts to keep cool.

When a licensed rum-seller offers money to aid in supporting the gospel, or in building a Baptist church edifice, should we as Baptists accept or refuse it?

Unless it is given under such conditions or circumstances that the acceptance of it would be a virtual endorsement of the man or his business, we do not see why the money should be rejected.

Book Notices.

"Three Girls and their Motto," by E. L. S. E. 1893. 12mo., 200 p., $1.00. American Baptist Publication Society.

The above story, which has been favorably noticed by the *Canadian Baptist*, the *Watchman*, and other journals, has especially to readers of the Messenger and Visitor a more than usual interest. It may not be generally known that the authoress resides in Fredericton, and is a daughter of the late Rev. Charles Spurden, D. D., living at the present time in the old family home. Mrs. Estey has already tried her powers in authorship in the production of "Walter Harley's Conquest," a story also intended for Sabbath-school readers, which was published in 1890 by the American Baptist Publication Society, and we now congratulate her on her second venture. Every Baptist in these provinces will take an additional pleasure in reading these works when they know who the real author is. We hope some day that Mrs. Estey will give us a memorial volume of her father, whose life and labors are still fresh in the minds of those who passed under his training. No biography would be more acceptable to our denomination in the Maritime Provinces, and none would be so well qualified to produce it as Mrs. Estey. With a portrait of the subject of the sketch and a picture of the old Fredericton Seminary, a work of this character could be made highly attractive and would doubtless find a place in the majority of our homes. W. E. M.

A Suggestion.

To the clerks of churches and appointed delegates to the Convention: The work of locating those attending Convention is by no means light. It can be made comparatively easy, however, for the committee if the clerks and appointed delegates will but take a few moments for thought and deliberation. At Bridgetown last year we located about *twenty-five per cent. more than attended*. As soon as appointed a list of five or more came in to us, as delegates appointed by the church to attend Convention. It may be two, possibly three attended, but *homes had to be provided for five or more*. I do not presume to dictate, but allow me to *suggest* that the clerks and appointed delegates advise together and see who will *attend*, and let *these* names of delegates who *will attend* be forwarded to Dr. deBlois, and it will lighten his labors very materially. If these directions were attended to, many more of our churches could entertain the Convention, and none who can should be robbed of the privilege and blessing which must follow.

F. M. Young.

Doctors? Pshaw! Take Beecham's Pills.

From Montreal.

There were about seventeen thousand delegates in attendance at the Christian Endeavor convention. They came from nearly every state in the Union, the provinces of Canada and various countries of the earth. From many foreign countries not having representatives, the wires flashed across and land Christian greetings. The meetings were held in two main divisions—in the Drill Hall and in a large tent pitched on Champ de Mars. I was not strong enough to attend many of the sessions, but tried to keep in touch as they progressed. It is not an easy task to entertain so great a company and to carry forward such a series of meetings, but I heard little but words of appreciation. Montreal never saw such a meeting. It is well that this great Roman Catholic city should have just this expression of the oneness of evangelical Christianity among Protestants. One of the pet arguments of the *Romish father* against Protestantism is taken away since the people have seen ten or fifteen thousand young people from different churches march together through their streets and heard them sing Christian hymns. They have had an exhibition of the gladness, enthusiasm, intelligence and good behaviour of the young Protestant Christian. Even the hotel keepers praised the visitors. It is only fair to say that Montreal, as a whole, received her visitors well. The Roman Catholic mayor gave a graceful welcome. This was politic. A brother from Bombay made some uncomplimentary remark, or intended to do so, about the Catholic church, and one of the French papers tried to stir up bad blood. A few hundred ignorant fellows gathered and yelled, and some hoodlums cut the tent ropes. The police did their duty. Other papers frowned on the transgressing sheet and that was the end. But why should not a man say that the church of Rome is a system of error if he wants to, even in Montreal? This is a British country, even if people do speak French. And the right of free speech ought to belong to a Christian minister even from Bombay. Montreal needs Rev. J. D. Fulton for a few years yet.

Opinions may differ as to the value of such a convention as this, but to me it was a great inspiration to look into that sea of young faces upturned in eagerness to learn from men and women of special experience and power the best ways of doing God's work for men. No one can estimate the good to the churches whose representatives are here. How much of wisdom, enthusiasm and power has been gathered up no one can tell. But no one of this company can return home after having listened, prayed and sung with such a multitude without making life better, fuller, stronger.

