

DENOMINATIONAL

[All names (except initials) of contributors to the Denominational fund are published in this column. Contributions should be sent to the Rev. J. W. Manning, 25 West Mission, from churches or individuals. Contributions should be sent to Rev. A. C. Johnson, 25 West Mission, from churches or individuals. Contributions should be sent to Rev. J. W. Manning, 25 West Mission, from churches or individuals.]

BRISTOL, N. S.—The Rev. J. W. Manning, 25 West Mission, has been elected to the office of Moderator of the Baptist Convention for the year 1904.

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INDIA VILLAGES.—India is an immense network of villages. There are no less than 15,000 villages, and all open to the gospel. There are about 15,000 ordained missionaries in India. This is about one missionary to every 400 villages. Even if there were one missionary to every 50 villages, it would require at least 5,000 more missionaries to meet this need.

Antigonish, Feb. 1. There is evidently an error in some of the figures in the last paragraph.—Ed.

Peace-makers. I see by your paper of 24th January your well written editorial, "Shall Wars Cease?" After reading that article, let me say to you, "No, not by any human power, for, in my opinion, all the great powers are vying with one another, who shall have the largest navy and army to make wholesale destruction, and almost all are called Christian people. Now mind what an outrageous proposition is: Take a battle ship that will take three years to build, and cost \$10,000,000 to build, with all her crew and officers, and let her be ready for battle. Now one of my peace-makers is all ready waiting orders to sink her, which will be done in less than half an hour after she is sighted. Let the government of old England build a steamer of iron or steel about 500 tons or 750 tons. She must not show above the water more than two feet when ready for action, with a deck, on the whole-back principle, of steel, with no substance in view for a target, her crew to consist of not more than ten men. She wants no armament whatever, only a strong steel ram at the bow that will do the business. If they won't believe me, let the loss of the British ship Victoria be a lesson. The steamer must be swift and able to run at least 20 to 25 miles per hour, and in less than one year, there will not be a navy at all. It will make a revolution in naval matters at once. Send two Quakers up to Black Sea as ready to settle Russian fleet, and tax-payers will be relieved and the world will become more peaceable, and people will stop home and cultivate the soil and have cheap bread.

I have given my new vessels the name of Peace-makers, or Quakers, which I think appropriate, for more peace will grow out of the Quaker advent than all the talk of Russia, France, Germany and all European powers combined.

This is my view of the question, Shall Wars Cease. G. W. BUSTRED, Melvern Square, Annapolis Co., N. S., Jan. 26.

Receipts for Denominational Work FROM NOVA SCOTIA.

From Jan. 15th to 31st: First Horton church, \$148.89; P. R. M. Inyrie, Lime Hill, Cape Breton, \$1; Springfield church, \$4.21; Springfield Sunday-school, \$9.47; Springfield B. Y. P. U., \$1.58; Temple church, \$30; West Brook church, \$4.60; Sabbath S. Dimock, Newport, \$15; Mrs. D. F. Parker, Oaklands, \$2; S. K. White, Halifax, \$4.75; Hampton church, \$7.92; Wilcox Mount, \$2.77; Barwick Sunday-school, \$25; Mrs. G. W. Eaton's S. S. class, \$1.60; \$2.60; Ernest S. Eaton, do, \$1.40; A. Rankin, \$1.00; Upper Economy, \$32; P. J. H. Bass, Glitters Cove, \$1; Third Yarmouth church, \$25.27; Milford and Greywood, \$4; I. M. G. Cunningham, Guysboro, \$15; Central Falmouth Sunday-school, \$6; East Dalhousie, \$2; Bridgetown (Africa), \$2.60; Digby (Africa), \$1.50; Waymouth (Africa), \$1.00; Greenville (Africa), \$1; Williams Missionary Society, \$9; Lunenburg church, \$1.18; Bridgewater church, \$8.25; viz \$3.75 N. W. M. \$2. Acadia college, and \$2.50 F. M.; W. M. A. S., New Germany, \$7; Barrington church, \$10; Port Clyde, \$30; Wood's Harbor, \$10; A. Fort C. H. \$100 \$524.69 B-tore reported, \$4.945.19. Total for half year, \$5,469.88.

REMARK. The \$100 from A. Fort is for Acadia college. Now is the time for the friends of Acadia to come to her help and so clear off the indebtedness.

