

The Christian Messenger.

Halifax, N. S., November 26, 1884.

LIBERTY OF WORSHIP AND FREEDOM OF SPEECH IN MONTREAL.

The well known Father Chiniquy, a converted French priest, has recently been preaching in Montreal. The gathering of noisy and menacing crowds threatening the preacher's life has been an accompaniment, as heretofore. Brickbats and stones were freely thrown into the windows of the church. The police interfered, at first rather tardily. Public opinion as expressed in the English newspapers stimulated them to a more vigorous discharge of their duties as protectors of the people. But night after night crowds of roughs made matters exceedingly unpleasant for Mr. Chiniquy and his hearers. A band of young men, armed with axe-handles, formed a body guard for the safe return of the preacher one evening from the church to his lodgings. They did their work well. This axe-handle brigade swelled to a thousand men.

A week ago thirty-four ministers of Montreal, including ministers of the English, Presbyterian, Methodist, Baptist, Congregational and Reformed Episcopal churches had a meeting and passed the following resolves:

Resolved.—"That in the opinion of this meeting, composed of the Ministers of the various Protestant churches in the city of Montreal, full liberty of worship and liberty of speech are rights which belong to all creeds and nationalities in the land, and should be freely accorded without hindrance or question: "That the recent acts of the mob in this city, whereby several of the French Protestant churches have been repeatedly attacked and damaged, are a wanton and unwarrantable interference with these rights, such as merit the severest condemnation: "That while gratefully recognizing the service rendered by the police, in restraining the violence of the mob, and in seeking to prevent further damage to property and life, this meeting respectfully urges the authorities, to take the most vigorous measures to prevent any continuation of these unlawful acts, and pledges to them its hearty encouragement and support in so doing."

Copies were sent to the governor of Quebec, and to the Mayor of Montreal. It is a most humiliating thing that in the chief city of this Dominion liberty of worship and freedom of speech are so readily and so frequently put in peril. The disturbers of the peace in this respect are not confined, however, to Montreal. There is an element in most of our cities sadly needing instruction on these matters. This is not the first time that Father Chiniquy has been insulted while preaching.

WINTER AND WORK.

Not a word should be written or uttered leaving the impression that any excuse exists for a Christian being less religious or active in the heat of summer than in the cool autumn and cold winter. But it must be taken into account that the character of the seasons in these Provinces makes it necessary for men to labour under high pressure during the late spring, the summer and the early autumn. This heavy tax upon time and strength leaves but little leisure for devotion and extra religious labour. It applies to both our farmers and our fishermen, the two largest classes found in the Baptist body of these Provinces.

The end of October brings a relief to the very severe toil on the land and on the sea. The farmer puts away his implements of husbandry, and the fisherman draws up his boat and protects it from the weather of winter and early spring. The heartstone and the house of God become centres of attraction. There is now time on the hands of the people for religious thought and work. It is in fact under the providence of God, the season for cultivating the moral and religious fields, and for fishing for men in the great sea of humanity. It is also the world's time for work—"Satan finds some mischief still for idle hands to do." The world plans to draw after it the members of the churches. The more it gets, the greater its success, and the more is its rejoicing. The church plans to attract the world to itself. There is rivalry and competition. On both sides the law of offensive and defensive warfare finds a true application. A church

may begin special work in early autumn, and at the end of the season of extra labour may see but little done on the lines of progression; but it would be very unsound to assume that a great work had not been done. Instead of the extra labours, had the church folded her hands, who can tell the extent to which the world would have made inroads? There should be added to the little increase, a large amount of defensive gain. The loom standing at Waterloo was just as much a part of the victory as was the final and successful advance. The church, like that army, should always be acting either on the defensive or the offensive. The world acts on this principle. This is the season when no unnecessary subject should be put before the religious public to distract the attention of the church from the chief work they have on their hands. Last year the Lord gave a good degree of rewards to those who laboured in his vineyard. He is just as willing this year as he was last to fill our arms with sheaves.

