MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, DEC. 30, 1891.

THE CLOSE OF THE YEAR.

The close of the year will bring to each of our readers some special thoughts of life and its issues. Into the review for each a stranger cannot come. But we may hope that much of blessing and faithful labor will be seen in the backward glance, and much of well founded hope in the onward look. For the Christian the best is still ahead. More light, more life, more love we ask for each of our readers in the year to come.

But the Christian must look with his Lord's eyes and so on the whole world. The close of the year, therefore, makes us ask, "What of the night?" And who is wise enough to answer?

Some things we behold quite clearly. In affairs social and political there is struggle and constant ferment. The Jew in Russia is persecuted, but there are millions of others in Russia who are far from having rest. The relations of France and Germany are not yet cordial, and other powers do not feel wholly secure. The dangers of revolt in China may represent a feeling of unrest throughout the East. England has still her problems of domestic politics. The recent changes in South America have been followed by more revolutions. Our own country reposes in peace, but we have our political agitations which seem endless and adapted to promote alienation and conflict. Everywhere the struggle for wealth and social distinction goes on with fierceness, absorbing largely the best aspirations of the people. The great heathen nations are still before us almost unaffected by the Gospel. The great world is largely "in wickedness." Yet even here there are not wanting cheering tokens. The power of the best public opinion is increasing and rulers are more subject thereto. The obligations of the strong to the weak are recognized in large philanthropic schemes like General Booth's. The disturbing influences of some heresies are met by a fuller discernment and application of the Gospel to the needs, religious and social, of mankind. The young are coming forward in thousands asking for equipment for Christ's service. The demand for missionaries is answered in the volunteer movement. The Lord is deepening His hold on the thoughts of men and widening their views of His purposes.

But each Baptist has to do with the interests of his denomination especially and with the life in his immediate neighborhood. While we are interested in the general progress of Christianity, the force we are to exert will be largely expended in connection with our own enterprises. Vague aspirations for all mankind must be specialized and concentrated on the work *we* have to do if we are to leave any impress on our time. The minister will have a general interest in governmental problems, but, as a famous preacher has said, to the true minister in his best hours the conversion of a soul is of more account than the affairs of an empire. The church in all its undertakings is the place for our interest in the great world to express itself in deeds.

The year just closing has been, in these provinces, one of prosperity. Our educational institutions have all flourished. Our Foreign Mission has been reinforced by the sending out of five new missionaries, and our Home Mission work is being carried on with vigor and efficiency. The Gospel is faithfully preached in our churches, and if the increase in membership is not very large we must remember that the population of the country increases slowly also. But our work is still imperfect, and if another year of life be granted us may our service as a body of Christians be more faithful and successful. For this we have every reason to hope. The gifts of the past are the promise and potency of the future. While we rejoice in what Christ did nineteen centuries ago we need to remember that His work goes on in the present, and if our wills be submissive to His, He will work through us. The swiftly passing years are testing us severely. May they strengthen us in the service of His unceasing conflict.

He has sounded forth the trumpet that never sounds retreat,
He is sifting out the hearts of men before His judgment seat;
Be swift, my soul, to greet Him; be jubilant, my feet,
Our God is marching on.

The Infants' Home, for many years past doing a good work in Halifax, at first received aid from the Nova Scotia government.

Help was readily given because the institution was for the general good, and far removed from denominationalism. After a time the Roman Catholics withdrew from it and established a home for themselves. They, too, made application to the government of Nova Scotia for provincial aid. Premier Fielding responded for one year only, telling both the original Infants' Home and the Roman Catholic home that grants would not be continued. They were accordingly discontinued. A Sabbath or two ago when Archbishop O'Brien made an appeal in the cathedral at Halifax for funds to support the Catholic home, he reminded the people that the public grant had been withdrawn; and that for this Mr. Fielding and his government would suffer at the hands of the faithful when the next election should take place. We are no defenders of the government of Nova Scotia, but this much can be said in the case: For many years Baptists took the ground that grants to denominational colleges should be discontinued; but so long as they were continued the Baptists demanded their full share. This complicated matters. The situation became embarrassed. The P. C. Hill government gave grants for a term of years with the warning that they would cease at the end of that time. At the time named they did cease. The Baptists agreed to this settlement of a long dispute.