A. COHON, Treas. for N. S. Wolfville, N. S., Feb. 1, 1894.

ACKNOWLEDGMENTS. Permit me through the MESSENGER AND VISITOR to acknowledge the receipt of a handsome upholstered easy-chair, presented to Mr. Skinner by Mrs. M. E. Freeman and other kind friends. Mr. Skinner highly appreciates the kindness of his friends in thus adding to his comfort and happiness, and it cheers his heart to know that he is still remembered, although his life must necessarily be somewhat monotonous. The friends who so kindly remembered us have our best wishes and prayers for their future welfare. "Trust in the Lord and do good so shall thou dwell in the land, and verily thou shalt be fed."

MARY A. SKINNER. Milton, Jan'y 31.

CELESTIAL HEAVEN. It is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it is cured many severe cases of catarrh. Catarrh sometimes leads to consumption. Take Hood's Sarsaparilla before it is too late. Hood's Pills do not purify, pain or grip, but act promptly, easily and efficiently. 25c.

The best paying horse to raise in some of the south western states appears just now to be the mule.

influence has come where we now find him. Ellis learned the rest he knows of the truth by hearing Seeta Rama Raju and others reading the New Testament and talking about it, and Seeta Rama Raju got his knowledge first from some portions of the New Testament that he bought long ago from one of our helpers, but of which we heard nothing for years. So the truth spreads. The man is afraid to undertake to be baptized here at his village for fear his caste people would mob him and prevent it, and is afraid to come back and live here after being baptized, even if they would allow it, for fear they might murder him. His fears may not be quite groundless, for his caste people are a resolute proud race. But he has promised to come to Bobbitt on the 30th when I return there. And now if he comes what shall I do with him? "Why, baptize him of course," most who read this letter will say. Yes, but what a terrible trial in the first place he does not know how to do any work. His caste people regard manual labor for the most part as menial. He has lived on the incomes of land worked by others. What can I give him to do so as to earn his living and not be dependent on mission support? In the second place he is in debt. A speculation last year left him in debt two hundred rupees and he has not the means, if he becomes a Christian, to clear this off. What shall I do about that? In the third place, and perhaps most important, he will have a wife and yet not have one, for his wife at present utterly refuses, he says, to listen to his teaching and will not hear a word of coming with him if he becomes a Christian. With the present state of things in this country it is a serious matter for a native to try to live a single life. The grace of God may make a man virtuous, but it would be little short of a miracle. What shall we do for him in this respect? Shall we advise him and help him to get another wife and get a divorce from his present one? That seems cruel to her and would give occasion for evil speaking on the part of his people. And it is right in the Lord's sight? To advise him to live a single life is perhaps all we can do; but it is a serious business. So what shall I do with him? I write this with two objects in view. First, to show our people in the home land what it means, both for himself and the missionary, when a caste man becomes a Christian. The difficulty is not all over when he is converted and baptized, often it just really begins there and then; and second, with the hope that what I have written may stir the hearts of all who are interested in the Lord's work in this land to pray that we who are laboring here may have the Master's guidance in regard to questions of this nature and others that are constantly coming up, some of which are so perplexing and difficult to decide. This tour so far has been the most encouraging in most respects that I have ever made. Truth is making itself felt, and it is winning its way to ultimate victory.

