Messenger and Visitor.

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—We were pleased to have the opportunity when in Fredericton the other day of making a call upon Pastor Freeman, and glad to find him happy in his surroundings and his work. Mr. Freeman finds that the climate of Fredericton agrees with him and declares that he was never so strong before. This is not to be set down wholly to the account of the good climate probably, but is in a measure due to the fact that he has become a cyclist, and takes abundance of exercise in the open air. The Fredericton pastor is highly appreciated by his people. He preaches to large congregations, and the church has been much blessed during the past year.

—A mile or so away on the other side of the river, in the town of Gibson, we found Pastor Davidson, who ministers to the churches of Gibson and Marysville. He also has been much blessed in his work. A good church edifice stands on the site where the old church was burned two or three years ago. The interior of the building is especially attractive and convenient. We were not surprised to know that the congregations are good, for even with a preacher of much less strength than Bro. Davidson in the pulpit, one would imagine that the people would find it easy to come to so cheerful and comfortable a church. Though the people lost so heavily in the fire by which the place has been visited, there now remains only $700 debt upon the house. In spiritual things, also, the church is being blest.

—It is a pity that so many ministers fail of the grace of simplicity in their pulpit manners. There are preachers who do not impress one as good readers or speakers. They do not make us think about themselves or their elocution. We find ourselves giving attention to the thing uttered and not to the speaker. There are others who constantly and offensively intrude their personality. They seem to be saying to their hearers always—"Observe how admirably I am doing this. This is the way this hymn should be read. This is the style in which this passage should be rendered and not as you are accustomed to hear it from the lips of the ordinary man." Oh for that rare grace, that divine simplicity, in the pulpit, which like its sister grace vaunteth not itself and is not puffed up.

PASSING EVENTS.

IT may be that before this paper shall be in the hands of its readers the Ottawa government will have made known what course it purposes to pursue in the matter of the Manitoba school law—whether to introduce remedial legislation or not, and if so, of what character. But at present writing the intention of the government in this matter is not declared. The Montreal *Gazett* of July 3rd, however, published an Ottawa despatch which possibly has significance as indicating the line of action which it is proposed to pursue. This despatch is as follows:

"Manitoba remedial legislation may take the form of a supplement to the Manitoba school act of 1890, providing religious exercises in schools, which would, however, remain under the supervision of the provincial government. It is further suggested that the act may contain a clause providing that it shall only come into force on the proclamation of His Excellency the Governor-General in-council. This would give the Manitoba government time to reconsider its action refusing to accept the remedial order of the Dominion government and decide whether it would not be politic on its part to amend its school act itself in the manner indicated and give even a limited measure of relief to the minority in compliance with the judgment of the judicial committee rather than to persist in refusal to obey the highest legal tribunal and force the Dominion parliament to intervene and right the wrong which the Manitoba legislature has done. In the event of legislation being introduced in the present session of parliament and of the bill being mild in its tone and only to be brought into force on proclamation after the Manitoba government has again refused to remedy the grievance of the minority, it is believed that there would not be much opposition to the measure."

In reference to these statements one or two things may be said. The Manitoba Legislature has not, of course, admitted—but quite the contrary—that there are in this case any "wrongs" to be righted. Again it would seem to us doubtful, though we desire on this point to speak with all deference to the opinion of the learned—that the Dominion parliament can constitutionally pass remedial legislation except of such a character as was indicated in the remedial order. That order, as we understand the matter, directed the Manitoba Legislature to restore to the Roman Catholics of the province the same rights and privileges in school matters as they enjoyed previous to the school legislation of 1890, which would appear to be quite a different thing from the legislation foreshadowed in the despatch above alluded to. Can the Dominion Parliament impose upon a province in the interests of any class of people legislation which has not been definitely ordered, and as definitely refused, to enact for itself? It may be, of course, that the Dominion government means to enact such a piece of remedial legislation as that indicated in the despatch, with the idea that the proclamation necessary to give its effect will never be issued. It is possible that between the governments at Ottawa and at Winnipeg there is an understanding that the latter will use its influence to secure in the Manitoba Legislature such amendments to the School law as will so far content the Roman Catholics as to cause the agitation for remedial legislation to cease. It is, however, unnecessary to speculate upon the matter. Developments are awaited with interest.