Premier Fielding therefore acted in harmony with this settlement when he stopped grants to the Infants' Homes as soon as they took denominational grounds. He acted in harmony with the verdict of the people, after many years of discussions and difficulties. Now, if Archbishop O'Brien thinks that by threats he can break through this settlement, and again introduce into Nova Scotia politics the practice of giving aid to sectarian enterprises, we believe he will find himself greatly mistaken. Irrespective of party, the people will let him know that such threats as he intimated in his cathedral appeal, will recoil on his own head. The day for hierarchical dictation has not come in Nova Scotia yet. The Archbishop cannot drive his own flock in politics. We congratulate our Roman Catholic fellow citizens in the assertion of their rights in political matters. This has been done on several occasions. Let it continue.

The *Missionary Review of the World* is, as not a few of our readers know, a very valuable monthly missionary magazine. It is, so far as we know, by far the best of its class in the English language. It is exceedingly rich in leading articles, discussing with great ability the various problems connected with missionary work, as well as in suggestive paragraphs, statistics and current information from the missionary fields of the world. No pastor, and no one else who wishes to have an intelligent grasp of what is being done in the world of Foreign Missions, can afford to be without the *Review*. It is published by Funk & Wagnall, New York, at $2.00 per year. No doubt many who would very much like to have the *Review* feel that they cannot afford it. With a view to lending them a helping hand in this respect, we have made special arrangements with the publishers of the *Review*, and are able to make our readers the following advantageous offers: To any one who will send us the name of a new subscriber to the Messenger and Visitor and $3.00, we will send the *Missionary Review* for one year. Or if any one will send us the names of two new subscribers to the Messenger and Visitor and $4.00, we will send the *Review* for one year. Or if any one will send us the names of three new subscribers and $5.00, we will send the *Review* as above. Or if any one will send us the names of four new subscribers and $6.00, we will send the *Review* as above. Thus any one may get the *Review* free by simply securing for the Messenger and Visitor four new subscribers.

Our attention is called to the fact that the allusion to Henry Alline in the obituary notice of the late Deacon Edward Kempton, of Milton, which appeared in the last issue of the Messenger and Visitor, is evidently a mistake, as Henry Alline died in 1784. The writer of the sketch must have had in mind some one of the early ministers of the denomination who were contemporary with Father Ainsley.

We regret to learn that Rev. H. G. Mellick, of the Leinster street church, has been quite ill for a few days. His pulpit was occupied on Sunday morning last by Rev. L. A. Palmer.

Acadia College and the Convention Fund.

In the report of the Board of Governors of Acadia College, presented to the Convention in 1890, the following paragraph appears:

MONEY FROM CONVENTION FUND.

We call your attention to the fact that the Convention Fund does not yield for our educational institutions the share to which they are by the Convention plan entitled, and we trust that steps may be taken to give these enterprises their just proportion of the benevolence of the denomination. We think the churches and all other contributors to the Convention Fund would most wisely bestow their bounty and liberality by giving on the Convention Plan, pure and simple, and thus each department of our work will move on harmoniously and well.

This paragraph, although adopted by the Convention, does not appear to have improved matters, for the college received $247.85 less for the year ending July 31st, 1891, than it did the year before, notwithstanding the total amount of the Convention Fund was considerably greater. Had the college received its proportion of the Convention Fund proper, *i. e.*, of what remains of the $23,743.25 after the W. M. A. money and the Grand Ligne and North-West monies are deducted, it would have received $3,833.28 instead of $2,646.70, which was all that it did receive.

At the close of the last Convention year the general account of the college was in debt $2,348.74. This amount represents the deficits of three years, and is due to the fact that the college has not received its proportion from the Convention Fund.

Carefully prepared estimates for the current year show that the college must receive from this fund not less than $4,300 during the year, or this debt will be increased.

But some one will ask, has not the college received large gifts during the last few years, so that less is needed than formerly from the Convention Fund? The answer to this enquiry is that while these gifts have strengthened the college and made it more efficient, they have not lessened the amount needed, for the gifts have required a corresponding outlay.

It should be further noticed that the amount received from Convention Fund goes to the benefit of the college proper and not to the other departments.

Brethren and sisters, the Board of Governors ask for at least $4,300 during the current year to enable them to provide for the general expenses of the college. Do not, then, in making your contributions to the benevolent enterprises of the denomination withhold from the college the twenty five per cent. promised in the Convention plan.

On behalf of the Board of Governors of Acadia University,

A. Cohoon,
A. W. Sawyer, } Finance Com.
E. D. King,

Can a Minister of the Gospel be Provided For without a Subscription List?

