

Messenger and Visitor

THE CHRISTIAN MESSENGER
VOLUME LVIII

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLVII

Vol. XI, No. 22.

SAINT JOHN, N. B., WEDNESDAY, MAY 29, 1895.

Printed by J. DAY, North Side King St.

—An exchange says—and it is a word fitly spoken—"If the time spent by many of us in finding fault with ministers and churches, and computing the cost of conversions, were spent in trying to lead some soul into Christ's truth, it would be a great saving all round."

—Mr. MOODY has recently been engaged in evangelistic work in Toluca, Mexico. Rev. W. D. Powell, a missionary in that country of the Southern Baptist Convention, writes to the *Independent* a very favorable report of these services. "There was more spiritual uplift, more manifestation of the Spirit's power and presence and more true Christian union than ever was seen before. For three days we sat together in heavenly places in Christ Jesus."

—"ABOUT NOW," says the Chicago *Standard*, "we shall hear the annual reference everywhere to the 'cost of missions.' But do not look at the year's work or that of the decade—look at the centuries. See what God has done during the last hundred years with consecrated men, money, tracts, time and books. Business and commerce have done much, but in many instances the gospel has gone first and blessed the way, opening new paths for the majestic march of commerce, the triumph of art, science and literature."

—The Senior class of Horton Academy has presented Principal Oakes with a beautiful gold-headed ebony cane. An appropriate address from the class set forth the esteem in which the Principal is held, and the gratitude of the students does honor to them as well as to Mr. Oakes, who is filling a difficult office in such a way as to win the regard of his pupils, and at the same time to promote their education and their best interests in every way. For three successive years the young people of the academy have made similar presentations to Principal Oakes and have thus acknowledged their appreciation of his valuable services.

—Our brethren of Port Elgin, West Co., are planning to open their new house of worship on the second Sunday in June. Pastor Lavers writes that there will be preaching by well-known ministers of the denomination in the morning at 10.30 o'clock, in the afternoon at 3, and in the evening at 7.30. At all these services collections will be taken in aid of the building fund. On Monday evening following, Rev. Dr. Carey, of St. John, will give his lecture on St. Patrick at 8 o'clock. The new edifice, we are told, is a good building, suitable to the needs of the congregation, and the erection of it has involved a hard struggle for the Baptists at Port Elgin. Any who can lend a helping hand at this juncture will be aiding in a good cause by so doing.

—We are in receipt of a communication which its substance is an enquiry as to what recourse is open to a deacon of a Baptist church who believes himself to have been wrongfully excluded from the church? In reply it may be said that the excluded person could ask the church to reconsider its action, and in case of its refusal could ask a sister church to receive him to its membership. That church, if it saw fit could investigate the case, and if it reached the conclusion that the brother had been excluded without sufficient reason it could request the first church to restore him, and in case of its failure to do so; could itself receive him to membership. It should be said that Baptist churches should respect each others' discipline, and if an investigation of the kind supposed is undertaken it should be conducted with great care and thoroughness and the grounds on which the first church based its action in withdrawing fellowship should be carefully considered. In any case of special difficulty or importance, it would seem wise that a church undertaking such an investigation should act with the advice of a council of churches or with that of experienced and disinterested brethren in the denomination.

—The closing exercises of the Mount Allison Institutions, Sackville, commenced on Thursday, and will be completed during the present week. Public exercises have been held in music, elocution and athletics. On Saturday evening a conversation, was held by the Alumni and Alumnae societies in the new residence building. In addition to the opportunity afforded for social intercourse there were addresses by President Allison and some prominent friends of the University. The number in attendance was large and the evening appears to have been greatly enjoyed. The enthusiasm with which our Methodist brethren in these provinces unite and carry forward their educational work, naturally and properly finds expression

on such an occasion. This reunion of conversations or whatever it may be called, strikes us as a very important number in the programme of Anniversary exercises, and in this matter Acadia might with profit take a line from Mount Allison's note book. On Sunday the baccalaureate sermon was preached by Rev. Dr. Chapman, of Woodstock. There was also the annual sermon before the Theological Union, by Rev. R. W. Weddall of Summerside, and a farewell meeting of the Y. M. C. A. in the College Chapel.