"Glad to meet you. Where are you from?" "Down South Carolina." "To what denomination do you belong?" "I'm a Baptist." "Well now, I'm right smart glad to meet you." "So am I." I overheard this conversation. You can't help it. You like to meet the man who compliments you, and whose wisdom you approve, because he sees things about as you do. So the managers of this convention make room for denominational rallies, where the different sections draw off and talk denominational work, run up the denominational flag and stiffen the denominational backbone. The Baptists had some able representatives. We were glad to see them, hear them, talk with them, and "tea" with them.

Your space would not allow even an outline of the programme and the addresses given. The programme was varied and the speeches strong. Evidently the men and women who spoke felt the importance of the subject and the hour. It was a time of earnest purpose and close work. There was no nonsense. May the coming year, as the past, tell of many, many thousands brought to Jesus through the young people in our churches.

A GREAT DAY AT SOREL.

The town lies at the mouth of the Richelieu river, and is one of the important points between Montreal and Quebec. I had planned to accompany a number of Baptists thither from Montreal on Tuesday, but was confined to my room. Nine recent converts from the Roman Catholic church were baptized and a church after the New Testament order organized. About three hundred Romanists witnessed the ordinance. Good order prevailed, with the exception of a little unrest caused by a Presbyterian minister. Why is it that Pedobaptists so often manifest a spirit of bitterness against Baptists? It is expected that as many more will be baptized before long. At other points, too, converts await baptism. Sixteen years ago the town council of Sorel passed an order forbidding any one doing colporteur work within their territory. But even Quebec is moving, if only a little. There is much unrest, and many would gladly hear the gospel if they were left to themselves. Here and there, too, the light is breaking in, and men and money are needed for Quebec. "Pray ye therefore," &c. It takes much patience and faith. Mr. Barwash was telling me of the conversion of a man to whom he gave a Bible eighteen years ago when we were students together, and of still another to whom he gave the Book twenty-three years ago. "In due season ye shall reap if ye faint not." It was a good day when Bro. Burwash, with the great commission, was given a roving commission in Quebec. Already the fruits are appearing. J. J. Baker.

Montreal, July 14.

A Puzzled Pastor.

I wish to ask the Messenger and Visitor a few questions which have been suggested to me by a late occurrence. I am sorely puzzled and likewise many others, by *apparent* inconsistencies in the action of a Baptist council, which might at first sight seem to reflect inconsistency also upon Baptist polity, if the brethren of that council are supposed to represent the wisdom of the Baptist body in general. The circumstances above hinted are briefly these: A council was called at Lower Economy for the ordination of Rev. Harry Davis. Among the delegates sent to sit in the council were two ladies, clever, intelligent Baptist church members, chosen by the unanimous vote of their church to represent it in this council. After the church at Economy had received the delegates, and the council had been organized, a member of the council arose and announced the fact over again that two ladies were sitting in this council. He asked that these names be withdrawn. This, of course, the ladies could not do, even had they wished, as their church, not they, was responsible for their presence. The brother then moved that the council vote these names to be withdrawn. A protest was made but availed nothing. The council passed the motion.

Now let me ask my questions:

1. Had the council any power whatever to strike off the names of these two ladies from the list of delegates? Was that not alone in the power of the Economy church, who called the council? The church had received the delegates; could the council reject them?

2. Supposing for an instant that the council *had* the power to reject these two names (*i. e.*, was within its functions), or supposing that the church at Economy had itself rejected the delegates, then I ask by what *scripture*? The Bible is held by us, is it not, to be our sole guide in all matters of belief and practice? Where then is authority for the council's action?

3. It was said that a woman could not be an ordained preacher, and therefore could not sit on an ordination council. *Supposing* this to be true that a woman cannot be an ordained preacher, would *that* prevent her from sitting on an ordination council? Would not such a reason keep her from voting who shall be her pastor also?

4. A Presbyterian preacher was invited to a seat in the same council. Does not this look as if Baptist ladies haven't so much right in their own church to discuss vital matters as have members of other denominations?

5. I presume 1 Tim. 2: 11, 12 may be quoted to show that ladies should not sit on ordination councils. But if so taken as binding in this age, does not that passage prove a great deal too much for the quoter? Will not the same passage, so taken, shut out women from taking part in prayer meetings, from teaching in the Sabbath-school, from voting in any way whatever, from taking any part in the management of church business? Must we not be *consistent?* Do we want our women to keep still entirely in our churches? If not, where are we to draw the line that shall shut them back from taking an equal stand with men? What do you think of Gal. 3: 28? Do you think that Paul in 1 Tim. 2: 11, 12 was speaking in behalf of *God*, or was he speaking of his personal practice? Does not such a consideration make a difference as to the authority of that passage with us to-day?

