Messenger and Visitor.

$2.00 per annum:
When paid within thirty days, $1.50.

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OFFICE:—No. 8 Pugsley Building, Prince William St., St. John, N. B.

All correspondence intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

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Advertising Rates furnished on application.

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WEDNESDAY, MARCH 27th, 1895.

MESSRS. CROSSLEY AND HUNTER IN ST. JOHN.

The Evangelists, Messrs. Crossley and Hunter, after about four weeks of continuous effort, brought their labours in St. John to a conclusion in a grand farewell service on Monday evening, of last week. The Centenary church was packed as it had never been before, and it is estimated that 3,000 persons were present at the meeting, and many had been unable to obtain entrance. In addition to addresses by the Evangelists, there were brief addresses by ministers representing different denominations in the city, who gave expression to their hearty sympathy with Messrs. Crossley and Hunter, and their grateful appreciation of the great and excellent results which had attended the services which had been held. Strong appeals were made to those who had not already decided for Christ, to do so at once, and before the meeting closed quite a large number declared their purpose to do so. The interest in the series of services which has been held at the Centenary church has been very marked and general. Several of the pastors of other churches and to a degree their congregations have participated in the work. After the first few evenings the church was always crowded to the doors. Some of the methods employed may possibly be open to criticism. Some of the things said—especially some extravagant utterances of Mr. Hunter—would in the judgment of many have been better left unsaid. In reply to this it will perhaps be said that the things which the more sober and religious part of the congregation would wish unsaid were the very things which attracted many who went to be amused but remained to repent and believe. The quite general verdict among evangelical christians, especially those who have attended the meetings, is that the gospel message has been presented affectionately, with much clearness, and with great persuasive force, that the power of the Holy Spirit has been very graciously manifested, that a large number have been brought into the kingdom, that many christians have experienced a quickening of their spiritual life, and many of the churches are feeling the gracious results of the labors of the Evangelists. At the farewell meeting Rev. Mr. Wightman, Secretary of the Union committee, stated that 1,164 persons had come forward in these meetings, as follows: 548 Methodists; 243 Baptists; 99 Presbyterians; 92 Episcopalians; 13 Congregationalists; 2 Roman Catholics; 37 miscellaneous, and 130 children under thirteen years of age. Several others came forward in that meeting. It is not to be inferred that these figures all represent conversions and additions to the churches. They represent those who accepted the invitation to go to the front seats that they might be prayed for. Some of them were already professors of religion, and others might stop short of a real decision to accept Christ, but there seems no reason to doubt that hundreds have been hopefully converted during the meetings, and that the quickening of the life of the churches will result in many others being led to Christ. There is we think much reason to feel grateful for the visit of Messrs. Crossley and Hunter to St. John. They have now gone to Toronto where we understand they are to hold services for a time.

THE REPRESENTATIVE AND HIS CONSTITUENCY.

We hear many complaints against politicians of all kinds. The members of one party can see little that is good in the representatives of their opponents. This must, perhaps, be expected. But besides partizan fault-finding there is constant murmuring about the morals and methods of all the law makers. If we are to believe what we hear from many, the rulers of the people are deserving of the severest punishment provided for by the laws they enact.

Now if these men are not so bad as they are represented, then so much evil ought not to be spoken of them. If to speak slightingly of the pastor lessens the influence of religion in the community, then to speak evil of the rulers lessens respect for the state, for government and good order. On the other hand if these leaders of the people are so bad, the question arises whether the average of their constituencies would be found any better. Does the representative represent his supporters? After all has been said, is it not often true that the man chosen by the electors is just about the kind of man they want? They are not anxious for an independent, honest man, who will use his best judgment in the work of legislation. They want a man who can be used, who will secure special favors, who will be an astute manager of affairs in the interest of his particular constituency. No doubt there are better men in the community; but they will not become candidates and perhaps if they enter the contest the good men on the opposite side will vote them down. Under our system of government where the electorate includes so nearly all the men, if the representatives are not what the people want they have themselves to blame. If efforts were made to secure good men, and only good men were supported, the charges of corruption would not be so numerous, or at all events, there would be less ground for them. While so little is done unto this end it would seem as if the electors should be blamed for inaction in many cases where abuse is given the representative.