—SAYS the Boston *Watchman*: "During the last six months we have heard several brethren in minister's circles and conferences and conventions maintain that we should strive to arrest the alleged decline of Protestant Christianity by imitating the Roman Catholics in keeping our church edifices open all day. What precisely is meant? The Roman Catholics and the High Church Episcopalians hold that you get a benefit by attending 'mass' that you can secure in no other way. The confessionals are also in the churches. The edifices are kept open in the cities for these purposes. What do our friends want to have done in Protestant churches all day, every day in the week? As long as we continue to repudiate sacramentalism what kind of services are we to have? Certainly it would not do greatly to multiply prayer-meetings or preaching services. And having a place open for private meditation would not require the care and expense of keeping a great audience room clear of traps and objectionable persons. But, say our critics, the 'plant' should not be idle during the week. It should be made the centre of all Christian activities and benevolences; in the institutional church sets the true model. We partially agree with that idea. But what is needed is not the keeping of a church edifice open every day in the week, but the equipment of a parish house to be the centre of all the various activities, industrial, school, educational work, missionary enterprises and the like. Such a home may well be open all the time."

PASSING EVENTS.

THE Southern Baptist Convention met in its annual session this year in Washington, D. C. To provide free entertainment for so large a body, representing above 16,000 churches and more than a million and a quarter church members, involves a very considerable exercise of the grace of hospitality. This year the delegates for the first time in the history of the Convention paid their own way; but this departure from established custom does not appear to have been received by the delegates with general favor. Dr. E. H. Carroll of Texas, preached a sermon in which he asserted the belief that the brethren in Washington would have been profited by entertaining their brethren of the convention. "Peace," he said, "would have come to the families, to the housewife, to the cook in the kitchen and even to the stable boy, had these messengers been received as Christ intended should be done with the seventy as they went forth." Next year the Convention is to be entertained by the Baptists of Chattanooga. A proposal was considered looking to the organization of a general B. Y. P. U. society for Southern Baptists under the auspices of the Convention, but without success, the motion to organize being defeated by a vote of 215 to 164. Besides the opposition to the Young People's movement as such, which was considerable and ably led by Dr. Eaton of the *Western Recorder*, there were many delegates who opposed the proposal because they preferred a national rather than a Southern organization in this matter. The Young People's movement, however, appears to be growing into favor in the South as it has elsewhere. The case is instanced of a minister who last year was prepared "to hold his arm in the fire until it was consumed, before he would be pastor of a church having a Young People's society which allowed the women to speak in public"; this year he was holding up both hands—still whole—for a Southern B. Y. P. U. and pleading eloquently for the young people as the hope of the church of the future.

ON Friday last the Queen's birthday was celebrated in much the usual way. In the exploding of fire crackers and a general determination to have a good time on this anniversary are indications of loyalty, young Canadians of this part of the Dominion at least, must be credited with a good share of that virtue. Her Majesty has completed 76 years of life and, on the 21st of June, if her life be spared, for which her subjects generally

defoutly pray, she will have reigned 58 years. She has reigned longer than any of her predecessors except George the Third, and longer than he even, if the years of his insanity when the government was administered by the Prince Regent, were counted out. She has lived longer than any but two of her predecessors on the throne—George II. and George III. None have lived more virtuously and none have reigned more gloriously. More and more as the Empire has expanded and its resources have been developed, democratic influence and authority in government have been asserted. But the good queen has manifested no jealousy of this growing power of the people. Her influence upon her realm has been strongly for good. It has been an influence for peace, righteousness, liberty and justice. Her wisdom has appeared in what she has forbidden to do not less than what she has done. Long live the Queen, and when her long and glorious reign shall be ended may rulers of like spirit come after her.

REVOLTS in Cuba in recent years have been frequent and have been attended for the most part with small results. For this reason a Cuban insurrection does not usually attract very strongly the interests of the reading world. But it seems that the present uprising has more support among the better class of the population and is of larger proportions than most of those which have occurred during the last twenty years. The death of Marti who, though a political rather than a military leader, had taken the field against the Spanish troops and was killed in an engagement, is regarded as a heavy blow to the insurgents, as he, more than any other man, is said to have been the moving spirit of the rebellion. Whether the insurgents will still be able to make head against the royal forces remains to be seen, but probably the revolt has gathered too much strength to succumb because of the loss of any one man. Spain, with her impoverished treasury, can but ill afford the expense of putting down so formidable an insurrection. If she had been wise enough to redress grievances and to grant to her colonies a generous measure of self-government, she might have held securely by friendship what she will probably not much longer be able to hold by force.

