

MESSANGER and VISITOR.

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Messenger and Visitor WEDNESDAY, DEC. 23, 1891.

This issue of the MESSANGER and VISITOR will reach some of its readers amid the interest and excitement of the Christmas preparations, and others it will reach a little later, in the midst of the Christmas festivities.

We believe in Christmas. We believe in it because of its religious significance. It seems natural to men to wish to honor the day of great events or of profound experiences by keeping that day sacred in successive weeks or months or years.

We believe in Christmas, in its holiday aspect, as a time when men and women, whose lives are full of care and labor, may unbend for a little, brush the wrinkles from their brows and live over again with their children the careless, happy days of their youth; a time of family reunions when the boys and girls who are at college and seminary, or away earning their own living in the city or elsewhere, come back for Christmas, and the old home rings again with their happy voices.

We believe in Christmas as a season for generous thoughts and deeds of brotherly kindness and charity. Let those who have been blessed with abundance remember those who feel the pinch and grind of poverty. The poor man's Christmas may be made happy by the rich man's bounty, and the power to dispense happiness in this way is a great privilege which God has placed in the hands of those to whom He has given wealth.

For many, it is true, sad strains will mingle with the Christmas rejoicings. Many will be thinking of their children far away, who cannot come home to share in the festivities of the season. Many a mother with a sigh recalls the days gone by which never can return, when the children sit at with their parents at the Christmas board and the home was filled with their merry laughter.

Our curial space this week usually devoted to editorial matter, in order to make room for correspondence. We desire modestly to hint that if all our correspondents are to have a chance to say their say, it will be imperative for some of them to cultivate the virtue of brevity.

Work has been begun on some of the buildings of the Chicago University. The foundation walls of the group of dormitories to be known as Divinity Hall have been completed. This will be composed of one central building, five stories in height, and two wings of four stories. The building will have accommodation for about two hundred students.

Letter from Mr. Bars.

It may be of interest to some of your readers to know that we have safely reached our home in India, and have already commenced the study of the A, B, C of Telugu, and with this we expect to be occupied for many months to come, before we shall be able to speak to the people and tell them of the wondrous love of Christ and of the salvation He has so freely provided for all who will believe in Him.

Our journey hither was quite rapid and very pleasant throughout. Our desire was to reach here at the commencement of the cool season, and we feel that we have come at just the best possible time, for we shall have the whole of the cold weather in which to begin the study of the language and become somewhat accustomed to the climate before the trying hot season comes on.

We left New York per Cunard steamer Etruria, September 5, and had a delightfully smooth passage across, arriving in Liverpool in six days and seven hours after leaving New York. We greatly enjoyed the company on board the Etruria of Dr. Boggs and Mrs. Chute, who were returning to their homes in India, after a short absence in America.

After a few days in Liverpool, where I greeted many old friends, and a visit of nearly a week with friends in Carlisle, we proceeded to London, where we were fully occupied for several days in doing our necessary shopping. We sent our trunks forward by the steamer from London to meet us at Brindisi, and with only a hand satchel we started September 23, for Paris, where we spent a few days in sight seeing, and then proceeded to Rome, via the great Mont Cenis tunnel, passing through Turin, Genoa, and Pisa en route; at the latter place we saw the famous leaning tower and baptistry.

We had a fine view of the celebrated Carrara mountains, from which the beautiful white marble is obtained. They looked in the distance as if covered with snow.

We had only a few days in Rome, but enjoyed every moment we spent there. We visited all the principal ruins, and as many of the four hundred churches as we could, and saw some of the most beautiful of them. We were disappointed not to see the interior of St. Peter's, as the Pope had just closed it for a few days. One of the most beautiful churches is that of St. Paul, outside the walls of the city. It is not a very old church, but is decorated with the loveliest marble of various colors, and contains also some fine statuary and stained glass. Behind this church are interesting old cloisters, containing a number of inscriptions taken from the catacombs.

We went from Rome to Naples, and were not at all pleased with this city. It abounds in narrow, dirty, badly paved streets, and offensive smells greet one on every hand. The Bay of Naples was not particularly blue and lovely as we had expected to find it.