THE South Carolina Liquor Law has attracted a good deal of attention as one of the experiments of the present day to remedy by legislation the appalling evils of the drink traffic. Frequent reference has been made in these columns to the South Carolina law. It will be remembered that its principal feature is the monopoly and control of the liquor business by the State. Local option is guaranteed, so that sections which pronounce against any form of the liquor business are able to prohibit the traffic. Where the sale is permitted it is through dispensaries strictly controlled by the State. In this provision lies at once the strength and the weakness of the system. It makes it a matter of monetary interest for the State to protect its monopoly and prohibit the illegal sale of liquor; it likewise makes it the interest of the State to promote the sale of liquor and thereby add to its profits. In reference to the practical working of the law at the present time, the Springfield *Republican* says:

"The managers of the state liquor-selling system of South Carolina are evidently determined to make a profit for the state, no matter whether the use of intoxicating drinks is reduced or not. These managers have all along made a great point of the money making feature of the system, and have bragged that within a few years they would be turning at least half a million dollars a year into the state treasury as profits. They are not reaching that amount at present—there is a dispute as to how much they are making—and seem to have deliberately set to work to increase the sales of the dispensaries with larger profits only in view. To this end the managers at Columbia have ordered that all dispensaries be kept open some three or four hours longer each day, than has been the rule, and there are rumors of other attempts to increase the sales. This sort of thing is not at all pleasing to the temperance people of the state, who had hoped for some reformatory results from this experiment in state control of the liquor traffic—results that could have easily been attained by a wise administration of the law."

EXPERIMENTS recently made on the Nantasket Beach branch of the New Haven railroad system seem to demonstrate the fact that electric motors provide a sufficient and satisfactory motive power for moving heavy freight trains at a good rate of speed. The experiment with electricity as a motive power on this branch—a road devoted principally to summer travel—had been found satisfactory for passenger cars, affording a quick start and a high rate of speed. In the experiment with freight cars a train of eleven heavily loaded cars were brought on the line, having four motors attached, and the train was hauled over the line at a speed of 25 miles an hour. Five more cars were then hitched on, making a total load of 450 tons, and this load was hauled over the line and pushed back without difficulty. The main consideration regarding the introduction of electric power on many roads has reference to expense. Electricity would be preferable to steam in many instances, especially in the elevated system of cities. The working expenses of an electric road are less, it is said, than with steam as a motive power, but, with the motors at present available, it is considered that the saving would hardly be sufficient to pay for the expense involved in changing. However, it is said to be probable that before long there will be in the market a motor of a character to make such a change advantageous.

THE death of Prof. Huxley occurred at Eastbourne on June 30th. Prof. Huxley was born on the 4th of May, 1825, and had therefore less than two months before his death completed his seventieth year. He was a native of Ealing, Middlesex, and was for some years educated at the school in his native place, where his father was one of the masters. His school course was supplemented by industrious private study, including German scientific literature and instruction in medicine. After a course in Medical study he passed the examination for the degree of M. D. at the University of London, taking honors in physiology. In 1847, he obtained an appointment as surgeon to H. M. S. Rattlesnake. Some years were spent off the eastern and northern coasts of Australia, and the observations and studies of this period being embodied in some works on Natural History served to bring him into notice and prepared the way for the distinguished position as a scientist which he afterwards attained. However little sympathy one may have with Prof. Huxley's agnosticism, a place must be accorded him among the greatest scientists of his time. He was also a master of English prose and his fine literary style lent a charm to all his writings.

Notes From Secunderabad.