THE Tichborne Claimant of whom, some twenty years ago, a great deal was being heard through the newspapers is now being heard from again. This man who claimed to be Sir Roger Tichborne and was recognized as her son by the real Sir Roger's mother and by old servants of the family, but was believed by most sane people to be one Arthur Orton, the son of a Wapping butcher, now confesses himself to have been the impostor he was adjudged to be by the courts, and a narrative of his life is being published by a London newspaper. The man was condemned for perjury to fourteen years imprisonment and after the expiry of his sentence an attempt was made to speculate on his notoriety by starting him out as a lecturer in the United States, but he failed to float on the lecture market and retired to the more congenial occupation of a barkeeper in New York. Even in this, although besides being the famous 'claimant' he had the distinction of weighing 400lbs., he was a failure, and now as a last bid for notoriety he tells the story of his life in which he confesses himself to be the fraud which the world generally had believed him to be.

A deputation from the Associated Chamber of Commerce, of London, on Friday last waited on Lord Rosebery and the Marquis of Ripon, Secretary of State, in the interest of inter-imperial postal telegraph rates. The deputation, which included a number of members of Parliament, urged upon the government the importance of encouraging the proposed steamship and cable lines by way of Canada to Australia, by contributing to the scheme the \$75,000 yearly which has been asked for. Lord Rosebery's reply, while non-committal, was not wholly unfavorable. He said the government had not shelved the matter, it was still under consideration. No conclusion had as yet been reached, but the government was considering the matter attentively and practically, and he hoped that before long its decision would be announced.

UTAH'S Constitutional Convention has adopted a constitution preparatory to the territory's becoming a State of the Union. The number of States with Utah admitted will be forty-five. An article in the constitution forever prohibits polygamous or plural marriages, and the

Mormon members of the Convention are said to have voted solidly for it. The franchise is conferred upon women, but foreigners must be naturalized after a five year's residence as a condition of exercising that right. Perfect toleration in respect to religious sentiment and worship is guaranteed. A public school system is provided for. The Constitution is to be submitted to the people of the territory for ratification in November.

Notes by the Way.

Some three score years ago New Germany—the Northern district of Lunenburg Co., N. S.—was all but an unbroken forest. Attracted by the wide areas of valuable timberland and fertile soil several enterprising young men from the Annapolis Valley and elsewhere located here to commence the life work of making for themselves and families comfortable homes. In this they have been very successful. Among these settlers there chanced to be—or rather by divine decree there was—a good share of Baptist stock. The sturdy, economic toiling necessary to the success of these people, found congenial assistance and direction in the spiritual doctrines they held; the result of which is a special delight to the visitor now. Well cultivated farms, pleasantly located houses, well provided with domestic comforts, schools and churches well maintained.

On the 14th of April 1842, in the house of one of the settlers the New Germany Baptist church was organized, with a membership of fourteen. Whitman Morion, the first Baptist to settle in this new community in company with Henry DeLong, a Methodist class leader, held the first prayer meeting here, and it remains to this day a standing institution of the place. The Baptist church of New Germany has been blessed with the labors of faithful pastors which have given it a steady growth, until it now reports some 275 members besides having supplied by emigration many intelligent workers to other churches. The Rev. G. P. Raymond who is deservedly held in honor for his efficient and extensive labors, is now nearing the close of his first year's pastorate. We would not be a surprise that some pastoral churches who covet the best gifts are asking for his services.

New Canada is an interesting branch of the New Germany church lying some ten miles from the centre. Under the guidance of pastor Raymond a nice parsonage with barn and all conveniences for the pastor has already been nearly completed without any outside aid. It is known that this people are not of the wealthiest class in the province, yet a very commendable effort. A neat house of worship is hard by the parsonage and a lake which adds much to the beauty of the place affords a most congenial baptistry. Coming events are foreshadowed by these special arrangements. The New Germany church has with its present membership and large territory outgrown the ability of one man to keep up with the work demanded, so that the purpose to organize a church in New Canada, and make it the centre of a group, taking in outlying districts already needing additional religious privileges is a wise measure. Bro. S. A. Whitman is now serving this people very acceptably.

Dalhousie West is a district of some twenty-five miles in extent to east and south of Annapolis Royal. It was originally granted and settled by the members of His Majesty's regiment who there obtained their discharge. There is much broken land in this range of country which has forbidden the success which has been enjoyed by other sections of the Annapolis county. Originally the church of England ministered almost entirely to the spiritual wants of the people here. Some sixty years ago George Harris, a Baptist, moved into this district and became a prominent citizen. Largely by his influence a Baptist church was organized, and much voluntary labor has been given to it with varying success and apparent failure for more than half a century. Recent efforts have been attended with more hopeful results, and Bro. A. Young of Bridgewater and recently reported in the *Messenger and Visitor*, a glorious work of grace is in progress. Pastor Young and the brotherhood of the Bridgewater church are worthy of commendation for the wise assistance they have given to their neighbors less favored than themselves. The Lord of the harvest has blessed their labors, and they now reap in joy. It was our privilege to spend part of the Sabbath with this people to rejoice with them in their new found hopes and religious delights. Arrangements should now be made to supply them with the stated ministrations of the Word.

