

Messenger and Visitor.

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WEDNESDAY, MARCH 28, 1888.

THE MANITOBA AND NORTH-WEST MISSION FIELD.

As our readers have been informed, Bro. J. H. Best, one of the strongest of the Baptist ministers in this broad, new land, was appointed General Superintendent of Missions at the recent Convention of the Manitoba and North-west Baptists.

He has thrown himself into the work with great enthusiasm and energy. From his first report, which he has before us, we condense and call the following facts.

The missionary started from Brandon, where he has been pastor of the Baptist church which ranks next to that of Winnipeg in strength. Just before leaving he baptized three recent converts.

Bro. Maudin supplied this church for the present. He was prevented having service at Carberry because of the illness of a sister at whose home the meeting was announced to be held.

A few good and true Baptists have been the missionary expects will form the nucleus of a church. From what he states of the Portage La Prairie church, it may be a model one.

Portage La Prairie was reached for Sunday. This was our first Lord's day service. The congregation was excellent, the largest we ever preached in that town.

This was encouraging when we reflect that the church has been without a pastor for more than six months, and for the greater part of the time without any preaching.

The collections amounted to all in forty dollars, and through the energetic labor of Mrs. Giles and Mrs. Geo. Smith there is now collected nearly two hundred dollars for our work.

The latest word that I have received says, we can depend upon two hundred and fifty from Portage La Prairie this year. This is actually an excess of last year for this church. I do not see any churches outside this province can reach such a record.

Without being tedious through and through with the singing and devotion of their brethren here, Portage La Prairie church did not "sleep" when their pastor left them to go for the "new minister" to come. Thank God, the people of this country live a different life of Christian life and duty. Their Sabbath School has gone on with increasing numbers under the able leadership of Bro. Giles, and now there is joy in his heart, and the hearts of the teachers, and of the school, over the salvation of many of the young.

The week-night prayer meetings have never ceased and were considered at times the best of the church has ever known.

He speaks in glowing terms of the church in Winnipeg, and is impressed with the importance of the work of this year.

"I in loyalty to Christ, and with love for the souls of men, the brethren stood by the cause of missions and lived and labored and sacrificed, not for the work in Winnipeg alone, but for the mission work of the Province. And the result is seen today, not only in the adoption of a policy which commands the sympathy and respect of the Baptists of the continent, but in the existence over the country, as well as in the whole character of the men in all these churches, who are willing to spend and be spent in the cause. But if Winnipeg Baptists ever helped us, they must help now; if ever they labored, they must labor now; if ever they sacrificed for Manitoba missions, they must sacrifice now.

The brethren have resolved to bear the full expense of a student missionary during the summer.

Killarney and Boissevain have not yet had any Baptist labor. They are stirring towns about twenty miles apart. Encouraged by the visit, the three Baptist families at the former place agreed to contribute half of the support of a student for the summer, and the latter did the same.

On reaching Deloraine, the terminus of the branch railway, Bro. Best found Baptists gathered from twenty miles around. The result of the deliberation was that this fertile country was divided into three fields, and the brethren pledged the support of a missionary on each. He also visited Melita and Warrington and Carman and arranged for a student to be sent to each field. He concludes his report:

"In all, since I left home, three weeks ago, two thousand and six hundred dollars have been pledged for mission work. More than one hundred and twenty-five dollars was laid on the collection plates, and does not effect the general subscriptions. In Southern Manitoba, where last year we had two men, this year we have seven. Last year there was raised on these fields during the summer, five months, not quite three hundred dollars.

"During the coming summer five months, there is now pledged in written pledges eighteen hundred and fifty dollars. Last year there was a grant of two hundred and fifty dollars made to keep these two teachers. This year we have had to make an appropriation of only two hundred dollars, to keep seven men on the field for an equal length of time.

"In the light of such facts we only bow our heads to say 'Thine is the kingdom, and the power and the glory forever and ever. Amen.'

Bro. A. A. Cameron, of Winnipeg, submits the following appeal, which we heartily commend.

TO THE FRIENDS OF MANITOBA MISSIONS IN THE MARITIME PROVINCES.