No doubt a part of the difficulty arises from the fact that we vote upon questions of policy in our elections. But this only makes it the more necessary that the good men on both sides should use their influence to secure the best possible men as candidates. If we are to pray for all that are in authority we should endeavor to put into office men upon whose honesty and spirit we can believingly work the divine blessing.

TAKE TIME TO PREPARE.

The man who takes a half hour in the morning and uses some of his strength to put his axe in good condition may not get to his work quite so soon as the man who goes at it with a dull instrument, but when the night comes, the man who has wielded the sharp axe will—other things being equal—be found to have done more and better work and to have done it with more comfort and less labor than he, who rushed to his work with his axe unground. In like manner the young man who thinks he has not time to prepare properly for his life's work, will work at a disadvantage and accomplish less in the end than he who takes time to prepare himself for his calling. What the world and what the church wants is men who in their own proper spheres of labor, are workmen who need not be ashamed. A good many young men entering the ministry appear to think that the great opportunity of their lives will be forever lost, if they shall take time properly to prepare themselves for the important work to which they believe themselves called. This is a mistake which they are apt to discover when it is too late to apply the remedy. It is not so much the quantity of the work as the quality of it that tells, and besides this, the man who takes time to prepare for his work is likely to do more of it as well as to do it more effectively than the man who will not take time to prepare, for the former will generally be found doing his best work at a time when the latter is finding himself laid upon the shelf. We do not remember ever to have heard a man in middle life regret that in his youth he spent too much time and labor in preparation for his work. The *Central Baptist*, of St. Louis, quotes from President Thompson of Miami University in regard to this matter some words which are not without value in the East as well as in the West. Dr. Thompson says: "I shall never cease to regret that I was crowded by unwise counsels into the ministry when I was twenty one and before I had completed my college course. I could have done more work and of a nobler sort, had I taken five or six years more for a thorough course in college and in a theological seminary. I have always been a diligent student, and have compassed alone many of the studies I would have pursued in school; but my work has been at a disadvantage and I can never be what I would have been with a thorough preliminary equipment. I now urge young men everywhere, to take plenty of time to prepare for their work."

YOU DON'T HAVE TO.

"If you must smoke, do so in moderation." This is a sentence which someone incorporates in a paragraph of good advice to a young man. The item quoted is good advice provided there is any justification for naming such a proviso. No doubt less injury results to a man from using a little tobacco then from using a great deal; but what necessity is there for a young man's taking on the tobacco habit at all? He may say to every temptation to join the ranks of the great smoking fraternity, as the children say—"I don't have to," and he will be wise to take such a stand. One sees so many young men of all classes and all degrees of fortune, puffing at pipes and cigars on the streets, in the house, on the railway, everywhere, in season and out of season, as if their lives, or at least their well-being and their happiness, were wrapped up in the weed! Surely there was no manner of necessity that they should make themselves slaves to a habit, the chains of which when once fastened are likely to hold for life, a habit very expensive and often very injurious to the person indulging it as well as greatly annoying to others. Why should any young man put himself under the tyranny of nicotine when he does'nt have to do it? "There are many things done which are worse than smoking." Oh certainly. But then, can an honorable man excuse himself in doing a bad thing, on the ground that it was possible to do worse? The waste involved in the consumption of tobacco is something enormous. Millions that might find legitimate and profitable investment in the promotion of interests industrial, intellectual, philanthropic, religious, are squandered yearly in smoke. No doubt men who are strong enough can use tobacco in moderation and not suffer greatly from its effects, but every young man should reflect that in adopting the tobacco habit he in a manner endorses tobacco using in general with all its evils. His mouth is shut in reference to any protest against it. He should reflect too that the man who today uses the weed in moderation and with no apparent bad effect upon his health will probably in five or ten years time be using it to excess and with very injurious results. Tobacco using at the present time is a great evil which is wasting a vast amount of wealth and most injuriously affecting the manhood of the country. Every young man who means to be generally on the right side of things should place and keep himself in opposition to the evil. "*If you must* smoke do so in moderation." Yes, but we say, "*You don't have to do it*," therefore, *Don't*.

The Ministry of the Spirit.

[American Baptist Publication Society, $1.00.]