These, Mr. Editor, are my questions. If you do not choose yourself to answer them, will you not publish them just the same in your paper? I ask these questions not merely from private curiosity, but that our Baptist people may think about them. In this age it is not desirable, if it has been in any previous, to act from prejudice, custom. Christian *principle* can alone be our guide. Let us stand on principle. Let us, if we take the Bible as our sole authority, take it *alone* and stand by it and not be influenced in such a vital matter by the tradition of our fathers. Christ's words may well be quoted now: Mark 7: 6–8. Let Baptists be always severely *consistent*. Grant *none* of the privileges of male members to ladies excepting as the Bible permits. Grant *all* that the Bible permits, withholding none. Let there be no half-way work; let us be consistent. Fred. M. Shaw.

Parrsboro, N. S.

Delegates to the next annual meeting of the W. B. M. U. are requested to observe that the Convention notice already published includes them.

Correction.—The name of the young pastor at Parrsboro is Fred. M. Shaw, not B. M. Shaw, as reported by "W. J. G." in last Messenger and Visitor.

Minard's Liniment cures colds, etc.

The N. B. Eastern Association.

(Continued from first page.)

MONDAY EVENING.

The circular letter was read by Rev. A. H. Lavers. It dealt with the duties of professing Christians and contained much excellent advice. The letter was accepted as the letter of the association to the churches.

The remainder of this session was devoted principally to the subjects, education and temperance. The report of the committee on Education was presented by Rev. W. H. Warren. It regarded the outlook for the denomination in this respect as encouraging, and made appreciative mention of the good work being done at the institutions at Wolfville and by St. Martins Seminary. The committee also emphasized the necessity of maintaining our provincial common schools under a strictly unsectarian basis, and expressed the hope "that the government of the province will see to it that no infringement upon this recognised policy shall be permitted on behalf of any sect or party in any section of our land."

Mr. George E. Chipman, of St. Martins Seminary, addressed the association, showing the good work the seminary is doing in preparing men for college and for the practical duties of life. It is, he said, one of the distinct aims of the seminary to be a feeder to Acadia College. An excellent religious influence had pervaded the school. Thirteen of those in attendance last year had been baptised, and about twenty converted. Efforts to enroll scholars for the coming year had so far been very successful. The prospect was that there would be a full school.

Rev. W. H. Warren was called upon for an address, and spoke in high terms of Mr. Chipman, whom he had baptized and had known from childhood. He regretted the financial and other difficulties which St. Martins Seminary had encountered, but he was glad to know from what he had heard in the different provinces that the school had the sympathy of the denomination. He was glad, too, that the seminary was seeking to be a feeder to Acadia. The college was now in a position to do much for young men. Young men of energy and good parts could make their way through college without much help from others. Of this Mr. Chipman was a good example. The best investment parents could make for their children was to give them an education.

The report of the committee on Temperance was presented by Rev. I. B. Coldwell. The report referred to the special importance of the subject at the present time in the parish of Hillsboro, because there is now going on there one of the most severe battles between temperance and intemperance ever fought within the limits of the association. The report expressed sympathy with the temperance party and emphasized the importance of training the young in temperance principles and against the use of intoxicating drinks and tobacco.

Rev. A. H. Lavers spoke strongly on behalf of temperance. His native town, Yarmouth, had led the way in the cause of temperance reform. For the past sixty years no liquor had been sold there legally. The Baptist denomination should take strong ground in reference to the cause of temperance.

Rev. Mr. Berrie (Methodist), by invitation of the moderator, addressed the meeting. The Baptists and Methodists, he said, were the principal religious bodies in the county, the latter being about one-seventh as numerous as the former. The question was whether one rumseller should be able to defy the whole strength of the Baptists and Methodists of the county. Mr. Berrie proceeded to speak of a plan to form a joint stock company to carry on a temperance hotel on the premises now occupied by a man who has defied the law and temperance sentiment of the county. If the temperance people triumph in Hillsboro they will triumph in the county, and it is, Mr. Berrie said, a question of money.

In the absence of the chairman of the committee on Denominational Literature, no report had been prepared. Messrs. Saunders and Black spoke briefly in reference to the subject and in the interests of the Messenger and Visitor.

Rev. S. H. Cornwall, pastor of the Valley church, proposed the thanks of the people to the association for holding its annual meeting with the church. This was heartily carried.

A vote of thanks was then proposed and heartily adopted by the association for the generous hospitality bestowed upon the delegates. The moderator, Rev. B. N. Hughes, intimated that owing to an engagement he would be unable to continue further in attendance upon the association. The thanks of the body were voted to Bro. Hughes for his services.