It may be of interest to some to hear something of our work among the Telugus of the Deccan. It is not an easy part of India in which to work. The very government of the country strongly opposes the spread of the christian religion. Being a free state under native rule, it has a Mohammedan king, and all the higher officials throughout H. H. the Nizam's Dominions, are Mohammedans. As an illustration of the opposition with which we meet, I will tell you of an incident that came under our notice recently. A Hindu young man was converted and joined one of our Baptist churches. When he left his heatenism, his land was taken from him. In order to regain it he went to law. After much trouble he was told that he could not have his land as a christian, but if he would *turn Mohammedan* he could have it. To this was added other inducements, good office etc., and he yielded to the temptation. Since that I have heard that he has repented the step he has taken and would be glad to give up all these things for Christ, but he fears to do so as the Mohammedans would probably kill him.

The Government also makes our work more difficult by making it difficult for us to secure the necessary land for buildings etc., at new stations. At present our American Baptist Telugu Mission has five stations in the Nizam's Dominions. Of these, Secunderabad is the oldest, then followed Hanamakonda, Palmoor, Nalgonda, and Bolarum. The latter was the last station opened, and is at present without a resident missionary, so we may speak only of four.

You have already heard from me of Hanamakonda, our first home in India, and of our pleasant six months spent there in study of the language, and in work with Rev and Mrs. W. H. Beeby.

Palmoor was opened up about eleven years ago by Rev. and Mrs. E. A. Chute. A wonderful work has been done there. Mr. Chute has not spared himself in any way, but freely devoted himself to the people among whom he had been called to labor. From the time he went to that station he has taken no vacation, has never went for a change or rest, but labored incessantly as few can do in this climate. We are both glad and sorry to say that after thirteen years of hard work in India, he, with his wife and children sailed for America on May 11. This last year he has passed through the deep waters. Last November, his sister who had worked with him on that field for more than six years, was called to her Heavenly home. Together they had worked for God and the Telugus—together they toured year after year over that district. Little wonder the heathen people asked for her this year when they saw him coming among them alone. And when they were told that she was dead they asked how can he work without her, "she was like a *younger brother* to him!" Thus in their own way they bestowed upon her the compliment that while only a sister, she might be compared to a brother. We were present at the funeral services, and our hearts were touched as we saw the effection of the people for her. Hindus and Mohammedans, christians and heathen alike crowded to pay their last respects to her whom they had loved. May her grave speak loudly to them of the love of Christ which constrained her to "spend and be spent for them." But now we must speak of the work which has been accomplished there. Scattered over his field are christian villages and christian schools. I cannot give the exact number of christians, but think there are more than 400 communicants. At the station is a boarding school of more than 80 scholars. In this school Mr. Chute has educated and trained many of his own workers. He also has a medical dispensary in connection with his work, with Miss Graham, a trained apothecary in charge, to dispense medicines to the needy. Rev. W. E. Hopkins has taken charge of the field until Mr. Chute's return.

Last March it was our privilege to visit Nalgonda, and see something of the work that is being done by Rev. and Mrs. A. Freiesn. It may be of interest to you to know that Rev. and Mrs. Freiam are Germans, and come to us from Russia. They and their work are largely supported by the Mennonite Baptists of Russia. We with three other missionaries and their wives, went to Nalgonda to attend the dedication of his new church building, the "Centennial Memorial Mission Hall." This beautiful building was the Centennial gift of the Russian Baptists. It was seated by the native christians at a cost of more than $100. We found Mr. Freiam with a boarding school of more than 60 scholars in which he too is training his own workers, though some have been sent to Ongle and Ramapatam for higher education and theological training. The christians on his field now number more than 600.

One of the many good things we heard and saw at Nalgonda was the music by the school children, given at one of the services. They had been trained by Mr. Friesm's assistant, Mr. R. Wilson, and they sang as if their hearts were filled with the love of which they sang. After they had sung some Telugu hymns we were much surprised to hear them break forth in English with Dr. Gordon's beautiful hymn, "My Jesus I love thee,"—and we needed only to look into their bright faces to know that Mr. Wilson had not forgotten to explain to them the meaning of those beautiful words.

Secunderabad, though the oldest of the stations, has the least number of native christians. This may, in some measure, be accounted for by the fact that these other fields have been cut off from the Secunderabad field and some christians were given over with the new fields.

