

Messenger and Visitor.

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—It is stated that the United States navy and life saving service will probably be equipped with cutters and life-crafts made of aluminum. A boat built of this material for arctic exploration has met every test so satisfactorily as apparently to leave nothing to be desired. A boat eighteen feet long, four feet wide and two feet deep was put empty into the water and a man attempted in vain to capsize it. It was then weighted with sand-bags and a crew of seven men—4,601 pounds in all—and yet it remained 54 inches out of water. Then it was filled full of water and a man placed on each end, but still it would not sink.

—Very largely attended meetings were held in Brooklyn, N. Y., on Tuesday last, at which Mr. Moody was present and stated that during the past four months over 54,000 persons have been converted in three states alone. Plans are being laid for organized evangelistic work on a great scale in New York city during the coming spring and summer, with the purpose of reaching some of the great mass of people who are not connected with any Christian denomination. Already financial aid has been pledged for the movement. Mass meetings have been held in Cooper Union; Mr. Moody and a number of other evangelists are engaged in the work.

—It would appear from reports lately published that Labrador is a country of more resources than it has generally been supposed to possess. Accompanied by a party of voyageurs and Indians, Mr. A. P. Low, of the Dominion Geological Survey, and his assistant, last summer traversed the country from the coast in a northerly and north-westerly direction to the Hamilton Inlet on Hudson Bay. The climate in the interior is described by Mr. Low as being much milder than had been supposed and the country thickly wooded with magnificent forests of spruce and poplar. In addition to the timber, there are said to be indications of very rich deposits of iron ore of the best quality.

—A HOLY life, said Bonar, is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloh that go softly in their meek mission of refreshment, not the waters of the river, strong and many, rushing down in torrents, noise and force, are the three symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little follies, little indiscretions and imprudences, little fables, little indulgences of self and the flesh—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

—MR. WARREN RANDOLPH, secretary of the International Sunday-school Lesson Committee, announces that, at a meeting of the Committee held in Philadelphia on the 14th and 15th of the present month, the following resolutions were adopted:

Resolved, 1. That in the general lessons for 1896 and thereafter, the following course shall be pursued: 1. A longer lesson than has been common shall be indicated, and its topic shall be so stated, when practicable, as to cover this entire lesson, and to show the historical connection and progress. 2. A certain portion shall be marked as "selected verses" which may be printed in "lesson helps" when the publishers, so desire, and may be the sole lesson for those who prefer short lessons. 3. Memory verses and golden text shall be given as heretofore.

Resolved, 11. That a separate course of Primary Lessons shall be prepared to begin with 1896.

—REV. W. H. GIESWERT in the Chicago Standard says: "There is a new demand for the prophet of the bold and fearless sort, named Nathan; of the 'thou art the man' kind, who will be faithful to God whether men like it or not. There never was a time when the demand for a pure life on the part of God's professed children was more urgent than now. While we are standing about and asking the world what the function of the church ought to be, we are forgetting what the idea of Jesus Christ was in the founding of His church. We are to stand for righteousness—not outward manifestation but inward possession; we are to be a standing rebuke to any sin and all sin, whether the sinner lies in the gutter or sits in the best pew and helps to take up the collections. . . . It is the minister's business to lift the lid off sin, no matter whose head is under it. If ever there was a time for such service, and it means heroic and thankless service, that time is here and now."

PASSING EVENTS.