There are many churches in which there is a goodly number of members who are ever ready to co-operate with their pastors in any work that will advance the Redeemer's Kingdom.

Special prayer, among all these churches, for all the churches should accompany the continued efforts that ought to be made to revive the church's members, and to turn sinners to the Lord Jesus Christ. If earnest prayer and faithful labours are employed, the Lord will certainly give a rich blessing.

THE CONDUCT OF LIFE.

Human life is surpassingly sacred. Some of its greatest moments pass as noiselessly into eternity as pass the shadows of clouds along the mountain side. But, like a noble ship, each life is freighted with priceless values, and is in danger of being carried off its course by an unsuspected current, and stranded on the fatal reef.

To-day we cry out for a deeper and fuller insight into the laws of being, and spontaneous obedience to their requirements. In the plaid depths of the soul we see the play of the forces which have entered into it from the over-bending heavens of the spiritual world, even as the tints and hues of the over-arching sky are mirrored in the unbroken surface of glassy waters. To-morrow we are sharply conscious that life is not bounded by self-hood,—that it is not an unrelated thing. The force of the water falling in foam from the prow of the ship in mid-atlantic is communicated not only to the surrounding water but is felt on the far-off shores. So too the influence of a human life is not circumscribed by its immediate surroundings, but directly or indirectly, consciously or unconsciously, touches for good or ill other lives far off in space and time. No man liveth unto himself. And yet there are very real senses in which we can truly say that the business of life is not only knowledge and helpful sympathy in relation to our fellows, but also mastery of ourselves.

He who surrenders his being to Christ, whose soul finds its one centre in his purpose and personality, has solved the problem of life. A life thus lost is saved. All personal and relative conditions are fully met.

His life's a hymn The seraphim, Might hark to hear or help to sing; And to his soul The boundless whole, Its bounty all doth daily bring.

THE BAPTIST AUTUMNAL CONFERENCE met at Philadelphia, on the 11th, 12th and 13th inst. The attendance was good, and the interest of the Conference even surpassed that of the two previous years. The evening of the last day was devoted to a reception by the Baptist Social Union of Philadelphia. Plates were laid for more than four hundred guests, members of the Conference. We judge by the reports that the papers and discussions were of a high order. They will be published for fifty cents. The following will show the general feeling of the Conference on the question of Temperance:—

The prohibition feeling seemed almost universal. There were indications that it had been a growing one. All seemed to feel that somehow the

Goliath that stalks up and down the land defying and destroying should himself be destroyed. The way how, that was the question. How the sling should be fashioned, and whence the stone, and the David to hurl it. Around this the debate raged, and it was one which was heard with great interest, and one of which Baptists anywhere might be proud. Among those who took part were Drs. Eddy, Simmons and Kerfoot, of New York, Dr. Everts and Rev. W. C. Burns, of New Jersey, Drs. Hoyt and Johnson and Rev. W. W. Everts, jr., of Pennsylvania, and Rev. O. P. Gifford, of Boston.

HAMMOND'S PLAINS, SACKVILLE, BEDFORD AND FALL RIVER.—A glance at this field will convince any one that it is one which should be cultivated with great care. Churches were founded in Sackville and Hammond's Plains by the fathers of the denomination. It is a matter of regret to be obliged to state that Sackville, once a strong and progressive little church, has been greatly reduced in numbers and efficiency. This has been brought about chiefly through the removal of whole families to other parts of the country. Among the few left is Deacon Francis Webber. He is a host in himself, and stands at his post cheerful and hopeful. Could there be a permanent minister on the ground who could give a fair share of his time to this church, there is every reason to believe that it would enlarge at a moderate rate. But if the few are left alone, extinction may be expected.

Hammond's Plains has been more fortunate than its sister church, four miles distant. There both the congregation and members have increased.