We came here about a year ago to take part of the work, viz., schools and Bible women. Dr. Timpany has also done some medical work among our native christians, missionaries families, and some of the Europeans in the town. His chief medical work has been in the school. We have had some severe cases of fever and recently one case of cholera, but we are thankful as we look back over the year that death has not invaded our school.

At Jangaon, 53 miles away, Dr. Timpany also has some work. We have a preacher, a helper, and a Bible woman at work, with about 25 christians. A few days ago when Dr. Timpany visited this place, he found a man asking for baptism. After examining him it was decided to let him wait a little till he had more clear ideas about the "Way of Life."

We have spent a busy year at the station with our school work. Our boarding school has more than 30 boys and girls. We spent a long time in trying to secure a proper teacher for them, as every thing moves slowly in this country, but we at last succeeded in securing a graduate of the Ongole Normal school, and feel now that the work goes on better. Beside this boarding school, made up of children from christian homes, we have had during the year five village schools for heathen children. Here we have the Bible and christian hymns taught daily. We trust that the seed thus sown may bring forth fruit. As we visit these schools we are accustomed to distribute christian tracts, not only to the children, but to those who crowd around us to see what is going on.

I wish your readers could go with us from a christian to a heathen school. I cannot attempt to describe the contrast in the children, but I am sure it would create in all a spirit of prayer that the time might speedily come when idolatry shall be done away, and our God shall reign in every land and every heart.

NELLIE H. TIMPANY.

Secunderabad, May 14, '95.

Our Denominational Records.

In the First Baptist church of Halifax there is the nucleus of a valuable library, especially in the records of our denominational history in these provinces. The pastor desires, on the church's behalf, to thank those who have so kindly responded to his request for old minutes, and to ask again that those who have copies of Associational records, which they have no special desire to retain, take pains to look them over and see if any can be found that are named in the following list of our deficiencies. Quite often already have persons availed themselves of the advantages our collection affords for acquiring information regarding our educational and missionary endeavors, and we hope that before long our files will be complete.

The minutes of the first meeting of the Nova Scotia Baptist Association, held at Granville in 1800, found by Dr. Cramp among Father Manning's papers, have been re published in the MESSENGER AND VISITOR, (May 29, 1895). As far as I can learn no other minutes exist of that association until 1810, when the association included New Brunswick also. If any have knowledge to the contrary I hope they will not fail to impart it. The minutes of the N. S. and N. B. Association for 1814 were printed in 1864 along with Rev. S. DeBlois's jubilee sermon, "Contending for the Faith," delivered at Chester, N. S., and if any person has a copy of this sermon in the pamphlet form which he would be willing to part with we would be glad to come into possession of it. In 1821 this one association became two, one being thereafter known as the N. S Association and the other as the N. B. Association; and in 1847 the N. B. Association was divided into the Eastern and the Western. Of the N. B. Association from 1822 to '47 (inclusive) we have no copies of minutes in our collection, so that any of these will be gratefully received. Of the Eastern N. B. Association we require only 1850 and '66 to fill out our set. Cannot some good friend in N. B. promptly forward us these?

We have the *Christian Messenger* and the MESSENGER AND VISITOR from the beginning, Jan. 6, 1837, down to date; but we have not all the issues of the *Baptist Magazine*, the forerunner of the MESSENGER. This periodical, the *Baptist Missionary Magazine of Nova Scotia and New Brunswick*, at first a quarterly and then a bi-monthly, was begun Jan. 1st, 1827, and continued until the founding of the *Christian Messenger*. We lack all the issues of this Magazine for the years 1827, '28 and '29; and we need also the issues of Jan. 1830 and Jan. 1832.

To any persons who will forward any of the aforementioned the amount of postage will be returned if senders name and addresses are furnished. To any who may themselves be seeking complete files I will be glad to mail, on application, any extra copies I may have that they require. Address me at Halifax, Nova Scotia.

A little care taken now in preserving these records will be worth more than we know to some of our present workers and to many more of our successors. Ransack your old trunks and boxes then, friends, and give others an opportunity to preserve what may be of little or no value to yourselves, but what will certainly prove of great worth to those who will subsequently be looking for knowledge pertaining to our denominational progress in these Maritime Provinces.