Our visit to Pompeii was full of pleasure. We were pleased to see the excavations still going on, and it was interesting to note what thick layers of pumice stone and ashes had to be cut through before the houses and streets could be reached. As we gazed upon Vesuvius in the distance, with a slight column of smoke resting upon the summit, it was difficult to realize that it could ever have belched forth such masses of material as to overwhelm this great city.

From Naples we proceeded to Brindisi, the ancient Brundisium, where Virgil died. The scenery in passing through the Apennines was very fine.

We went through some fifty tunnels in our day's journey. We reached Brindisi the night of Oct. 3rd, and when we came down stairs the next morning we found our steamer, the Rosetta of the P. and O. Line, just moored at the wharf right opposite the door of our hotel, so we were soon on board and settled in our cabin. We waited all day for the mails from London, and left about ten that evening. We had a journey of just two weeks to Bombay, and I will not now touch upon the interesting scenes at Suez, or Aden, or in passing through the canal, for these have been graphically described by others. We went directly from the steamer at Bombay to the railway station. We would have liked to remain here a few days, but felt very anxious to get to our journey's end, and so took the night mail for Madras, 800 miles distant. We had a nice first class compartment, to accommodate ten persons, to ourselves the whole distance, and found the two nights and one day occupied by the journey very pleasant indeed. On arrival at Madras we found it pouring rain, as the monsoon was in progress. We found Dr. Downie and Miss Waite, of Nellore, at the American Mission House, who had come to welcome Mr. and Mrs. Owen, Miss Slade and Dr. Faye, who had just arrived as reinforcements for the American Baptist Telugu Mission.

We reached Bimlipatam three days after leaving Madras, and were cordially greeted by Bro. Sanford, who, with his son and daughter, came off in a boat to see us, and kindly insisted on our going ashore, so we had the gratification of seeing Mrs. Sanford and Miss Gray, and

were able to spend two hours at the pleasant mission house at Bimlipatam. But will this not lead to division instead of unity in our denomination? The answer to that question is: The B. Y. P. U. proposes to "enlist its members in all missionary activity, through existing denominational organizations." We are not creating new machinery and calling the young workers to desert their posts and leave the burden to be borne by the old, while they enjoy themselves experimenting with the new machine. We are taking those who have been waiting for some one to set them to work, and teaching them to aid in working the old and tried machinery, side by side with the veterans whose places they must sometime take, but can never hope to fill without some preparation.

It may be different in the East, but in the West there has always been a sad lack of interest on the part of the young people in the great denominational enterprises by means of which the Baptists are seeking to carry out the great commission. At our associations, our state conventions, our anniversaries, the young people have been conspicuous by their absence; not only so, but the continual complaint has been that laymen, young or old, were not taking the interest in these gatherings that they should; were not taking an intelligent interest in the world-wide work of the denomination. The B. Y. P. U. has changed all this; young Baptists are learning that it is no small honor to belong to a denomination that has such a history as ours; they are waking up to the fact that a great work is being done by our denomination to-day, and they are bringing into this work all the fire, the enthusiasm and strength of consecrated youth.

"Young People's Day" at our associations and conventions is a day that no one, young or old, would willingly miss, and through the agency of the B. Y. P. U. we have here seen with our own eyes the realization of the ideal held up by Brother Bill: a union of young and old, "under the same sacred vow, engaged in the same great work"; the old receiving "the inspiration that comes from the presence of the young"; the young profiting by "the experience of the older members in planning work and fulfilling the mission of the great Head of the church."

We believe that God's hand is in this movement, and we also believe that it needs only to be well known and clearly understood to have the hearty endorsement of every Christian worker.

GIDRON S. THOMPSON. Chicago, Dec. 12.

Jubilee at St. Martins.

The seminary hall was filled on Wednesday evening last with a large and enthusiastic audience, the occasion being the jubilee meeting celebrating the completion of the \$15,000 subscription list. Upon the platform were Dr. Hopper, Dr. de Blois, Revs. G. A. Hartley, J. W. Clark, John Hughes, David Long, C. W. Williams; A. E. Killam, Esq., W. H. Rourke, Esq., Jas. Rourke, M. P. P.