Between these two points there is a little church of colored people. Rev. Wallace Lucas has been its pastor; but ill health and the increase of years have obliged him to give up regular preaching and the care of the church. There are also at the west end of Hammond's Plains two other churches of colored people. This arose from the fact that one of them held to the Baptist Association, as a branch of the church between Sackville and Hammond's Plains, and the other has been connected with the African Baptist Association. But since the latter has been made a member of the Baptist Convention, no reason exists why the two churches, including the branch between Sackville and Hammond's Plains, should not be organically one. There are in this west district of Hammond's Plains two houses of worship. One of them could be disposed of for some good purpose, the other could be kept in repair for the use of the whole community.

It is already known to the readers of the Messenger that the people at Hammond's Plains so enlarged their house of worship last year that they have a neat, commodious place in which to hold their meetings. The colored people living between Sackville and Hammond's Plains also have a very good house, kept in excellent repair. The old house at Sackville is still in very good condition. There are a few Baptists at Bedford, but no Baptist place of worship. The Central Association, if memory serves truly, owns a small house at Fall River. There is also at this place a small church of colored people. The Rev. Alex. Bailey, of Halifax, after laboring through the week, goes to the west of Hammond's Plains once a month and preaches for the church connected with the African Baptist Association. This, added to the very little done by the Rev. Wallace Lucas, is all the preaching now enjoyed by the colored churches.

Till such times as colored preachers can be raised up for these churches they ought to be regularly supplied with preachers from our Home Mission Board. If an active, strong man could be put on the field he might, after doing good service for the white churches, preach a good deal for the colored churches. Mr. Arthur of McMaster Hall, did something of this kind last summer; and his labors were much appreciated by the colored brethren. If the finances were carefully superintended, enough could be raised on the field to support one man. This would not interfere with the colored brethren who now preach occasionally. If one man could be kept on the field all the time, he might, by a little missionary help rendered in the summer, be the means of keeping the churches in an active, progressive condition.

The letter from Dr. Welton should receive general attention. In good faith the Baptists of these Provinces have united with the upper Provinces in supporting McMaster Hall. That institution has so far made good all its promises. It has indeed gone beyond its modest intimations. Now, if the connexion of the Maritime Provinces is to be more than nominal there should be a hearty response to this reminder that we are under obligations to render assistance at least in sustaining the students who at extra expense go from us to study at that School. We feel sure that the action taken at the Convention will be carried out in all the churches, and it will be seen that there is a genuine interest among us in McMaster Hall. Our Wollville correspondent has informed the readers of the Messenger that there are now more students at Acadia than ever before in its history. This will meet the objections of the good brethren who had fears that the removal of theology from Wollville would operate against the best interests of the College. All can therefore unite heartily in raising the money called for by Dr. Welton.

LAWS OF HEALTH.

The conscientious physician finds no task more difficult than that of impressing upon his patients the necessity of what should be merely ordinary care of their bodies during the winter season. But what is to be said of those whose indolent carelessness brings sickness upon the tender children who are confided to their care? Children cannot judge as to what they need in dress, in temperature, in protection against cold. All days are alike to them. Half-clad limbs and uncovered throats do not arouse their indignation against their foolish parents. Children die like flowers in a bitter frost, from neglect.

The amount of general ignorance, even among the more intelligent, in regard to the simplest physiology and natural philosophy is amazing. People cannot conceive how a slight chill, life in close hot rooms, constant absence of sunlight, severe exercise during fasting, full baths before breakfast, and other wrong-doing of like nature, can work such harm. The fact is, our schools have been and still are remiss in this behalf. Little or no education is given in these matters; whereas regular instruction should be given in all schools on the laws of health.

So far as a wise care of the body is concerned, people live and rear children with a dangerous indifference to hygienic laws, and the dangers increase according as the weather is colder. In summer we live nearer nature; our windows are open, baths are frequent, we are in the open air by the hour or the day, our food is fresh and succulent, and the sunshine purifies our blood. But with winter comes the double windows, and close stoves or the furnace. We sit long hours in rooms where the atmosphere remains unchanged. We go out and come in without sufficient thought as to the protection we need against the abrupt change in temperature. We forget the dangers of draughts, and in a thousand ways are in the grasp of the dangers of winter. He is a wise man, she is a wise woman, who duly heeds these things and acts with foresight and care.