A. C. CHUTE.

Halifax, N. S., July 3, 1895.

DEAR BROTHER BLACK,—In your excellent report of our Association one very important detail was left out, namely, the exact character of the report on Temperance. As this report takes such extreme ground, I think that the entire denomination should know that the Western Association of Nova Scotia has taken ground on this question higher and stronger than either Association or Convention has ever before taken in these provinces. The long paper which I handed you was really an essay, of which you have published a brief extract, the real report was on the last sheet. I think I handed you a copy. I herewith inclose a copy which I ask you to publish where all readers of the MESSENGER AND VISITOR will be likely to see it.

Faithfully yours,

ADDISON F. BROWNE.

Lockeport, June 29, 1895.

REPORT ON TEMPERANCE

Presented at Nova Scotia Western Baptist Association, and passed by a unanimous vote Saturday evening, June 15, 1895.

We earnestly recommend that all church members in this Association consider themselves obligated to employ every legetimate means for the success of the temperance cause.

That the utmost care be taken to secure perfect harmony between public utterance and private action on this important question.

That our 12,000 church members be urged to unite in a battle to the death against the entire traffic in intoxicating liquors.

And that a pledge of total abstinence form a part of the church Covenant.

We are pleased to comply with Bro. Brown's request, but certainly, unless we are much mistaken, the paper of which we gave an abstract was presented to the Association as the report of the Committee on Temperance.—ED.

Albert Co. Quarterly Meeting.

The quarterly meeting of Albert Co. was held on the 25th of June, with the Forest Glen church. About the usual number of delegates and visitors were present. The first session was much enjoyed and appreciated by all, mainly on account of the warm spiritual influence that pervaded. Many earnest prayers were offered and humble testimonies given. At the close of this service, the cheering element still continued through the warm and cordial reception all received by the kind people of this picturesque little village. We are sure that no one could feel they were in a strange land. In the evening, we gathered again for a short social service, after which we listened to the quarterly sermon preached by Rev. J. A. Porter, of Springfield, Kings Co., Text, Titus 3:5, Subject, "The work of the Truine God the sinners only hope." The sermon was quickening and powerful, calculated to arouse the careless sinner. The business and other services were characterized by a spirit of harmony and peace. Some change was made in the constitution, as notice of the same had been given previous. Instead of meeting at the usual time as before, the quarterly will meet one month earlier. A resolution was also brought in, to give all moneys taken in the quarterly collections to Home Missions. It was also moved as an amendment that they be given to the denominational objects, as embraced in the Maritime Convention plan. The amendment was carried by a large majority.

The different subjects which came before the quarterly for discussion were well ventilated, and the general feeling seemed to be at the close that we had had a pleasant and profitable gathering. Ministers present: Revs. J. E. Fillmore, D. Blakeney, H. H. Saunders, J. A. Porter, D. Crandall, I. B. Colwell, and A. Rutledge (lic.)

There has been no mention made though the press of our last two quarterlies, the reason seems to be on account of the secretary being absent from each. But we are pleased to report that the January quarterly held with the first Coverdale church was very well attended, and a good interest prevailed throughout. Somewhat unfortunately the April session came at the time of the big rain storm and a number were prevented from getting there. The place of meeting was at Salem, and we were glad to learn that in spite of the heavy rain a goodly number met and enjoyed a good season.

The next session will be held with the fourth Hillsboro church at Baltimore, on the first Tuesday in September.

I. B. COLWELL, Sec.

For Biliousness—Minard's Family Pills

W. B. M. U.

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

Perhaps some are saying "when will these dry, tiresome reports of meetings end?" It would not be difficult to fill our column with other things that to the majority might be more interesting reading; but we believe the accounts of these meetings held in different parts of our Provinces do good, and we are narrow indeed if we take no pleasure in knowing what other societies are doing, and are only interested in a meeting held in our own town or association. These meetings show the temperature of all our W. M. A. S. Here we feel the pulse of our Union and judge whether she is in a healthy condition. These meetings afford grand opportunity for service. Many new ideas and helpful methods of work are spoken of that should be a help and blessing to us all. They will soon be over for another year. Then we will gather up all the fragments and spread our annual feast during Convention in St. John.