TUESDAY MORNING.

Meeting opened with prayer by Rev. M. Gross, Rev. A. H. Lavers in the chair. The report on Sunday-schools was read by Rev. S. H. Cornwall, who was secretary of the Eastern N. B. Association Sunday-school Convention. This convention was organized last October. It is composed of the Baptist Sunday-schools in the bounds of the Eastern N. B. Association. Bros. Warren, H. H. Saunders, Keirstead, and J. C. Berrie (Methodist) spoke on the report, and it was adopted.

The treasurer of the association reported having received in all $33 62.

Report on Systematic Beneficence was given by Rev. Mr. Sables. This was an excellent report. After several speakers had urged the plan of weekly offerings, the report was adopted.

Committee on Nominations made their final report.

Committee on Questions in Letters reported through Rev. W. H. Warren. This report was as follows:

In reply to the question sent in by the Second Moncton church, we recommend the following: As the persons indicated have gone out from your fellowship, it only remains for you to withdraw the hand of fellowship by removing their names from the church list.

In relation to the letter from Upper Dorchester, we recommend that, unless the divided elements of the church be harmoniously united, the brethren at Upper Dorchester had better form a separate church, though we think it would be much wiser and more desirable for all concerned to preserve if possible the unity of the church.

A very warm discussion followed. Rev. W. H. Warren told a story of two boys who used to quarrel over the blankets that covered them at nights. Each boy wanted the seam on his side. Their mother was frequently called to settle the dispute and decide upon which side the seam was. But the mother taught each boy to see how much of the blanket he could spare the other, and so give as much of the seam as he could to his fellow. And so this Dorchester trouble was really a contention as to which party should have the seam. He advised a little more of the give and take spirit, or in other words, a little more of the spirit of Christ. At last the report was adopted.

On motion it was resolved to adjourn to meet on the third Saturday in July, 1894, at 10 a. m., at such place as shall be decided by the committee having the matter in charge.

Ontario Letter.

We have never had a more beautiful summer. After the first hot wave we have had several weeks of delightful coolness. Vegetation has grown apace; the farms are a picture of plenty; the hay crop is one of the heaviest ever known. The wheat harvest will begin next week. Small fruits have been plentiful, and the larger fruits promise well except apples, which, owing to a worm in the bud, are a failure. We are just now panting again with the thermometer among the nineties, but frequent rains relieve us. Ontario has never yet known a scarcity of any food needful for man or beast, and this year will be no exception.

THE FOREIGN MISSION BOARD

met in Toronto July 13. Arrangements were made for sending five missionaries to India in September. They will go by England and Bombay, then overland to Cocanada. It was resolved to send a delegate to Chicago to the Missionary Conference. Either Rev. S. S. Bates, the chairman, or Rev. A. P. McDiarmid, the secretary, will go. The treasurer reported $19,082 as the receipts of the year to date.

THE HOME MISSION BOARD

met the same day. Reports were received from 80 missionaries and 60 students. Receipts to date, $4,000. Prospects are most encouraging. The secretary expects to close the year without debt.

TORONTO,

our chief city, is in the throes of a Sunday street-car agitation. The vote comes August 26. In the meantime the Sunday League, the Ministerial Association and other bodies are strongly opposing the movement for a Sunday car service.

OBITER.

In the month of May, Deacon Elliott, of Jarvis street church, Toronto, died. He was a friend of missions and left in his will $250 for the procuring of a case of medical instruments for Dr. E. G. Smith, who will go in September as a medical missionary. Miss Pearl Smith, now in her third year in medicine, will also go to India, and when she is ready a similar sum from the same donor will furnish her with a physician's outfit.

Revs. J. E. Chute and E. G. Smith are travelling together among the churches on behalf of missions. They are very different in their temperament and make a strong team.

The London (Ont.) *Free Press* says that Rev. Elmore Harris, of Walmer Road church, Toronto, has started for the World's Fair on his bicycle.

Rev. James Grant, of the Parliament St. church, Toronto, has just recovered from a very severe illness. He has resigned his pastorate.

The Victoria Avenue church, Hamilton, laid the corner stone of a $9,000.00 building on Tuesday, July 11. It was a time of great rejoicing. Revs. Elmore Harris, O. C. S. Wallace and Dr. Thomas, of Toronto, delivered addresses. The church will be opened in September.

Strathroy, July 18. P. K. D.

To gain strength—Hood's Sarsaparilla.
For steady nerves—Hood's Sarsaparilla
For pure blood—Hood's Sarsaparilla.