ON Wednesday last, when the Dominion Parliament adjourned until Tuesday following Easter, proceedings had not advanced far beyond the acceptance of the reply to the speech from the throne. The address in reply was moved by Sir James Grant and seconded by Dr. Lachapelle, of Hochelaga, who spoke in French. Mr. Laurier, Sir John Thompson and Sir Richard Cartwright, among the leaders, delivered speeches upon the address. A rather fiery speech from Mr. Martin, of Winnipeg, in which he paid a good deal of attention to Premier Thompson, appears to have been the most exciting feature of this debate. No amendment was proposed by the opposition and the address was finally adopted without a division. In reply to a question put by Mr. Laurier as to the policy of the government with respect to the French treaty, Mr. Foster replied that two important delegations have asked to be heard with regard to this treaty, and the government therefore decided to defer giving an answer until after those delegations have been heard. Among new measures which have been introduced there are bills to repeal the Franchise Act and to secure the better observance of the Lord's Day, both introduced by Mr. Charlton, a bill to extend the ballot to the territories by Mr. Martin, and another to the same effect by Mr. Daly, Minister of the Interior. Mr. Coatsworth introduced again his bill of last session to amend the law respecting Cruelty to Animals, by extending the list of punishable offences, and Mr. Weldon re-introduced his bill, brought before the House last year, to disfranchise voters who have taken bribes. Mr. McCarthy has introduced a measure looking to the amendment of the Northwest Territories Act by relegating to the Assembly the exclusive control over education, and abolishing entirely the official use of the French language in the territories. This measure will of course arouse a fierce storm of opposition among the French Catholic members on both sides the House. A bill has been introduced by Mr. Mulock to regulate ocean freight rates on cattle. It is claimed that the exorbitant rates charged by ship-owners and their arbitrary procedure operate greatly to the disadvantage of the cattle trade and the country. The estimates for the year were presented on Wednesday afternoon. The total amount asked for is \$40,088,892, a reduction from last year of \$4,486,522, of which \$4,114,174 is in items chargeable to capital and \$371,348 in items chargeable to consolidated fund, but the supplementary estimates are still to come.

—It would not do to say that it is wrong ever to condemn a man even to severe penalties on circumstantial evidence, but it goes without saying that the possibilities of reaching erroneous conclusions and of doing the gravest injustice by way of such evidence is sufficiently great to demand the greatest care in admitting it. Appearances may be very strongly against a man and yet he be innocent. The case of ex-State Treasurer Hemingway, of Mississippi, who has spent the last four years in the State's prison, is a case in point. Hemingway was, perhaps, a honest man as could be found in the State, and yet, because appearances were against him and he could not prove his innocence, he has for years dwelt in a convict's cell. "It was proved on the trial that he, Hemingway, was state treasurer of Mississippi, and in that that capacity had in his charge several hundred of thousands of dollars in state funds. It was further proved that when his term expired and he was called upon to turn these funds over to his successor, his vaults were empty and the State's money gone. Still further it was proved, and he admitted it in his testimony, that nobody but himself had access to the vaults, and nobody else knew the combination to the safes in which the stolen money was kept. His books were correct, and they, too, proved the shortage and Hemingway's responsibility for it." It was true that Hemingway had always borne a high character; there was nothing in his way of living to indicate that he was using more money than he belonged to him. He freely gave up every dollar he was known to possess to make good to the state its loss. Still there were the apparent facts which clearly indicated his guilt, and the jury formed its verdict accordingly. The judge, a friend of the convicted man, reluctantly passed sentence, making it as light as possible. At length, by some means,

a clew was found which, followed up, leads to the proof that jury, judge and public opinion were all mistaken, and Hemingway right in the persistent assertion of his innocence. When he swore on trial that he alone had access to the vaults and knew the combination to the safes which held state funds, he did not know that this secret had been stolen, and that thieves had obtained access to the vaults. "Now he knows that this was the case, and so does the grand jury which indicted him, the district attorney who prosecuted him, the petit jury which convicted him, and the judge who sentenced him. All these, with thousands of citizens all over the state, are asking the governor to pardon him, and soon he will be a free man, as he might have been all the time had he been as vigilant in the execution of his trust as he is honest. He has paid a heavy penalty for his carelessness."

LOUIS KOSSUTH the Hungarian patriot, died in Turin, March 20th, lacking a little more than a month of having completed his 92nd year. Forty or fifty years ago Kossuth was filling a large space in the world's eye; but since then a generation has come on the stage, which has heard comparatively little of the man, and has had comparatively little sympathy with his nobly patriotic ideals and his brave struggles for liberty. Of late he has been little heard of, and the world for the most part has known nothing of him, or has thought of him as one who belonged to a past age. In the ordinary sense of the term the career of Louis Kossuth was not a successful one. His ideals were not realized, and the things for which he strove he did not win. His ambitions and hopes for his country and his people were never fulfilled, and he lived and died in exile. It is true that in these more recent years his exile was self-inflicted. Kossuth would have been welcomed to his native land with honor had he chosen to return. Perhaps it would have been wise in him to have done so and to have recognized the improved conditions which now exist in Hungary as the fruit in part, at least, of his earlier ideas and labors; but Kossuth could not bow in submission to the rule of imperialism, and so ended his long life in exile and, it is said, in poverty. But now that the indomitable spirit has departed, his remains are carried back to the old home land that his bones may find a final resting place on Hungarian soil.