Dear Brethren:—The report of our Missionary Superintendent tells a joyful story. The Baptists of this great country are making a great bound forward, the Lord having touched their hearts. He is preparing a field after field for our occupancy.

The latest news from North-western Manitoba give indications that this mission field will be as well as the South-western district. We thus expect to raise some \$3,500 to help ourselves! Considering our numbers and resources this is almost unprecedented liberality. This sum is promised at a great sacrifice. It is a token of heroic loyalty to Christian truth.

In view of all this, cannot you help "just a little"? You have children, friends and fellow countrymen in this far west land. They are true to the principles in which they were educated in their old "home churches." We ask you to help our Convention, in seeking to continue among these churches of their, and of the Apostle's faith. The number of fields applying for aid is double that of last year, while several sections of our country are as yet unvisited by our Gen. Missionary. Our appropriations are dependent on your co-operation. We thank you for your thoughtful consideration of our needs and possibilities in the past. We are anxious that the 10,000 Baptists of our Convention should make still greater investments in this growing North-west.

In behalf of the Executive. A. A. CAMERON.

WORTHY OF NOTICE.

"A man is always in danger of becoming the enemy of a cause which holds his unpaid pledge," so says the Religious Herald. How true, whether the unpaid pledge is in money, in unrequited kindness or in moral obligation, or whether it be held by a cause, a man, or even by God himself.

Debtors do not like creditors, even though they are creditors through kindness, and the longer a man allows another to be his creditor, especially if this is due to carelessness, the less will he like him. The men the most disliked are those who have the most unpaid accounts on their books. Among the most alienated from our churches and our educational institutions today, are to be reckoned those who have subscribed money for them and have not paid it, not because they cannot but because they will not. As soon as a man begins to dally with an obligation, be it pecuniary or moral, and loses heart in his effort to meet it, it becomes like a galling chain holding him in forced bondage. Beginning with excuses to delay the fulfilling of the obligation, it is not a long step to an attempt at self justification in casting it off altogether. In the effort to do this, all the dissatisfaction with self, conscience and the sense of right compel, helps to embitter the man's spirit, and he is ready to think, feel and say the worst of the object or the man who holds him bound against his will, seeking thus to give vent to his unrest, and to find a justification for his conduct which will ally it.

Illustrations of this are almost without end. Some of them it may be instructive to consider. While a man continued to support the church by life and purse, he was always ready to speak well of her. But let him begin to throw off his obligations to its support and withdraw from the service. She has not materially changed; but now since he has thrown off his vows of allegiance to her, he is continually speaking ill of her. No man of the world upon whom she has no special claim is half so censorious or so bitter. The truth is, the unfortunate brother or sister has determined to repudiate the obligation of

church vows and relations; the life is one of conscious neglect of rightful claims. In the attempt to excuse or justify this conduct, the church is depreciated in the hope to make it appear that she is at fault for the neglect, or that she is not worthy of the service. Let there be a wealthy man in a church who fails to fulfil his obligation through niggardly giving, and he is almost sure to speak ill of the church, and strive to make it appear she has given him just cause for grievance and for withholding of his means. If a man begin to neglect to support and assist the pastor, it will not be long before he will disparage him, supposing this will make his conduct less reprehensible.

This same law of action has illustration even in the higher obligation due to our relations with God. Let a man throw off all moral restraints and become bad, etc., in many cases he will seek to justify, or at least excuse himself, by railing at preachers and Christians generally, striving to make it appear that they are worse than he, or that, were they what they should be, he would not have become so bad. There are many who, in the unrest of a guilty conscience, through refusal to meet the claims of Christ, pressed upon them all the time, even indulge hard thoughts of him. If God's claims were not so great, or were less pressed upon resisting hearts, there would not be the bitterness against the truth about him and his salvation that there is, even more generally than men acknowledge to themselves.