What Shall I Do With Him? The morning after reaching Bobbitt from my last tour, I went to town to set some masons to work on the chapel compound wall. Not long a man talking with Narsiah, I enquired who he was, and learned that he was a man of the R. J. or Khatia (warrior) caste from Samaligapooram, a village 20 miles away, who had come to be baptized and to join the Christians. I remembered at once that Ellis, our Mala Christian, had told me, on his last visit, of a man there who was believing and was coming to be baptized, and here was the very man. I did not have much time to talk with him through the forenoon, but asked Narsiah and Siama to examine him and see what they thought of him. At noon he went with them to the mission house and I had a long talk with him. To-n Narsiah came and we spent most of the afternoon talking with, examining and praying with him. His case seemed a very interesting one. From all we could gather he seemed to be really believing in Christ as his Saviour, and said a new mind had come to him, nearly six months since. We learned that he had a wife and child, mother and brother and land, but he declared he was ready to give up all in order to become a Christian. His knowledge of Christian doctrine we found very limited, but in the matter of faith in Christ he seemed to be clear and strong. It is not strange that his knowledge should be small, for he cannot read well, and the most he knows, he has learned from Ellis, through whose influence, principally, humanly speaking, he has been led to Christ, as I trust he has. And just here I wish to say a word about this Ellis. I had left him last March with a good deal of misgiving, but he seems to be turning out quite a genius in his way. He has been about the country a good deal with both eyes and ears wide open, and has been an observer of men and things. He has been among the B. J. caste people a good deal, and knows all their customs and beliefs, and it is not surprising to hear him argue with them. Yesterday for an hour or two he kept my native helpers and a crowd of the B. J. in roars of laughter answering their objections and ridiculing their religion. Year ago he took it into his head to visit "Poree," Jaggaath's home, and his account of things is most amusing. But the people listen to him well and his influence for the truth, believe, is being felt in many of these villages where he is known. But to return to his "disciple," the "R. J." man. I hesitated to baptize him without knowing more of him. Seeing that he suggested that I should call Ellis, who knew all about him from boyhood and offered to go for him himself. Thinking this would be some test of his sincerity, I consented and sent him off, he promising to return the following Saturday to attend our conference meeting. Saturday and Sunday passed and he did not appear. I was not a little disappointed. But a couple of days later Ellis came, saying he had learned that the rice crop at his village was being reaped and had gone there for a few days to attend to his share. He gave a very good account of the man in every respect. Several months since I had planned to make a tour this month that would take me to his village, and now here I am. I have been here three days and have seen and talked with him day by day and have inquired about him pretty carefully. He has had a hard time of it for going to Bobbitt. All speak well of him except his belief in Christ and his determination to join the Christians. Years ago he had a great desire to see God, and for this purpose left his home and went to the top of a high hill and sat there fasting for days hoping for a vision, but in vain. He first heard of Christ and His teaching from a visit made to his village years ago by myself and some of our native helpers. I remember the occasion. A number of men of his caste, full of pride, met us in angry discussion, and our visit at the time seemed to have been in vain. But this man was impressed by what he heard and gradually by Ellis's teaching and

our liquor power; and he also may be quite right in his conclusion. A great deal depends upon the man himself, his temperament and abilities. One man has his gift after this manner and another after that. One man has the power to carry through successfully valuable measures which it would not be wisdom in another to undertake. However earnestly our ministers may desire the destruction of the accursed business of the rum-seller in the communities in which they are pastors—and no doubt they all do so to a degree—no one who counts the costs and the contingencies of an attempt personally to engage in the enforcement of the law against the traffic will do so except from a sincere and pressing sense of duty. There is no doubt that such an attempt is a most desirable one, and the sympathy and encouragement of their brethren, while those who feel that they can better serve the cause of temperance and righteousness by engaging the enemy at a somewhat longer range do not deserve to be charged with any lack of courage or principle in the matter.

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men of the club may be expected to come to grief. But they boast that during four years only one member of the club has deserted, and he had not paid his subscription. Perhaps the grounds of inducement here are rather slight, but if we may proceed upon them, it would appear that a thing that is really unlovely for a man not to pay his subscription. It would be well perhaps for all delinquent subscribers, to newspapers as well as clubs, to make a note of this.

FAY MILLS IN MONTREAL. For some time past the evangelical churches of Montreal have been expecting and preparing for the coming of Rev. E. Fay Mills, the evangelist, who has worked in many places in the United States has been attended with very large and gracious results. Mr. Mills lays great stress on the importance of the churches preparing themselves for the work, and believes strongly in organization and in attention to matters of minute detail. From what we can learn the Montreal churches are disposed to co-operate heartily with the evangelist in the series of meetings which began on Thursday evening last, and there is a prayerful and earnest expectation of great blessings as the result of the meetings, an expectation which we trust may be more than realized. The first meeting was held in St. James Methodist church, and every seat in the sparsely building was occupied. Mr. Mills' sermon was from the words: "First they gave their own selves to the Lord," 2 Cor. 8: 5. The Witness describes Mr. Mills as "a short man, with a quick step, a clear-glancing eye, a voice soft, musical, but with tones in it that can be very decisive; an easy manner; the gentleman as well as the famous evangelist. He is young; he has blue eyes like a girl; there is a cordial in his smile, not so young in years—about forty. Young in heart; confident, buoyant, happy. The brow is broad and clear, the mass of fair hair waves and curls. If you were in trouble you would like to have that face near you. It is so serene, so sure that all is right, though the seeming might put doubt in the heart."

A Witness reporter said to the evangelist: "We are a conservative people in Montreal. From what you know of the field here, do you think the results of your visit likely to be permanent?"