READING.

One is cautious in regard to the company one keeps. Acquaintances are safely made only on the strength of a proper introduction or general reputation. Not less care should be exercised in becoming acquainted with books. One should find one's way in the field of literature as one learns geography, by maps and charts, and not by first hand explorations.

There is the real and the unreal, the false and the true, the strengthening and the enervating in literature. When the mind is steadily addressed in an untrue way, when it is constantly excited by false emotions and set to acting in unreasonable ways, it loses its power to guide and serve. Nothing can make a poem, or story, or book worth reading in which the delineation of motives and conduct is false to reality and nature. The first and ab-

solute requisite of a book is that it shall be true. Nothing but truth can nourish the mind, as nothing else can please it, if it is a healthy mind. All reading which familiarizes the mind with that which is unreal, untrue to society and to the real currents of human thought, is but feeding on the distorted notions of distempered minds, moved by weak principles and controlled by vitiated taste. Rather than such acquaintance, the mind will be better and stronger if left to itself and the unlettered literature of sky, and field, and forest, or even street, where, at least, true men and women, and real transactions are to be seen. A literature which generates hystericalness of thought and manners is to be avoided as poison. It not only weakens the fibre of the mind, but it induces a low standard of taste in everything else,—amusements, society, and even religion. True sentiment, by which we mean responsiveness to the higher and finer truths and issues of life, is not cultivated by the coarse, the maudlin, the untrue, the outre. No other people were ever heirs to such unmeasurable wealth as is contained in our literature; but we are none the richer for all this unless we come into sympathetic relations with the true, the beautiful, and the good which vitalize every living page. A taste for the positive elements of a true literature is the only protection against the insidious forms of the false; and such a taste is not assured without a resolute setting of the purpose to its attainment.

THE ST. JOHN, N. B. Daily Sun brings to us an Essay by Mr. John March on "The Successful Teacher," read before the New Brunswick Sunday School Convention. Mr. March here presents some valuable suggestions on the necessary qualifications of the teacher for successful work. He well describes the work of preparation that should be possessed and the steps a teacher must take to present what he knows to the minds of his class. After tracing these Mr. March winds up his admirable essay by the following:

Purpose, however, must have a place in this work. To teach well the teacher with all his knowledge must form and fix in his mind a clear view of the general aim of his work, and of the plan and purpose of each lesson. That plan and purpose must be clear, definite, steady, intelligent and strong. But knowledge and purpose are weak, indeed, without feeling. They have their source in the brain, this in the heart. Of what use to the orator are finely spun arguments and well chosen words unless he realizes that there is something grand in his theme, which fills him with enthusiasm, and which must conquer a way to men's thoughts by the glow of his eloquence—so ought the teacher of divine truth to strive for some high and pure feeling of his lesson—to summon up all the motives he can draw from the love of God and the love of his pupils, from thoughts of earth's needs and heaven's glories—to retire to some mount of prayer until the glory of the Lord passes before him—then will he come to his class not weak and aimless, but clear, warm, convincing and useful. Then will he honorably win and modestly wear the worthy title of "The Successful Teacher."

The following testimonial from persons belonging to different religious denominations in Parrsboro, to our Brother McLean, must afford him pleasure on his retiring to take the pastorate at Hantsport, where we understand he is expecting shortly to remove. We trust that he will be abundantly blessed in his labors there, and that Parrsboro will soon have the vacancy filled up.

To Rev. J. A. McLEAN, PASTOR OF THE BAPTIST CHURCH, PARRSBORO', N. S.: Rev. and Dear Sir,— We the undersigned members of your church and congregation, and members of other churches in Parrsboro, desire to express to you our esteem and admiration for you personally, and to say how much we feel indebted to you for the able and fearless manner in which you conducted the discussion with the so-called Mormon Elder F. M. Sheehy, defending as you did, so well and so successfully, the Christian doctrines which we hold and believe to be true. We believe that no man can serve his age so effectually as he who fears God, and under the influence of such a principle seeks to benefit his fellow-creatures by implanting in their hearts the principles that sway his own, and

we believe that you thus sought to uphold and spread the blessings of true Christianity and true religion, pure, as we have it in the Bible, and not as it is presented in the corrupt doctrines and practices of the Mormons.