And what are the lessons we are to learn from all this? The chief is, not to allow people to delay or refuse to fulfil their obligations, if we can prevent it. For instance, had all the old pledges to Acadia been gathered up as they became due, those who gave them would all be among our warmest supporters to-day; for the meeting of an obligation to a cause arouses a greater interest and love for it. As it has been, we fear that some of these have been alienated, almost beyond the hope of change. Let us avoid this mistake in the future. This same principle should lead churches to observe a careful watch-care over their members, and strive by every means in their power to prevent them from beginning to prove recreant to their trust. Get them to shoulder their obligations, and they will love the church after a time as their own life; and they are condemned to become passive hindrances, if not active cranks and fault-finders. It is the worst policy in the world for pastors to allow their people to treat them badly; for this tempts them to justify their own course by disparagement and ill-will. If the pastor can get his people to act kindly and fairly by him, he will have won their regard and a position of influence. There is also a lesson for Christian workers: Press people with all your might to immediate surrender to Christ. The longer men refuse to assume their obligations to him, the more will their hearts be hard and bitter.

Many other applications of this principle will suggest themselves to the thoughtful reader. May we all be prompt to assume and meet all obligations; thus shall our natures be expanded and filled with the most elevating impulses, and we shall be saved from one of the greatest dangers to which the heart is exposed.

SWEARING-IN UNDER THE COLORS.

We have before us a copy of the Rules for the Salvation Army soldiers. We quote passages bearing on the points to which we called attention some time since. We quote:

"Before the name of any person is entered on the roll, his experience and conversation must give evidence." Sect. 4. "That he is willing to obey the orders of his superior officers in all matters relating to the S. A."

"Before any person is entered as a soldier on the roll, he must consider and publicly assent to the following articles of war: No. 2. "Believing solemnly that the S. A. has been created by God, and is sustained and directed by Him, and that its doctrines are such as I fully believe and adore, I do here declare my full determination, by God's help, to be a true soldier of the army till I die."

No. 10. "I do hereby declare that I will always obey the lawful orders of my officers, and that I will carry out to the utmost of my power all the regulations of the army, and that I will not attend any meeting outside of my corps without having first obtained the consent of my captain or other officer in charge to do so."

At the close of these articles, two of which we have quoted above, the following directions are given: "All soldiers must be sworn in publicly by the Divisional Officer, the officer in charge of the corps having previously, at the soldiers' roll call, read and explained the doctrines and articles of war," including those above quoted.

"The Divisional Officer must call to the front those who are to be enrolled, and read publicly the articles and the articles of war of the S. A. He shall then say: "Having heard from you what are the doctrines of the S. A., and what is required of a Salvation soldier, if you are willing to be true to these teachings and rules—Fix bayonets!—Fire a volley!"

"He shall then deliver the charge and swear in the soldiers under the 'S. A.' colors, handing to each one a copy of these rules."

Our readers now have the published instructions of the Army before them, so far as they bear upon the statements made in our editorial. It is but fair to state that, upon enquiry, we find that the swearing consists of a solemn affirmation, with the right hand raised toward heaven. Major Margetts also explains that the direct object of the pledge to refrain from attending other meetings than those of their corps is to secure the soldiers' faithful attendance at their own meetings, rather than to preclude their attendance elsewhere.

In the esteem of all true men a solemn affirmation, as described above, is as binding as an oath, and we have heard of instances where this solemn promise to abide in the army has troubled very much those who wished to leave Gen. Booth's organization for that of Christ. The pledge to obey the officers, and not attend outside meetings unless by permission, gives officers a power few can be entrusted with without danger. With the hostile feeling cherished against the churches quite generally by the officers of the army, does not need conjecture to know how it will be used.

THE WEEK.

The British parliament has been making considerable progress in its work during the last week. The criminal evidence bill has passed to its second reading. An amendment to exclude Ireland from its provisions was negatived. Cloture was moved to shorten the debate, motion to the disgust of the Irish members, who complained of it as a discourtesy. Parnell's arrears of rent bill was an important measure. At one time it was thought the Unionists quite generally would support it. An amendment drafted by Chamberlain, to the effect that no bill could be satisfactory unless it dealt with other than landlord's debt, seemed to hold the most of this party. The bill was finally defeated on a vote of 328 to 243. If the amendment meant anything, should a new bill be drafted of a wider scope it must secure the support of the Unionists. It was probably, however, only a piece of political strategy. Several Unionists supported Parnell. Goehen's measure for the conversion of consuls, by which a continually lessening interest will be paid in the national debt, has passed, receiving the hearty support of Gladstone and the Liberals generally.