This year is the 25th anniversary of the organization of our W. M. A. S. and we should make some suitable celebration. What shall it be? This remains to be proved. It will be what we as members of each society choose to make it. Minds are now busy planning for our annual meeting and we would gladly welcome any suggestion from our sisters that may be helpful in making our arrangements. Pray, oh, pray that above all we may have the presence of the Master and the guidance of the Holy Spirit.

The Woman's Missionary meeting in connection with the N. B. Western Association at Upper Kingsclear, was held in the hall at that place on the afternoon of Saturday, June 29th. It was a rainy afternoon, quite a number gathered, however; though very few of the sisters living in Kingsclear could attend, being occupied with the entertainment of delegates and friends attending the association. Mrs. T. H. Porter presided, and, in a few earnest words, urged the re-organization of an Aid Society in this place, where at one time a flourishing Society had existed.

Rev. R. Sanford, late of India, spoke very encouraging words respecting the work that was being done by Aid Societies both at home and through their missionaries on the foreign field, and earnestly urged all to engage in this branch of christian service.

Mrs. H. G. Estey, secretary of the Fredericton Society, spoke of the beginings of woman's work for women in heathen lands, and of what has been accomplished and is being done by Aid Societies.

After the close of the meeting a Woman's Missionary Aid Society was organized in connection with the Upper Kingsclear Baptist church. The following officers were nominated. Not all of them were present, but it is hoped they will consent to act and make this Society a success: Mrs. Benjamin Long, president; Mrs. S. Patterson, Vice President; Mrs. A. H. Har, Sec.-Treas.; Mrs. Ernest Holyoke, Auditor; Mrs. Arthur Kelly, Mrs. Sanford Smith, Mrs. Bart. Long, Mrs. E. Hammond, committee of management.

Some of the sisters from Queensbury were present, and hope to organize a Society in connection with the Baptist church there.

We trust the blessing of our Lord will follow this meeting and crown with success the efforts that shall be put forth in His name. E. L. ESTEY, Sec.

The meeting of the W. B. M. U. in connection with the Eastern Association N. S., will be held in Truro, Saturday afternoon, July 13, at 3 o'clock. Should other arrangements have to be made, notice will be given in Truro. Our sisters will excuse the tardiness of this notice. The non arrival of letters for which we waited has caused the delay. Let every one come prepared to "lend a hand," and come, *believing knowing*, that "not by might, nor by power, but by My Spirit" will the work be accomplished. AMY E. JOHNSTONE,

Prov. Sec'y W. B. M. U., for N. S.

Dartmouth.

A ladies missionary meeting will be held at St. Martins on Saturday, July 14th, at 3 p. m. Will the sisters make a great effort to be present and come asking and expecting a great blessing.

A W. M. A. S meeting will be held at Hillsboro on Saturday, July 20th, at 3 p. m. A large attendance is expected. Let each one come prepared to give as well as receive a blessing.

If any W. M. A. S. or Mission Band in New Brunswick have not yet received a blank form to be filled out for our report please communicate at once with Mrs. Margaret Cox, Chatham, N. B. and you will be supplied.

Some time has elapsed since your column has heard from our little Band of "Cheerful givers." During the winter season we almost lost our identity as far as meeting regularly was concerned, yet the members had the cause of Missions at heart, as was seen by the address which was presented me a few days ago. At the close of our Sunday School, a member of the Band requested me to step to the platform. Thinking it was something in reference to the music I immediately acquiesed, when she began reading an address, and at the same time presented me with a Certificate (beautifully framed) of Life Membership in the W. B. M. U. To say that it was a grand surprise is needless. May God bless each donor is my prayer.

SARITA E. PARKER.

River Hebert, July 4, '95.

This was, years after the above was written, transferred to the Library of Acadia College. A. C. Chute.