The question may seem to require no answer, and yet in support of the affirmative there are well authenticated cases where men have supported themselves and in addition raised large amounts for Christian and benevolent purposes depending on prayer, and no other instrumentality. Among these Muller stands out in bold relief. Depending on prayer, and on prayer alone, he raised immense sums for religious and benevolent purposes.

I know a Baptist minister who for nearly a quarter of a century has neither from the pulpit nor out of it asked for money or material support. When he decided to depend on prayer for his maintenance, and the support of his family and the education of his children his house was under mortgage, and his children so young he could expect no assistance from them. He has paid off the mortgage, improved his place, maintained his family and educated his children. Three of his four sons are in lucrative employment, and the fourth is at home. His two daughters are well and happily married.

It may be said that like the crownless hat, the toeless boots, and the rags of the Irish beggar who never asked for charity, that other things speak louder than words to our fellow men, and that we need not tell them of our wants in ordinary language. This inference is not without its weight, but has nothing to substantiate it in the case of the minister to whom I have referred. His dress is and always has been the very best material, and faultless in make; his hospitable home has delighted many a visitor, and there is always room at his board for his friends; his charities are readily bestowed, and he is respected as a gentleman by all denominations in the community where he lives. His intimate friends know that he not only lays his wants before the Lord in prayer, but also that at times his requests are specific. He once needed a certain amount. He asked the Lord that he would give it to him the next day, when he was to preach at a distance from home. He attended his appointment, and after the service received a sum short of the amount he prayed for. On his drive home he had to pass through a populous village. In the village he was stopped by a man who put in his hand a ten dollar gold piece, saying as he did so, "I put this in my pocket yesterday to give to the first preacher I saw to-day, and you are the one." The donor was only a nominal Christian and by education a Presbyterian.

Last evening I entered the hotel here on business, and while there an Episcopalian placed before me a subscription list. I was astonished when I found that it was to raise a Christmas offering for the minister I have mentioned. Running my eyes down the list I saw that the figures were generally $10 and $5, and the names included merchants, lawyers, bankers and others, most of them men who had made no profession of religion, and who were in no way identified with the denomination to which the minister belonged. He would not have the most remote idea that such a paper was in circulation, as it seemed to have been started on the spur of the moment, and he lives about fifteen miles from here. He will know nothing about this subscription unless he sees your paper, until the money is handed to him. This minister finds every winter a car load of cord wood at the railway station near his house, with the freight on it paid, and it is generally drawn to his place and manufactured by his neighbors.

I state the matters because, after careful consideration, I believe what is done for this minister by saints and sinners, is done in answer to his prayers. I have known instances where he, on the Sabbath, has received in contributions from fifteen to twenty dollars, when the contributions for another minister under similar circumstances would not have exceeded half the amount. I believe in special prayer, and that there is nothing too great and nothing too small to ask the Lord for in the most specific manner. I could mention instances where my prayers were answered almost as soon as uttered, and what the Lord has done for me He will do for others. All Christians, I believe, can testify that from experience, they know that their Heavenly Father hears and answers the prayers of His children.

I admit that our Baptist ministers in the Maritime Provinces are too often inadequately provided for. I will go further. But few of our churches give their minister a sufficient compensation. In some churches nearly every attempt to raise the stipulated allowance leads to difficulty, and sometimes to the severance of the connection between the minister and the church. I do not think that the minister should do all the praying in reference to his support, but on the contrary every Christian should, when he asks the Lord to extend the limits of His kingdom in this world, ask Him to put it into the hearts of His people to provide for His ministers, and in addition to this every Christian should diligently enquire what the Lord expects of him about this.

The case of the minister I have mentioned can be authenticated by a large number of witnesses, and I doubt not there are others who, like him, depend more upon their prayers than on their requests to the deacons to have their support provided. C. E. K.

Is It Scriptural for Women to take a Public Part in the Social Exercises of the Church?

In your issue of the 9th instant Bro. David Price favors us with what he regards as an answer to this interesting question. While I cannot withhold my commendation of the spirit and moderation of Bro. P.'s letter, I remain unconvinced by it.

As I have been for some years seeking satisfactory light upon this subject, perhaps you will grant space enough for a few remarks that may stimulate further discussion.

"As in all churches of the saints, let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

These two quotations are the formal answer of the Holy Spirit to Bro. P.'s question. Language more deliberate and emphatic, I know not where to find within the compass of inspiration. The command to baptize, by which our very existence as a separate denomination can alone be justified, is not stronger than this prohibition. "In the church" no woman is to officiate or exercise authority.