There was a notable debate in the Lords. It was on no less a motion than to appoint a commission to enquire into the constitution of the House of Lords, with a view to amend it as to make a part of its members elective. Salisbury opposed it on the ground that it was without precedent. Rosebery declared the only way to restore the Lords to strength was to have an infusion of new blood, and Granville thought the great reason for a house largely elected by the people was found in the fact that the Tory majority in the Lords were ever ready to throw out the most popular measures. The motion was defeated by a vote of 97 to 50. The revelations constantly being made of the immorality of the scions of nobility, together with the fact that, through intermarriage and licentiousness, so large a share of the Lords have dignity without brains, must press the question forward into more and more prominence, whether these men are to have the power to veto all the measures of the representatives of the people.

Travellers think it the duty of all Liberals to support the local government bill, and Hicks-Beach declares it useless to think of Great Britain returning to protection. They must look to extension of markets for improvement in business.

O'Brien and Chamberlain have had a bout in the press, the former asserting that Chamberlain has given pledges in reference to an Irish policy which he refuses to fulfil. He makes out a strong case, notwithstanding Chamberlain's denial. Blunt also charges Balfour with the imprisonment of Irish leaders in the full expectation that the rigors of prison discipline would break some of them down. He challenges Balfour to deny his statements, asserting, if he does, that proof will be adduced to establish his charge.

Terrific storms raged across the continent of Europe last week, and there was another blizzard in the west. This year will long be remembered for its storms.

At Ottawa, the discussion on the question of reciprocity with the United States has gone on. Great interest attaches to the negotiations with the Manitoba government leaders, who are at Ottawa pressing the claims of their country to be relieved from the monopoly of the C. P. R. It is said that the C. P. R. are to be paid a large sum to give up their exclusive rights. The people of Manitoba and the North-west are determined to have the advantage of competing lines of railway to the sea-board.

An amendment to the Scott Act was moved on Monday, removing restrictions and safeguards to the sale of liquors for medicinal, chemical and mechanical uses. This would give a cover under which much liquor would be sold, and make it more difficult to enforce the Act and convict offenders. It is to be hoped that temperance men are ready to vote the amendment down.

The Quebec resolutions have been adopted by the Houses of Assembly of N. S. and N. B. The N. S. Assembly have also adopted a resolution to abolish the Legislative council two years hence, only four voting, may I think. The N. B. Legislative Council threw out the Quebec resolutions, passed by the lower House, apparently because

they provide for its abolition. So there is a deadlock. It is time that the old relic of absolutism in a house which the people do not elect and control were swept away.

Stray Shots From Halifax.

The legislature has been in session for the past three weeks, and is making commendable progress in the despatch of business. There has not been much in the proceedings that calls for comment. The Provincial Building has been greatly changed in internal appearance during the past summer and winter. The government did not lay Vandalic hands on the legislative chamber, but other portions did not escape. The building is now heated by furnace. The various offices have been generally remodelled and fitted up in first class style. The assembly room—horse-shoe in shape—with an excellent gallery, and gildings of gold, and rich painting, presents a fine appearance.

This large outlay of public funds and fine surroundings ought to exert a beautiful influence on the morals of the members; but the recent exhibition of unbridled temper and unparliamentary language, and consequent apologies, the sad moral delinquency of certain of the people's representatives, seem to contradict this "ought." It is a disgrace to the fair fame of this Christian province when its representatives are sent to the hospital in delirium tremens, defend the payment of promissory notes because they were gambling debts, or remain in seclusion for fear of a subpoena, on account of the raiding of a house of ill-repute by the police. There is still greater cause for humiliation when these things are not frowned down, but are made the subject of banter and coarse jokes from the highest to the lowest; and the offenders against public morality and decency openly flaunt themselves and their vile deeds in the legislative halls of our country.