THE death of Senator Botsford, which occurred at his home in Sackville, N. B., on the 19th inst., has removed a man who had outlived most of his contemporaries, and had been continuously in public life for more than sixty years. Since the confederation of the provinces Mr. Botsford has been a member of the Senate of Canada, and previously, for 34 years, he had sat in the Legislative Council of New Brunswick. Senator Botsford's career has been an honorable one. He was a man of integrity and of considerable ability; his lengthened public life gave him an intimate acquaintance with several chapters of his country's history, in which also he took a not unimportant part.

—THE returns from the plebiscite in Nova Scotia on the subject of prohibition are not yet complete and definite, but it is evident that the result has not disappointed our expectation that Nova Scotia would give a larger majority in favor of prohibition than any of the other provinces which have voted on the question. The vote is probably not far from five to one. Halifax City gave a substantial majority for prohibition and in the whole county the "yes" vote exceeds the "no" vote by 3,095. Cumberland went nine to one in favor of prohibition, Kings has given a still larger majority, and some other counties did nearly or quite as well. The returns show that the heaviest "no" vote was among the Highland Scotch of the eastern part of the province and the Acadian French of the west. These are also the districts in which the influence of the Roman Catholic church most largely predominates. The province as a whole may certainly be considered to have spoken very definitely on this important question; if the whole Dominion was as strongly in favor of prohibition, it is evident that a prohibitory law could not long be delayed.

Are you troubled with gnawing sensations, "goneses," load at stomach? Take K. D. C., and be convinced of its great merits.

The First Yarmouth Church and the Brussels Street Council.

From the first we have been averse to giving undue publicity to the case of Dr. Day, but it seems our silence has not been appreciated nor understood. Whether the doctor supposed we are divided here on his case and sad to come out in print against him, or so blinded that he cannot see the true character of his conduct, it is hard to divine; but from the first he seems to have courted publicity, and has at last so managed things that we are obliged to submit this case to the tribunal of the entire Convention. It seems to us that there is a little confidence between the churches that matters of this kind cannot be disposed of without the whole world knowing every detail. In the past we have been wont to praise our quiet doctor's way of disposing of difficulties, as compared with the uncouth church courts of other denominations, but if the course pursued in Dr. Day's case is to be followed in the future, the advantage of our way of doing things will be hard to see. Of course it is impossible to work our system unless the churches have confidence in each other.

We regard the course pursued by the St. Martins church as a breach of the confidence which has always existed between the churches of our denomination, and we believe that if they shall follow out the advice given by the Council of March 8th, they will place themselves in a most unenviable position by establishing a precedent which, if followed, will make discipline impossible, and will reduce the denomination to a state of anarchy.

If the reports of the proceedings of the St. John council can be believed, our church has been tried and condemned without a hearing. Would any court of justice in the British Empire dare to try a case and pronounce judgment without hearing the defence? I think not. Yet this is what a council of Baptist ministers and leading laymen have done with a church of their own denomination. See, brethren of the St. John council what you have done. You have, upon the statement of an excluded member of a Baptist church, advised one church to rise up against another and request that an excluded member be immediately restored on terms dictated to them, and this too in the face of the fact that the church has never been asked to state their objections to the brother's restoration. It appears that we are only given three weeks in which to carry out the will of those who have so judged us, and if we do not carry out our instructions the hammer of justice will fall. Now in this condition of things it is open to us to call a council to advise us what to do, and so council might oppose council. If we call a council we will surely ask the St. Martins church to send delegates. It is not our mind, however, at this time to ask advice of the churches, but to lay our case before the denomination and the world and there leave it. We feel confident that when the truth is known every intelligent Baptist, and as well every sincere Christian, of whatever name or denomination, will heartily condemn the action of the St. John council.