It affords us great satisfaction to be able to express to you our thoughts, and we earnestly pray God that you may long be spared in health and strength, by His grace, to preach the acceptable riches of the glorious Gospel of our Lord and Saviour Jesus Christ, as revealed to us in the blessed Old and New Testament Scriptures.

May God's blessing ever be with you and yours, and abound.

And we are, Rev. and dear sir, Yours most sincerely, In Christian love, F. L. Jenks, Angus McLeod, T. J. Seameo, Edward York, O. L. Price, M. G. Atkinson, M.D., Elijah Spencer, A. T. Clarke, M.D., A. E. McKeen, W. B. Hutchinson, E. C. Spencer, James Law, J. W. Jenks, D. J. Taylor, Thompson Smith, J. Gresham Alkman, Thos. R. Harrison, W. P. Robertson, W. W. Cunnawell, Rev. Alex. Ross, A. E. McLeod.

FOREIGN MISSIONS.

Mrs. Hutchinson has forwarded to Mrs. Selden the following copy of the Quarterly Report of the School at Chicacole station for the information of its friends and supporters. The tabular statements for the quarter ending September, 1884, are: Male teacher, Nar-simula, salary 8 rupees a month; Tamiah, male assistant, 7 rupees; Ruth, female assistant, 4 rupees, all Christians, supported by the Women's Missionary Aid Societies. Total number of pupils for the quarter, 36,—30 boys, 6 girls. These are in three classes. Average daily attendance, 25. They are taught reading, writing, geography, grammar, history and the Bible. Mrs. H. says:

The boys' school is progressing about as usual. The teachers visit the homes of the pupils three or four times a week. This I know by experience to be no small thing, as they come from all quarters of the town. We give no tea, but provide them with Christian books. The majority of the boys attend Sunday School in the chapel. The school will be examined at the close of the year for a grant.

The girls' school is separate, but I have reported it along with the boys', because it is so small, containing only six girls. You may say that it is hardly worth while to pay four rupees a month to have six girls taught. That is so; but doing away with the school would not be doing away with the expense, as Ruth is a boarding girl, and she would have to be supported, while now she works every day, and the four rupees is a little more than it would take to feed and clothe her as a boarding girl; and with this training she will, after marriage, be able to teach a school in some village. The girls sew with me from 7 to 8 every morning, and in that way make the skirts and jackets which I give to them every three months if they have come regularly. They attend the Woman's prayer meeting and Sunday School.

L. C. HUTCHINSON.

The following is from a private note from the Rev. Joseph Kempton:—"I can scarcely tell you how the change in the proprietorship of the Christian Messenger affected me. Since I can remember anything in reference to public matters, the name of Stephen Selden has been attached to the paper in that relation; and I must confess to a feeling that things are out of joint when another name takes his place."

NEW ANNAN.—Miss Gray, who recently left Nova Scotia for India as a missionary of the Baptist Churches, belongs to New Annan, and was a very useful and well-beloved teacher in the Presbyterian Sabbath School and an attendant upon the Bible Class, Prayer Meeting and public worship. Before her going away the people showed their sympathy and esteem in various ways. Rev. Mr. Quinn, the Pastor received from Miss Gray the following note:

TO BE READ AT PRAYER MEETING.—MY DEAR FRIENDS.—I thought I would have had the privilege of speaking a few words to you; but as the opportunity is passed, I shall ask your Pastor to read this last farewell. I feel as I leave you to fill my appointment in a Foreign Field, that I have had a "Church Home" with you, and I can truly say that I have received many blessings while attending your prayer-meetings and other services. Although of another name I always felt as though we were members of one family with one common Father—"The Lord of Hosts." Since my appointment I shall