All our churches in Annapolis county are well supplied with pastors, and are enjoying great prosperity, with the exception of Springfield and New Albany churches recently left pastorless by the removal of Rev. S. Langille to Summerside after a pleasant pastorate of four years or more. J. H. S.

Acadia College.

We all want our Institutions at W. I. ville to prosper. To secure prosperity we must have three requisites (1) men; (2) money; (3) as the school was begun in prayer and has lived by prayer, the blessing of God. Number 3 will come through the heart desires of the parents whose girls and boys are at the Institutions or wishing to go; of those who have enjoyed the blessed privilege that pertain to Acadia; of those who desired to go there and were hindered; and of those many others who have known something of the noble work our schools have accomplished.

When we realize that Acadia has given six of her children to be presidents of other colleges; and that nearly all her sons and daughters are making or have made foot-prints in the sands of time, we have good reason to be proud of our Alma Mater. Have we done enough in Acadia? Should we now hold our hands? The farmer might as well stop sowing his seed this month; no doubt these schools of ours are in their spring time. There are more and better ministers throughout these Provinces to day almost ready for the collegiate training than ever before in our history.

Our own country very much needs in all the walks of life, just such highly educated brains as Acadia can produce from its abundant raw material. And foreign lands cannot adequately prosper without an infusion of our brave sea-side stock. The United States, Great Britain, Australia, Africa, India, Japan and the islands of the Sea are the stronger countries to day generally, in these closing years of the 19th century because Acadia with her sister colleges of the Maritime Provinces has sent forth cultured sons and daughters to help them. What has been done for home and foreign lands must be retold; the needs of the times and of the nations are so great.

Now I appeal to the 230 Baptist ministers within our Convention to use their influence to send students to Acadia. A few words of encouragement do wonders; every one of our 400 churches has some bright or plodding young persons who with a little encouragement would take a course at our Baptist schools. No other people can do so much in this line as the Baptists; but they cannot do everything. We must all give a helping hand. Yet there is one class who in proportion to their numbers can far excel even the ministers in procuring students. They are the professors and teachers. These men and women whose lives are in the midst of these blessings, whose livings are received from the institutions, and whose reputations depend upon their success, should be instant in their sympathy with the schools they cannot be successful. We are not looking for state aid; we must lean all the harder on the men and women of our churches. Every one of the staff should attend at least two of the associations, and all should be at the Convention. They must not take back seats and only speak on the subject of education. We want them to the front, not as rulers but as fellow laborers. We want to shake their hands because acquainted with them and introduced them to others. Let me here quote a remark made by a yeoman years ago: "Mother and me are going to send our boy to Horton; we were to Association with the teachers, and Professor Higgins, and we like him." That boy went to Acadia; the parents worked hard and did without some luxuries; and better still this case can be reduplicated.

If the teachers and governors of Acadia want success they can have it in abundance; but only in the one way where our institutions are so strongly democratic. If they do not want success let them show us by absenting themselves from our popular associations. I trust no one is so afraid of hard work as to hint that too many students may crowd in upon them. There are 15 instructors at Horton; they ought to manage 500 students. The means here, the work, more buildings, more money. The thing is possible. An Institution overflowing with students will touch the hearts and the pockets of our people. J. PARSONS. Halifax, May 15th.

W. B. M. U.

MOTTO FOR THE YEAR:
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."
Contributors to this column will please address: W. Manning, St. John, N. B.

Bible Women.
NELSON.—Dear old Lydia has at last gone to be with the Lord. Her prayers are ended. No brighter gem from Telugu land will sparkle in Christ's diadem! Lydia, the oldest Bible woman of the Telugu mission, was by birth a Sudra. Just when she was born we do not know, but it cannot be far from 30 years ago. At the time of her conversion she was living at Visagapatam. Returning from a Hindu festival, she was attracted by the worship of some Christians, who invited her in and began to preach to her. She defended her religion as best she could and being worsted, went off very angry. But she returned next day and for several days, till the truth dawned upon her and with her whole heart she gave herself to Christ.

Soon after her conversion she came to Nelson and after several months of careful study she was baptized by Dr. Jewett. For forty years Lydia has been a Bible Woman, living in the mission compound, thus coming in contact with all the missionaries and visitors who have ever come to Nelson.