"Why, I am a conservative myself, the blindest of the blind," said the evangelist. "I am quite decorous, I assure you. I do not come here with any sensational methods. I have been a pastor for seven years. I know how to make dignified, dignified methods, and regular work. An ardent coal is a little hard to kindle, but when it is lighted it burns longer than other sorts. The efforts will be permanent in proportion as the churches do their duty. If they do not do their duty they will not be permanent. The churches will reap as they sow. If they go into this work as though it were theirs, as though it were their regular work, not a mere novelty with which they had no vital interest, there will be permanent results. It must not be assumed that the work is mine, or that this is a form of work which is only calculated to produce transient impressions. If the pastors, when the work of the evangelist is done, will carry it on just as part of their regular work, expecting successes and results, then the impulse which the evangelist gave—and that is what the evangelist does, he gives an impulse for permanent results. I remember in Boston once a minister got up and said he did not think there was any permanency in M. J. J. and 'I got the names of one hundred and two enquirers,' he said, 'and out of the whole lot only two have remained as church members.' Another minister got up and said there was quite a consolation in the fact that he got an equal number of enquirers' names, but whereas his brother had only two left he had left only two out of the whole number. If you only put a little capital into a business you cannot expect great results. Only put a little energy into this work and the result will not be miraculous at all. But let there be zeal and concentration, and it is bound to tell."

WHAT IS THEIR DUTY? What ought to be the attitude of a Christian minister toward the illegal liquor traffic in his community is an interesting and important question. It cannot be doubted, of course, that his attitude toward the traffic should be one of hostility, and that his sympathy should be strongly with those who are endeavoring by proper and legitimate means to enforce the law. But when further than this it is asked, is it the duty of the Christian minister himself to take an active part in the enforcement of the law? Different opinions will obtain. Probably no answer to the question can be given that will fit all cases. It may depend partly upon the peculiar circumstances of the case and partly also upon the minister's own temperament. One man may believe that it is his duty to take an active part in fighting the liquor traffic by enforcing the law against it, and he may be correct in his judgment. Another minister under somewhat different circumstances, may believe that he can serve his Master and the cause of temperance more effectively by the employment of moral and spiritual forces against the traffic, avoiding the vexatious, distractions and emulsi which would result from a hand to hand fight, through litigation, with the unscrupulous

Spirit should take more complete possession of us, fill us, occupy us, use us, as He does not now, as He never yet has done. All wants would then be met, all errors would be rectified, all diseases would be healed, discord would give place to harmony, and strife would be forgotten in peace.

These sentences will express our case pretty well. The following statements correspond with what we have heard in our own convention. "There is improvement in many directions. Christian people were never more active were never more liberal; the measure of Christian activity has been enlarged, and the standard of Christian liberality has been raised. If we consider merely material increase as shown by the number of adherents, places of worship, resources, agencies and instrumentalities of different kinds, we have not very much to complain of, looking at the church at large; and our own denominational increase in these respects will compare favorably with that of almost any section of the Christian church. But we feel that the great work we are called to do is not being done to the extent to which it should. The number of conversions is small, the tone of piety low, the distinctions between the church and the world are obscure, prayer meetings are neglected, a large proportion of professing Christians are apparently insensible to their obligations so far as active service to the Master is concerned."

The address dwelt fully on the need of the Holy Spirit for: "The organization and sustenance of Christian life; the ascertainment and realization of Christian truth; and the maintenance and manifestation of Christian unity; the rendering of effective Christian service."

Our readers will pray for this power not only for our work in our own Canada, but for our kinsmen according to the flesh and according to the Spirit, who dwell beyond the sea.

SUPERSTITION. There are probably not many persons in this enlightened age who are willing to own to the charge of being superstitious. At the same time there are not a few, possessing more than the ordinary degree of intelligence and mental culture, whose conduct in certain matters is controlled by maxims and motives which have no reasonable ground of existence. There are, for instance, a good many persons whose hearts quake with forebodings of evil if they chance to find themselves sitting at table as a part of a company of thirteen, though we suppose no one would undertake to assign any reasonable ground why any of the blessings of life should fall to such a company or any of its members rather than to a larger or a smaller company, and this is but one instance of many in which persons of intelligence practically confess themselves to be more or less under the control of superstitious ideas. It is certainly remarkable how great an influence such ideas have over mankind in general. How largely superstition dominates the mind of the rude and uncultured, is well-known; and though both religion and science are opposed to it, there are many who are truly religious and possessors of great respect for science, who have nevertheless not wholly escaped the tyranny of superstition.