A bill commonly called the "Medical bill" designed to give more liberty to compounders of patent medicines, pads, and unregistered practitioners, was after a long and stormy debate, thrown out on the second reading and now the doctors breathe more freely. It seems that by the present law, any person not registered and practicing medicine for hire is liable to a fine of \$20 for each day he thus practices. The Rev. Mr. Scott, formerly of Canoe, is the remoter cause of the introduction of the bill.

The leader of the Government has introduced a bill to amend the Nova Scotia License Act exempting brewers and wholesale dealers from the operation of the Act. It seemed from a statement made that the present law is ultra vires in regard to brewers; it does not seem equally clear that wholesale dealers are likewise exempt. Our representatives should be on the alert, for the liquor power will do all it can in its own interests and for its own low and unparliamentary ends. Who ever heard tell of a rumseller having the good of his fellow citizen or his country at heart?

Civic elections are approaching. It behooves every Christian, every temperance man and woman, to see that only good and true and tried temperance men are elected as aldermen and mayor. Let there be no disunion as heretofore in the temperance ranks. Let no doubtful man be supported. The temperance question is the great question. Let us lay aside every other consideration of politics, etc., and unite on this one vital question. Our young men are being ruined by the hundreds, our families are being bereft of fathers and brothers and mothers and sisters—aye, mothers and sisters. The poor are becoming more and more desperately poor through drink. The fearful recent revelations of poverty and wretchedness by the society for aid to the poor, should speak in trumpet tones to every man who has a spark of humanity in his soul, and awaken from chilling lethargy hundreds and thousands of our citizens. The licensing and sale of intoxicating liquors, the want of compulsory education and the neglect of the police and their superiors to enforce our imperfect sanitary regulations, are the chief causes. The City Council, at its last session passed a resolution directing the new city recorder, W. F. MacCoy, M. P. P., to prepare a bill to enable the city to tax all property except that of the Imperial, Dominion and local governments. If this becomes law, the churches and benevolent institutions will have to contribute their quota to the general fund. But since there will be a larger amount of taxable property, the taxes per dollar will be less and what comes out of the treasuries of our benevolent institutions will but enter the pockets of the citizens; or to put in another form will remain in the pocket of the citizen. The consequence will be that Christian liberality and philanthropy will have additional burdens placed upon them and the irreligious and miserly, and the penurious rich and the rum-seller will reap a corresponding advantage. It is to be hoped that the legislature will not pass the bill until the people at the coming civic elections have an opportunity to give an opinion upon the question.

Old Grauville St. church, is being put to a very bad use by the present proprietors. The Orpheus Club. It seems a great pity that a building, which has witnessed the display of God's converting and sustaining grace for half a century, should be opened to a secularist from Toronto, who has twice visited us, and sought to overthrow the Christian religion, and alarm and disquiet unstable Christians

and assist the forces of evil, by bad logic, ridicule, and sneers. The Presbyterian Witness says: "Why he should come to Halifax and New Glasgow, it is hard to divine. Had he not enough work to convert the Christians of Toronto and other western cities? Are we indebted for this visit to a coterie of very refined Sunday revellers, whose reputed leader is said to admire immensely the blasphemies of the lecturer against the blessed Saviour? We do not wonder that the Masonic Hall authorities refused to allow their building to be desecrated by an atheistic propagandist; and we do wonder that the Orpheus Club or any other association of decent citizens would find facilities for the uttering of teachings whose tendency all the ages have proved to be most dangerous and destructive. Is the Orpheus willing to make money out of the ribaldry of an apostle of secularism? If so, the public ought to make a note of the fact. When Igeroll wished to blaspheme Christ in Toronto, he could not hire a hall in "all the city." Not so here. I would suggest that there are other sensibilities and faculties other than musical which can, with proper care, be developed, and play quite as important a part as music in benefiting society and securing the happiness of man. Suppose the Orpheus Club play to this tune for a while.

It should be noticed that the Maritime Press Association was organized this week in this city. There is ample room, especially in the political press, for improvement and we trust that the fourth estate of this realm may now rise equal to its grand possibilities. Could we get the political press to enscribe as its motto and carry into practice, "Truth, righteousness, purity, our country before party," a new era of prosperity would dawn on these provinces. Success to the enterprise.

The members of the Executive of the Associated Alumni have been working hard to forward the interests of the Colleges. They were in town on Friday and to-day.