The most remarkable thing in Lydia's life was her passion for prayer. It is safe to say that very few people in any age or in any country have spent more hours of their lives in prayer than did Lydia. For twenty years at least, two hours in the morning and two hours in the evening has been the minimum amount of time spent by Lydia at the throne of grace. In these seasons, which she called her "morning and evening meals" she was in the habit of praying for all the missionaries by name and even the visitors from America whom she had known.

For many years Lydia has been very feeble and longed for the time to come when she could go home. When Krishnamurti died Lydia's greatest grief was that she was left. Her exclamation was "the Lord has forgotten me." But the Lord called her at last. We shall miss her in many ways, but chiefly in the prayer meeting where she never failed to come when all able to walk. Her prayers were sometimes 30 lines long, but never tedious or tiresome. "Blessed are the dead who die in the Lord." D. D.

This shows what the religion of Christ can do for these Telugu women. We do not sufficiently appreciate the work done by these faithful Bible women. Rescued from heathenism themselves and released from the chains of sin and superstition that bound them so sorely, they can feel and speak when truly under the Spirit's power as no missionary can. Miss Grey writes thus of her Bible woman P. Jessie, who is supported by the Carleton Sabbath school: "P. Jessie is a superior woman, she is truly conversant and has the burden of souls upon her heart. Four years ago she was converted, but the first two years she taught in the school. She lives with the boarding school, and in caring for them renders me valuable help. I do not know how I could do without her. She is like a younger sister. Her influence is felt in the church. The value of her work cannot be reckoned in dollars and cents, she spends much time in reading the Bible and in prayer."

This woman is one we have been praying for this month my sisters, and we have been daily remembering Miss Grey and her helpers before a throne of grace. We hope that a great blessing has accompanied her words during the past weeks. Miss Clark speaks in a similar manner of her Bible woman, who has been her sole companion during these weeks of solitude and loneliness. We have often heard of Siamma, Mrs. Churchill's faithful worker. For many years she has been supported by a friend in Truro, and while Mrs. C. was at home took her place in the school as well as engaging in other work. Mrs. C. says she is truly a remarkable woman and preaches Christ to the women with remarkable power, having much natural ability as well as a well developed christian character and a great desire for the salvation of her heathen sisters. Having been a widow and tasted of the terrible draughts they are made to drink, she longs intensely to lead them to the living waters that they may have thirst, but having tasted it shall be in their own well of water springing up into everlasting life. LOCKPORT.

The W. M. A. S. of Shelburne County had a meeting Tuesday afternoon, May 7th, in connection with the county quarterly meeting, at which the seven societies were well represented. Many earnest prayers were offered by the sisters, and when reports were called for, a member from each society responded promptly and heartily.

It was shown that all the societies had increased in membership, too, by only one, while Lewis Hall, Jordan Falls and Shelburne had more than doubled their members. First Sable, with the other societies in the field, had made Mrs. Carpenter a life member. 2nd Sable is about forming a mission land, the third in the county. Lockport is inviting the young ladies to become Home Mission members. Osborne in April invited all the sisters of the church to an especially prepared meeting, and added five names.

The subject of organization was introduced. Rev. I. W. Carpenter was asked to bring the matter before the meeting, and accordingly spoke on the advantage of organization especially as concerning the Baptist missionary women of Shelburne county. A county W. M. A. S. was formed whose officers are: Mrs. Thos. Williams, President; Mrs. A. A. Brown, Sec'y; and a Vice-President from each society. B. S. BROWN.

Chance Harbor, N. B.

The Woman's Missionary Aid society of the Baptist church at this place, formed six years ago by Mrs. March and Mrs. Martell, is now in quite a flourishing condition. The monthly meetings were kept up from time of organization till about a year ago. During the year 1894, no meeting of the society were held but the membership dues were regularly paid, about \$16 being raised. On January 5th, 1895, the Society was reorganized with a membership of nineteen, seven of whom pledged themselves to give as much for Home Missions as for Foreign Mission work. The following officers were elected:—President, Mary Belting; vice pres. Edith Thompson; sec. Eliza Hargrove; treas. D. Thompson. The meetings have been held quite regularly since, notwithstanding the many difficulties and discouragements with which we have to contend. We expect through the coming summer to do more for the Master's cause, and thus help to send the message of salvation to the lost and perishing souls in darkened lands. Yours in the work, A MEMBER.

Where does the N. B. Southern Association meet this year? Such is the question frequently asked. So far we have been unable to locate the association, no invitation having been received at our last meeting. As a critic I have written to all the churches that I thought could fairly be expected to accommodate the association and up to date no definite answer has come to hand. J. A. Gordon, Moderator.