After the singing of the Doxology, Rev. C. W. Williams read the Scriptures and Rev. John Hughes offered prayer. The chorus, "Borne by Memory" was sung by the Seminary Musical Society. The parts balanced and blended nicely, and the movement was taking. The rendering evidenced most careful and capable training.

Dr. Hopper then delivered an inspiring address, reviewing the history of the institution from its establishment in Fredericton in 1836. The old seminary had its trials, through differences of opinion as to location, and through the conflict then raging in this province as to equal rights. The institution as reopened had also its trials, but it was coming triumphantly out of them. Those who said that such a building could not be built, have lived to see it built; those who said we could never pay for it, now see the major part of the indebtedness provided for; those who said the building would never be filled, have seen its present accommodations taxed to the utmost. He thanked God for three things in connection with the institution—for the union in which the school rests; for the dignity which it places upon women; for the place it assigns the Bible in its course. It is said that the statue of Memnon moaned in the darkness, but sang melodious songs at the rising of the sun. If we have ever spoken despairingly, we can now sing songs of joy. The seminary does not seem to have an opponent in this province to-day, and we can afford to forget all the hard things that have been said on either side. Dr. Hopper spoke most appreciatively of the young men whose efforts had completed the \$15,000 list.

The audience next enjoyed a duet, "O wert thou in the cauld' blast," which was very prettily sung by Miss Kate Hopper and Miss Emma Bradshaw.

Mr. Williams and Dr. de Blois each spoke of most interesting experiences during the canvass. They may give some of these to the readers of the MESSANGER and VISITOR later. They also directed attention to the evidences that there was a higher future for the Seminary. Miss Williams gave a violin solo that was received with much enthusiasm.

Addresses followed by Rev. J. W. Clark, Rev. David Long, and A. E. Killam; when a solo by Mrs. de Blois was announced. The audience, as always, greeted Mrs. de Blois expectantly, and was not disappointed. Addresses followed by J. H. Rourke, Rev. G. A. Hartley, W. H. Rourke, and Rev. John Hughes. Then Dr. Hopper was announcing the ice-cream, when Dr. de Blois asked the privilege of adding to his former remarks, and began, addressing the Principal personally, much to that gentleman's surprise. At this moment two of the students (Messrs. Waugh and Titus) appeared, carrying a handsome adjustable arm chair, upholstered in crimson plush, which they placed on the platform, and which Dr. de Blois, in behalf of the teachers and students, presented to Dr. Hopper, reminding him of the fact that, by a remarkable coincidence, the date of the jubilee on account of the \$15,000, and his own jubilee, were almost identical. The applause which followed this presentation was something to be remembered. Dr. Hopper stood waiting some moments before he could find opportunity to speak. His surprise was complete, and he was deeply moved, yet his response was appropriate and touching. He thanked the Heavenly Father for fifty years of an earthly pilgrimage—what he had never expected to see. He thanked the teachers and students for "bearing with him," for so nobly seconding his efforts and carrying out his wishes, as well as for this new testimony of affection. He would always remember this jubilee day and hour. Then, when at the invitation of a couple of friends, he seated himself in his chair, the hall fairly rang again with continued applause.

Ice cream was now in order and a season of social intercourse. It was midnight when the guests dispersed, and they all voted the St. Martins Jubilee a season of inspiration, the influences of which will reach afar and continue long.

FORGOTTEN.

Mr. Hartley: "Remember that when a certain young lady was asked if Martin Luther died a natural death, she replied, 'No. He was excommunicated by a bull!' I am glad the papal bull did not get his horns under the sills of this institution."

Dr. de Blois: Remember that there is no other academy of this sort in New Brunswick (Sackville is as much in N. S. as N. B.), while there are several in Nova Scotia. There are at least two or three thousand young men and women in our constituency who should be getting the education that we can give them. Can we not expect two or three hundred of them?

GRATIFYING.