What, then, can mean those directions given in the eleventh chapter of the same apostolic epistle about the covering of a woman's head when she prays or prophesies! They mean exactly what they say; but does any body believe that the exercise of a Christian woman's talents is impracticable out of "the church"? What about the family and the Sabbath-school; what about the homes of the poor and the sick; what about meetings composed entirely of her own sex, either in Canada or in foreign missions; what about friendly domestic "calls" and visits, where even Christian ladies are apt to indulge in "small talk" that cannot be called very profitable? Do not these spheres of frequent intercourse with humanity furnish ample opportunity and scope for regenerated female gift and zeal? Is it indeed absolutely necessary to infringe apostolic prohibition and outrage all the delicate religious customs of the venerable past for the purpose of giving pious womanhood fair opportunity of usefulness? Very respectfully, I think not. *I think not*, very decidedly.

One remark more. In the erroneous state of present religious opinion on this subject our Christian sisters are persecuted and wronged. Just sit for one hour in many of our prayer meetings, especially in one of our conference meetings, and listen. How earnestly and repeatedly does the leader of it *enjoin* on *all* present to give their testimony! How solemnly does he warn the silent ones of their deplorable low spiritual state—indeed of their guilt unless they stand up and speak out. And poor nervous, timid feminine souls (many of them worn out with a hard day's work in the kitchen or among troublesome little children)—women, whose whole nature craves repose and comfort and shrinks from public speaking, still, *under a sense of duty*, make a desperate effort to say something! No person who sits near her can but feel pained at the terrible strain the average woman's heart and nerve tissue endure under the ordeal of such "testimony" giving.

Now I desire, by your favor, Mr. Editor, to tell my sisters in Christ that they are under no dutiful obligation to utter a word before such an audience. Ask Paul what response you ought to make to such exhortations of your pastor, and *he* kindly answers, "KEEP SILENCE."

J. Denovan.

North Dakota Correspondence.

The last letter from this land gave some account of the struggle of the farmers in the Red River Valley, in trying to manage and dispose of their enormous crop. Well, not very far from the middle of this wrestle "Jack Frost" closed in on them, and an old fashioned Dakota winter stiffened their fingers, and hindered operations. For a few days at the end of November and the beginning of December, Old Sol came out finely and warmed and cheered the brave combatants in this battle, and not a few were helped to victory; but last night gave us an old-time "Nor'-west blizzard," at least for a time quenching all hope of finishing the threshing this year. Hundreds of acres on both sides of the international line are dotted over with ungathered shocks of grain, and tens of thousands of large and rich stacks of grain are yet untouched by the threshers, and many of them will have to remain unthreshed till spring. The short days now with us, and the intense frost and scathing winds make it impossible to secure progress in this work. Hundreds of threshers are going south discouraged and disgusted at the vain attempt to do threshing in a Dakotan winter, such as this winter is proving to be, and likely to be. Threshing on the open prairie with the thermometer playing from ten to twenty degrees below zero is certainly no child work, and in spite of $2.50 and $3 per day given the workmen for three-quarter day's work, some of the heaviest and hardiest of the sons of toil have had to succumb and to follow the wild birds south to a warmer clime.

Some three weeks ago the writer accepted of an invitation to visit his old field of labor, Manitoba, and take part in the exercises of the Southern Manitoba Association. The place of meeting was the interesting little town of Pilot Mound, about ten or twelve miles north of the international line, where our brother, J. W. Auvache, late of Innis, is pastor. Several circumstances conspired to make the attendance less than it was hoped it would be. For local reasons the time was placed later than it was last year, and hence the students from the mission fields had returned to their studies. Then many brethren who would otherwise have attended and enjoyed the meeting were might and main at the great threshing. And as a further hindrance, the first day of the week was ushered in by a severe rain, sleet and wind storm. Still a goodly number of the faithful met together, and a helpful and enjoyable gathering was held. The programme was broken in upon by the above mentioned causes, and still a very fair and profitable programme was unfolded as the meeting progressed. Pastor Auvache struck a very good keynote in leading the meeting of prayer and praise at the beginning; then followed Pastor D. D. McArthur—a worthy instance of the "left handed D. D."—with an appropriate and substantial sermon from Col. 1: 18. His theme was "The Pre-eminence of Jesus Christ." The preacher spoke extempore, as most preachers on the prairies do, and I only wish that all our "right-handed D. D.'s" were in the habit of giving such a scriptural, logical and orthodox a development of his theme as our good brother gave. All who listened to the discourse must have felt satisfied that neither the Plymouth brethren (with the small b) nor the "New theologians" (with the small t) are likely ever to count our brother in their ranks. The evening of the first day was occupied by a platform meeting, when addresses were given by Pastor E. B. McLatchey, of Mordenj church—by the way, one of your promising young men from "away down by the sea"—his theme was Foreign Missions. Rev. A. Grant, bishop of Rupert street church, Winnipeg, followed with one of his forcible, indescribable speeches on Home Missions; and after him the writer spoke, as the pioneer, on early mission work in Manitoba and the North-West.