The above remarks were suggested by reading in a London paper a short account of a note-worthy dinner in which, as we are told, thirteen groups of thirteen gentlemen dined at thirteen tables in room 13 of Holborn restaurant on the 13th day of January. This curious company, we are assured, were not lunatics but of which appears to be, by a conspicuous and studied disregard of all "unlucky signs" and all maxims to which the superstitious are wont to conform their conduct, to fling defiance in the face of "luck" and give a practical demonstration of the folly of paying attention to superstitious notions. They combined everything that was "unlucky"; they wore green neckties and button-holes of little Japanese skeletons with a devil-like background. At the smashing of a mirror, they defied under a ladder into the dining-room. There every knife and fork was crossed; the salt-cellars were coffin-shaped with a tombstone back, bearing the epitaph: "To the memory of Many Senseless Superstitions." Killed by the London Thirteen Club, 1894." Mr. Harry Furness, the chairman, sat under a trophy of the most unlucky things procurable. As many cross-eyed waiters—as could be got were in attendance, and the places of gentlemen whose faint-heartedness—or the fear of their wives—kept them away at the last moment, were taken by waiters, so that the thirteen might be complete. The chairman invited the diners to spill salt and smash mirrors—provided for the purpose—with him. Mr. W. Harnett Blanch is president of this extraordinary club, and among those who have recently joined it are Professor Huxley, Mr. Henry Irving and Mr. Lockwood, M. P. The subscription is thirteen shillings a year, payable on the 13th day of each month. The doings of this club are evidently a slying in the face of luck, and if that popular deity has any power to harm them the gentle-

Messenger and Visitor. \$2.00 per annum. When paid within thirty days, \$1.50. E. McC. Black, Editor. J. H. Raymond, Business Manager. OFFICE: 65 GERMANTOWN ST., ST. JOHN, N. S.

All communications intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager. Payment for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letter, otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents residing, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received. Returning the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A CHANGE OF ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent. ADVANCEMENTS HAVE FURNISHED ON APPLICATION.

Messenger and Visitor. WEDNESDAY, FEBRUARY 7, 1894. ENGLISH BAPTISTS.

As the Bible Books of the government give in a measure the state of the country so the Year Books of the denominations indicate the state of religion. The work done is recorded, the failures are noted, the demands set forth. Indeed these books are instructive and stimulating; though they cast the reader down they do not destroy him. He will rise from study of them with the sense of need of God, of service, dependence and his consecration more complete.

The English Baptist Year Book for 1894 contains the usual statistics and records of the year's progress. The summary of statistics for Great Britain and Ireland gives 2,825 churches with an aggregate membership of 342,567. There are 1881 pastors, 4,584 local preachers, 47,909 Sunday-school teachers, 392,284 Sunday-school scholars. There were over 18,000 baptisms. The gain in membership was 7,483, not a large increase for so large a membership.

The Baptist Union has no report on the state of religion such as is given in our convention; but these statistics and some of their reports, together with the president's address, indicate the views of our brethren as to their progress and needs.

It will be seen for instance that they have a large number of local preachers. We have some licentiate who are glad to preach on the Lord's day and to be diligent in business during the week, but the number is small. The English Union voted that its needs are:

- 1. Provision of trained local preachers able to supplement and support the work of our village pastors.
- 2. Fraternal oversight of the smaller churches by strong churches in the adjacent larger centres of population.
- 3. Where a church is not in charge of a pastor, it is desirable, if practicable, to appoint as lay pastor, a man with a weight of Christian experience from among the staff of local preachers or otherwise.

How far our needs are similar may be considered by our people. We have no doubt there are brethren in our churches who can do good service in preaching in outlying sections, as indeed some brethren in some churches have been doing for years past, and many strong churches could have more of friendly oversight of the smaller churches. The third suggestion of the English Baptists, as above quoted, has been discussed, we believe, in Ontario. As far as is known it has not been adopted in Canada, but some leaders look with favor upon it.

The causes of discouragement in the country churches named were two: 1. The depletion of the rural population, and 2) the opposition, both latent and active, of the state church organization, now specially manifest in a sectarian policy with regard to elementary education.

It appears that our brethren in the old world suffer by the movement of population from the country as we do in Canada. They say: "Those who remember the state of our churches many years ago can recall the fact that the tenant farmers of this country were the backbone for religious Non-conformity. That class of supporters may to-day be looked for almost in vain among our village churches. The condition of things from this point of view can be remedied only by such altered relation between the people and the land as will create a class of small-holding proprietors, and so check in some measure the depopulation of the villagers from their natural homes." This remedy can come only by wise legislation and not from the work of a religious body as such.

The opposition from a state church with which our English brethren are forced to contend is happily unknown to us.

The president's annual address was upon "Our greatest need—a Pentecostal effusion of the Holy Spirit."

He said: "We need a more efficient and perfectly equipped ministry. We need more effective organizations, a wiser distribution of our forces, and a large and speedy multiplication of them. But the one need which dominates every other is, that the Holy