Mr. Killam's report of pastor Hinson's Sunday morning speech—"St. Martins Seminary is saved!" Dr. de Blois' reading of pastor Hinson's telegram—"Count us good for \$100 more."

Mr. Clark's statement that the seminary was remembered at his family altar every morning.

Mr. Long: God always comes before it is too late.

Mr. Killam's assurance that he had never lost faith in the seminary even during the darkest days.

Mr. Hughes' statement that when he heard that Dr. Hopper had gone to Boston sick at this critical time, he began to pray as never before.

Dr. Hopper's mention of president Mont. McDonald.

Pastor Martell's card regretting necessary absence.

Dr. McLeod's \$1,700 and over.

Mr. Williams: A series of special providences.

CHRISTMAS! What a world of thought it brings before us. How it rings upon our ears in joyful sound. Merry, merry Christmas. And why should it not echo and re-echo throughout the earth; for is not the world doing homage to the dearest and best of Sovereigns, King Jesus?

He gave to us a humble birth, a life of toil and sorrow, a death of shame and agony, that we might live. What are we doing on this His birthday tide to honor him?

The sweetest perfumes, the loveliest oddities, the latest stitch in silks, the softest shading in wools, come floating toward us—a dainty and beautiful array, upon which time, thought and money have been expended. And shall we lay such gifts as these at His feet in return for that perfect life, so full of care, and thought and love for us? Ah! the sensitive heart of Jesus, how we wound it. Let us follow His outstretched hand as He gathers the little ones of the poor around us, and bids us look upon them. The little children! How their small faces touch our hearts! How they reach their little hands toward us, miteless and cold! How they point us to their aching shoeless feet, and their thin and tattered garments fluttering in the wind! Let us help these little ones, help to warm and clothe and gladden; then lay this act before our King, and He will smile upon His birthday gift, and whisper softly to our hearts, "Inasmuch as ye have done it unto one of these, My little ones, ye have done it unto Me."

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LILY MAY.

Questions.

A member of a church becomes financially embarrassed and leaves the community without settling his accounts. After he has gone many very damaging reports arise respecting his mode of raising money. A year or more later he asks for his dismission from the church of which he is a member, to unite with the church where he is located. Would the church act rightly and honorably if it should grant his dismission without trying to inquire into the origin and truth of those reports? Must a formal charge be laid against a brother before an investigation can be begun? If there is reason to withhold a brother's dismission is it absolutely necessary to expel him from the church of which he is a member?

It seems evident that the members of the church, knowing the facts of any particular case, should be in the best position to judge as to what it is right to do. On general principles, we should say that if a brother's conduct has been such that the church feels it would be wrong to retain him in fellowship without an investigation, it would be equally wrong to grant him a letter of dismission as a member in good standing. As to whether it is necessary that a formal charge be presented, we should say No. It is, of course, better that a charge be presented, if any one is in a position to make it. But in the absence of a formal charge, if the church considers the case one that demands investigation, it is competent for it to proceed to investigate the reports concerning the brother's character.

A reason for withholding a letter of dismission may not be a sufficient reason for withdrawing fellowship. It may simply indicate the necessity for investigating a charge or a report; or, if a brother has been found guilty of unchristian conduct, of laboring with him in order to bring him to repentance that he may be reinstated in good and regular standing with the church.

A person holding membership with a Baptist church for some six years has seldom attended its services, though living near, but of late has communed with a church of another denomination. What is the duty of the church towards such a member?

A kind and patient effort should be made by the church to ascertain the reason why this member has absented himself from the meetings of the church. If such an effort results in nothing, and the delinquent member prefers the fellowship of another denomination, it would be better that he should follow his preference and that his name should be dropped from the Baptist church list.

Correction.

I would like to call attention to an error or two that occurs in our New Year Book, and I do so, not for the purpose of censuring any one, but only that those affected by the mistakes, which are not very grievous, may not be led astray.