On the morning of the second day the circular letter was read by its author, Deacon A. McDougall. Those who are acquainted with Bro. A. McDougall (and there are many both in East and West Ontario who do), know what he is capable of producing with his facile pen, and the present effort was worthy of him. This production, along with a paper read by the pioneer missionary on "Pastoral Stability," was to-day to appear in print with the minutes of the association. An old friend of the writer's, Bro. Robert Preston, was honored at this gathering with the position of moderator, and Bro. A. McDougall with the office of clerk, both of which positions these brethren ably filled. This association occupies the south-western part of Manitoba, and embraces some churches which are among the most living and active churches in the North-west. Another year they will endeavor to meet at a time when better attendance can be had, making the influence more felt by the churches represented.

Our work in the Master's vineyard in North Dakota is progressing encouragingly, and some new workers have lately been added to our number. We are suffering a considerable disadvantage at present from the serious illness of our energetic and earnest general missionary, Rev. G. W. Huntley, who has been ill with fever for the last five or six weeks. He is reported to be now convalescent, but his somewhat advanced age makes it difficult for him to regain his wonted strength and vigor, being in his 70th year. It is to be hoped, however, his life may be prolonged and his vigor restored, that the mission fields of this state may continue to have the benefit of his wisdom and experience acquired during 25 or 30 years in the position of general missionary. During his ten years of service in this state, some 50 or 60 churches have been organized, most of which are doing noble work for Christ and His truth. But the work is but rightly commenced here yet. This state, and its New Testament churches, have a future before them yet; and, with heaven's blessing, that future will be a bright and noble one. These candlesticks of God's intituling must radiate a light that will shine bright and clear yet, enlightening the surrounding darkness. A. McD.

Horton Academy.

Permit me to request those subscribers to the Academy Improvement Fund, who have not yet forwarded the amount subscribed, to do so, if possible, by the 10th of January. About $300 were pledged. Improvements costing nearly that amount were made early in September. I wish to furnish to the Messenger and Visitor a statement of the sums contributed as soon as they have been all paid, also a statement of the expenditures.

Our next term will open January 5th. It is important that all who wish to enter should be on hand, so as to take up the work when it begins. Our matriculating class already numbers twenty-six, and at least four others will join it in January. It is also desirable that the middle year class become as numerous as possible during the coming term. Let the applications be made at once so that due provision for each student may be made before he arrives. Special facilities are afforded to those preparing to enter college. The canvass in behalf of the manual training department is progressing favorably. Our friends may expect a call from the members of the Ways and Means committee during the Christmas holidays. I. B. Oakes.

Young People's Department.

Port Hilford.—The tide of the young people's movement is still coming in, though the east wind of opposition blow against it occasionally.

I have watched with growing interest for some time the movement of the Baptist Young People's Union, and have tried to weigh as well as I could the arguments in favor and against it. I believe the movement is in the right direction and of God, and if so all that man may say or do against it will not prevail. When I brought before my people here the advisability of organizing, both old and young were in favor of it. So on Dec. 11th, we organized a society called the Baptist Young People's Union of Port Hilford church. The officers are as follows: James McConnell, president; Marcella Hunt, vice-president; Eva McConnell, secretary. We start with nineteen members, and are now looking to God for an out-pouring of the Holy Spirit. J. E. Tiner, Pastor.

Acknowledgment.—Received a collection of $10 from the Hopewell Baptist church, and $10 from Rev. W. McGregor as a result of practising the tenth system. N. Gregoire,
Grande Ligne Missionary.

St. Johns, P. Q.

— K. D. C. is guaranteed to cure any case of indigestion or dyspepsia or money refunded.