Concerts, tea-meetings, apron sales, etc., have engaged the successful attention of our churches during the past week or two. The Tabernacle, North Church and South Church have participated in these festivities.

Quite a number of our College boys have been studying at the Law School this winter. We have been pleased to meet Messrs. Cummings, Rose, Lovitt, Forsythe, Armstrong, Lockhart, etc., Crosby.

Letter from India.

MISSION HOUSE, CHICAGO, INDIA, Feb. 7, 1888.

I wrote you early in October, and hardly know where to begin to give you an idea of what we have been doing since; and before I attempt it, will note some things in your last, good letter.

Yes, I am much pleased with and quite proud of the work our ladies are doing; not only for Foreign Missions, but for Home Missions, Temperance, and various other philanthropic works. To live one life well, is more than many of us do, but that seems all too short to accomplish what we desire.

I read all I see about the work on the Congo, but that is not very much. In the last Helping Hand is a note from Miss Hamilton. Things must differ there from what we have here. Telugu missionaries are not supposed to work much through interpreters.

My heart beats warmly for all who are engaged in the warfare against intemperance, as I see the sale and use of liquor making greater and more rapid strides here. I quiver with a sort of rebellion and helplessness. The former feeling is against the English government, which for an increase in revenue, seems ready to license the worst crime, and to tax the poor people heavily. Propagated by the English, drinking is fast becoming one of the worst prevalent vices. Oh, there are some things in this country bearing the stamp of English approval, which make our hearts burn, and upon which only the curse of a holy and just God can rest. English Christianity! What is it in the eyes of many of our natives? A farce, to which their own religion is preferable.

I hope your Anti-Tobacco Society will prosper and be the means of less consumption of the stuff and lead to the building up of more manly, noble characters. We are working against its use out here, where smoking is second nature. A few weeks ago, when we were in Tekkai, Mr. Archibald made an estimate of the tobacco used by the Christians there in a year, and gave them the benefit of his cogitations. He put it to them pretty strong about wasting so much of the money the Lord had loaned them, and these expecting him to get funds from the Christians at home; to pay their preacher, establish an out-station there, and support their schools. It is not the first time that he has lectured them and the other Christians on the same subject, and some of them are beginning to get ashamed. I wish you could have been in our Association and heard the discussion on this matter. One of the Bible preachers, Chenna Venkataswamy by name, and in many ways a pretty nice old fellow, said as he was winding up his speech, "That all that the missionaries could or did do against this habit would be fruitless effort." You can guess the tenor of his previous remarks by that. Mr. Archibald had been taking notes and following him along, and many of the Christians were wonderfully tickled to hear his talk, and when he

stopped there, etc. As Mr. S. lifted up his first sentence in the house, he heard, so great didn't he press look just as mean? There was a whisper and deriding at me, and I was in the fire inside. I told them to give up the talk, and would not employ a woman, would not work the mission, instead of teaching to need never expect matter, till she was living by the amount of the treasury, instead.

We had a one, and we were doing well in most have well in days, for the woman in Christ fish of the world.

We had a Coccana, but was large. I got early out, Desh and ill, two or three recover lost, home led the they were the of anything we.

Now, we at plans and work. Wright has gone miles distant, will go on to I do not know Miriam and S. the colporteur will talk to Archibald as another next Monday Tekkai. He determined or a chance to Archibald will Subraida and while a little on the Kelly mother of one. Then Subraida there among and the latter the Christians something to school, but when we started a night managed to look Sookriah in work is Kimi are seeking asking God to go. From year on to Kimi Sookriah in p.

Sueie and standard it gave them our Sister's work and training, and her Bible counted in though she Miriam has about two ye only her hos three hospees much more.

There was July, Subraida as preachers only other sufficiently to work. So we teacher of his teaching in secular work might others I will try to school. We and Miss W. 30th, but Mir till the 30th of after Conference getting started.

Neither M been able to the town, a currents are Him, whose for the future could not go day I have Chioscoe. at Akalan Trusting and our work.

On Sabbath Sandeers and approved by manner special ever which led Academy a ed the strug ty attende years when