According to the terms of the new charter granted to Acadia College by act of Parliament, in May last, a new Board of Governors was created, to consist of the eighteen at that time on the Board of Governors of Acadia College, and six others, additional, to be appointed by the Convention for such a term of years as the Convention might determine. The six additional governors were appointed for varying terms of years of office, but it does not appear as it should have done, that the six are appointed to constitute, with the eighteen, a new board with a new name.

Then two lists of Fellows for the new Senate are published. The list on page 83 is the correct one. By the terms of the new charter, no one can act upon both the Board and the Senate at the same time.

As secretary of the Board of Governors I ought, perhaps, to have furnished these items of information and a list of members of the Board and of the Senate for publication in the Year Book. I can only plead, that being recently appointed to the office, I was not sufficiently aware of all my duties and cares.

S. B. KRAMPTON, Sec. Board of Governors. Upper Canada, Dec. 15.

LECTURE.—Professor J. F. Tufts delivered an able lecture on "Our Canadian North-west," to a large audience in College Hall, Wolfville, on 11th inst. The lecture was the outcome of the lecturer's recent visit to Western Canada, and dealt with the resources of the country very fully and enthusiastically. It is hoped the professor will deliver his lecture in other places that our young people, especially, may know the opportunity their own country affords for becoming independent property owners, and so prefer their own country to a foreign one, where the vast majority never become anything more than wage earners.

St. John's.—The union Baptist Ministers' Conference met Monday morning, in the Baptist foreign mission room, 85 Germain St. Rev. J. H. Saunders was voted to the chair. The following ministers were present: Revs. J. H. Saunders, G. O. Gates, H. G. Mellick, S. Walton, E. H. Nobles, A. McArthur, C. H. Martell, S. McC. Black, A. E. Ingram. Prayers were offered by Rev. H. G. Mellick. Rev. B. H. Nobles reported the completion of a very commodious parsonage by the F. C. B. church at Victoria St. A. E. Ingram reported hopefully of the work at the Tabernacle church. Rev. G. O. Gates read a very interesting paper entitled, "Our Young Christians and how best to train them for church work."

Closing Exercises.

The work of the year was brought to a close, when the following is the list of those who have completed the course of study in the following list:

- Professional—Prayer—Rev. W. mouth, N. S. History versus—Arthur F. I. Stepping Stones—E. D. Bentley, Music a Necessity—Ingram E. The Ethical—Shelley J. Development of—John C. Che Legal Evidence—J. Henry The Larynx and—Ernest S. H. Music—Iron versus Gold—William D. H. Practical Value—Fred C. Har The British Spirit—Clifford T. J. The Evolution of—Arthur C. J. Resources versus—William D. A. L. English Poetry—Annie M. M. Familiarities of—J. Mildred M. Music—Solo by—Ancient and Mod—Wm. G. MacF The World's Gr—F. M. Mun The History of—E. H. Nic The Man Wonder—D. L. Park The Genesis of—W. J. Rutledge Petrified History—H. H. Sain The Greek Drama—A. M. Wild Character as a—J. E. W. Hellenism—D. C. W. Music—Nine oration speakers being—Lean and Mess Harvey, Jones, The audience—closest attention—President Sav the close—rem ways—express authorities of the—dence on occasi ber of talented p up to be educat but another tal promise of good and to all high For several y been entertaine hibition, at the fessors. But th large that it is to entertain at young men, and ladies whose pre cial. So this year, made, by which wives entertain class and a couns in the college li there cannot be the proceedings the line of cult The fall term closed on Wed Written examina upon all bran term. On W rhetorical exhibi gymnasium, of as the various young ladies we tion. Much ori department of the bers of the fo selected from prepared for Novem 1. Essay—Eng 2. Story—A school, 3. Paraphrase stairs, 4. Sketch in 5. Story—The 6. Essay—Ma 7. Sketch in D 8. Story—Lo 9. Sketch—Lo 10. Poem—Ho her Childr The subject well as the m delivered, was 3, 7, and 8 A pleasing fe ment was the work in drawi from mode in still life and of a Negro's I special mentio mistakeable, at of execution the expression was the work also don't ex white" from ca —Miller Br fas, at the re three diploma exhibition.