While writing this I do not forget there were brethren on that council whose self-respect, high sense of fair play, and love for their denomination's honor, compelled them to dissent from the decision of the council. These brethren have our thanks. Did it not occur to the brethren assembled in council at Brussels St. that possibly this church had reasons for not restoring Dr. Day which he, as an excluded member would not be likely to divulge? Well, such is the fact. The attitude of Dr. Day toward this church ever since his exclusion has been one of open and secret hostility. Such being the case, in view of the solemn and sacred nature of church fellowship, do the St. Martins church want us to go through the mockery of restoring Dr. Day to a fellowship which would lack the necessary element of reality? I think upon sober reflection, they will not ask us to perform that farce. On the other hand is Dr. Day prepared, for the sake of whatever gain it may be to him to be restored to the denomination, to say he fellowship the 1st Yarmouth church before he withdraws his public and private charges? Surely he has not fallen so low.

I am sorry that it falls to my lot to write these things. I did hope that our church would have been called to the Brussels Street Council, and that there a reconciliation between Dr. Day and this church could have been effected,

but as we were denied a voice there nothing remains but the course now being pursued of giving the whole affair to the public.

Dr. Day's exclusion from the fellowship of this church was a sore trial to us all, and could not have been done save through a deep sense of duty, and by advice of a large and representative council. Nothing but a sense of duty led to it. If Dr. Day were not disciplined, how could the church exercise her power upon others for non-observance of trifling offences? This is the position in which we were placed. Already comparisons were being instituted between Dr. Day's offence and certain other offences for which some had been disciplined. A refusal to take notice of Dr. Day's case would have been attended with serious consequences in our church; but having exercised upon him the discipline of the church, we waited with high anticipations the time when we could heartily restore the fellowship we had taken away. Imagine then the consternation and grief with which the doctor's letters in the press were read by us.

With regard to Dr. Day's letter in the *Telegraph*, we hold that the charge therein made against this church is without foundation. No unchristian feeling exists in this church against the doctor, and I think if he had been allowed a voice on the council we could have made that plain, and we claim that Dr. Day owes it to himself and us to take it back before seeking our fellowship.

Respecting his article in the *Messenger and Visitor*, it is characterized by special pleading and the withholding of truth in such a way as to have the effect of untruth. Surely Dr. Day will be expected to express sorrow for writing a letter so calculated to lead the public mind astray and prejudice our church before asking us to fellowship him?

Shortly after the publication of those letters Dr. Day sent a letter asking to be restored to our fellowship and dismissed to the St. Martins church. We felt embarrassed, as can easily be seen. To restore Dr. Day without reference to his published letters would be virtually saying that they were in our opinion true, as any one can see after a moment's reflection, and this we could not say. His letter went before the deacons, who resolved to hold it from the church for one month, during which time we would labor with Dr. Day and try to bring him to see his true position.

The clerk of the church was instructed to write him informing him of the view we took of his matter, which was done. I wrote also as pastor of the church, and in my letter told the doctor that he had made a mistake in writing, and that unless he came into line I would be obliged to turn the dark side of the picture toward the public, or words to that effect. Dr. Day did not reply to the letter of our church clerk, but to my letter he made a reply, in which the spirit of bitterness is very prominent. He therein charges the pastor of the church, with knowingly allowing unchristian proceedings to be taken against him. He assails our two senior deacons by name and charges them with being fierce against him, and he charges the church with making an attack upon him by calling an ex-parte council to try him. By these things it will be seen that Dr. Day has not improved much under discipline.

At the next conference meeting of the church the following resolution was passed unanimously:

With respect to the application of Dr. Day for restoration to fellowship in this church, we are of opinion that it is inconsistent for Dr. Day to seek such fellowship, and equally inconsistent on the part of this church to grant it until such time as Dr. Day as publicly withdraws his charges as he has made them.

Therefore resolved, that this church cannot restore Dr. Day to fellowship until such confession is made.

Further resolved, that the church being very desirous to restore Dr. Day to our fellowship, we therefore affectionately urge him to place himself in such a position as that the church can consistently do so.

It will be seen by this resolution that Dr. Day was not asked to apologize for his private charges. As things are now he will be expected to do so.

It is still our desire that Dr. Day may be restored; and in view of the difficulties and embarrassments of the present situation, I would suggest that the St. Martins church take the initiative in the calling of a mutual council, with a view to effecting a reconciliation between Dr. Day and the First Yarmouth church. I believe that our church would respond to such a proposal in a thoroughly Christian spirit, that it would be seen that it is not our wish to oppose any unreasonable barrier to Dr. Day's restoration, and if at least would have strong hopes that the result would be, in a regular way and with the approval of all our churches, to restore Dr. Day to our fellowship and to his place in the denomination.

J. H. FOSHAY.

W. B. M. U.

NOTICE FOR THE YEAR.
"Lord what will Thou have me do?"

Contributors to this column will please address Mrs. Baker, 21 Pittmore Street, St. John.

PRAYER TIME FOR MARCH.
For our missionaries and native workers at Visianagram.

A Meeting of the Aid Societies of York and Sackville Counties.

A Convention of the W. M. A. Societies of York and Sackville counties was held at Fredericton, March 26th, beginning at 1:30 p. m. There were 27 present, nine of whom were delegates. Mrs. C. S. Martin, president of the Fredericton Society, occupied the chair. After a short devotional service, the president spoke a few words of affectionate exhortation to our returned missionary, Mrs. Churchill, who was present with us, and also to the delegates from other societies. Verbal reports from societies were then given. Gibson, Macnasquack, Marysville and Maudgerville societies were all represented.

Mrs. Phillips read some very interesting extracts from Mrs. Archibald's letters, giving a glimpse of some of the difficulties which our missionaries have to encounter. It was with great pleasure that we then listened to Mrs. Churchill, who spoke of meeting the sisters here eight years ago, and of the pleasure she felt in being with them again, in this larger gathering, and in seeing many new faces among the workers. A very delightful half-hour or more was spent in hearing Mrs. Churchill answer questions concerning the work. Mrs. Churchill had also many photographs to show, giving vivid pictures of Telugu life. A letter was then read from Mrs. Martell, Cor. Sec'y W. B. M. U.; and Mrs. R. H. Phillips spoke a few earnest words with regard to our responsibilities in this missionary work. The meeting closed by singing, "Blest Be the Tie that Binds."

All present were then invited to the adjoining room where tea was served under the charge of Mrs. Jas. McNeill and Mrs. J. Clark.

The evening service opened at 7:30. The vestry was completely filled, a large number of young people being present. Rev. Dr. Saunders presided, and in his opening remarks referred to the time when Mr. and Mrs. Churchill first went out to the foreign field. The president of the Fredericton W. M. A. Society was then called upon to extend, on behalf of the society, a welcome to Mrs. Churchill, to which the latter responded briefly. After singing, a dialogue was well rendered by the Misses McVally, Cliff and Wiley. Mrs. Churchill then gave a very interesting address, which was listened to with deep attention. Six young people were dressed in Telugu costumes adding much to the interest of the occasion. An earnest address was also given by Rev. J. W. Manning, sec. treas. of the Foreign Mission Board. A collection was taken amounting to \$11.55. Thus a very pleasant and profitable meeting was brought to a close.

We feel that this first attempt at a county convention has proved a success, and has been helpful and inspiring to all, bringing the workers in the different societies in touch with one another. Much of the success has been due to the unwearied efforts of Mrs. R. H. Phillips, formerly county secretary for York. We believe good results will follow this effort and trust that a new impetus has been given to missionary work in these counties.

E. I. ENRY, Sec'y.

Hits to Remember.

It is estimated that the Marshman, Ward and Carey household at Serampore, contributed in various ways \$400,000 to missions.

The Hindu population almost equals the aggregate populations of France, Germany, Austria, Italy and Great Britain.

There are 1-day in the City of Mexico sixteen native pupils, eight missionaries, nine Sunday schools, thirteen protestant day schools and three girls' boarding schools. Twenty-five years ago the entire protestant force consisted of one minister and 75 church members.

It is well that we are paying this month for our missionaries at Visianagram. Miss McNeil will need special help from on high as the sad news of her death reaches her in a strange land. Our God is a very present help in time of trouble.

Minard's Liniment Cures Garget in 6-8.