This is the title of the book which the late Dr. Gordon left as his last legacy to the Christian world. The book was issued the day after he died. It is a legacy which is eagerly claimed and will doubtless be long treasured as a possession of great value. The subject is one upon which the lamented author was especially fitted to treat. Few, if any men of our time could have written concerning it from richer depths of experience, or with more intelligent and sympathetic insight. The book has ten chapters in which the subject is dealt with under the following divisions: 1. The Age-Mission of the Spirit (Introductory;) 2. The Advent of the Spirit; 3. The Naming of the Spirit; 4. The Embodying of the Spirit; 5. The Enduement of the Spirit; 6 The Communion of the Spirit; 7. The Administration of the Spirit; 8. The Inspiration of the Spirit; 9. The Conviction of the Spirit, and 10. The Ascent of the Spirit. The volume has an introduction by Rev. F. B. Meyer, of London, in which, comparing Dr. Gordon's work with other recent treatises on the same subject, he says: "I cannot recall one that is so lucid, so suggestive, so scriptural and so deeply spiritual. . . . The chapters on the Embodying, the Enduement and the Administration of the Spirit seem specially fresh and helpful. But all is good and deserving of prayerful perusal. Let only such truths be well wrought into the mental and spiritual constitutions of God's servants, and there would be such marvellous results through them on the world, that the age would close with a world-wide Pentecost." Dr. Gordon's firm faith in the indwelling power of the Spirit and his humble and confident dependence on the illuminating and guiding power of that divine presence, had doubtless, very much to do in determining the gracious and successful character of his ministry. Some of Dr. Gordon's readers will not, of course, accept all his positions or endorse all his reasoning as conclusive. But those who differ will not be repelled, because they will feel that these are the words of one who writes in all honesty, sincerity and love. The gracious spirit of the man blesses even when his argument does not convince, and probably no one who reads the book with open heart and unbiased mind, will fail to rise from its perusal with a feeling of gratitude that Dr. Gordon was permitted to complete this volume and leave it as his parting gift to his brethren.

— We desire to call attention to the admirable "Exercise" prepared by Mrs. Manning for Foreign Mission day—March 31. The Sunday schools and Young People's societies that use it will be both instructed and profited. We understand that copies have been sent to all the pastors or Sunday school superintendents. From a careful examination we believe that it will do good and promote a more intelligent interest in the great work of Foreign Missions. There is not a Sunday school in these provinces but would be greatly benefitted by its use. We should be glad to learn that Foreign Mission day was very generally observed and the heart of the Sec'y-Treas. greatly cheered by large offerings flowing into the treasury of the Board.

For Spasmodic Coughs—Minard's Honey Balsam.

What Shall We Do With Our Girls?

The subject, no doubt, seems too vast to be approached in narrow space. It will require many columns and much time and thought. Let me hasten to say that I intend to discuss briefly one phase of it only, but a phase that appeals to me as very important and pressing upon me for consideration. Our responsibility (I speak of parents) is very great, and calls for some thought in order that it may be wisely discharged.

Today it goes almost without saying that we shall, if possible, educate our girls. Within the last two or three decades, this possibility has happily been made far more general, has been brought within the reach of a great many more of the people, and I take it for granted that we are able to avail ourselves of the opportunities offered. Then it remains to decide what shall be the character of the education.

Unless my own circumstances or aims be peculiar, unless my girl's predilections be marked and her aims clearly defined, the question of her education is the question of the education of the sex. I find myself, in my desire to do the best for my children, on warmly debated ground and quite liable to have my ears soundly boxed. Yet I have my own individual duty to perform, and I must, expressly or tacitly, decide for myself one or two general questions.

Fortunately these questions do not arrest me at the outset of my girl's schooldays. I do not differ from the general belief that every man and woman should be able to read and write, should know something of the science of numbers, should have some knowledge of history and literature—indeed I fall in with the common school course, at least for the time. I give up the child to be put over the ordinary route. I am not setting out to criticize, but to select out of what is offered to me, a representative man of the people.

But though the starting point be common and the route for the first few years about the same, yet there comes a place from which the paths diverge, and where I must help my girl to choose. Now, unless I have already made up my mind or allow my course to be influenced wholly by circumstances shall be obliged to consider some principles upon which my decision should rest.

Two questions which reasonably present themselves are: For what is my daughter adapted? and For what is she to be prepared?

It may at first be thought that the reply to the first question will equally answer the second. In my mind it may do so, but my friends, by whose views and advice my decision will doubtless be considerably influenced, are not at all unanimous on this point. Some of them do not believe there are natural varieties of mental adaptation; others go so far as to affirm that, if the girl manifests adaptation and desire for a certain course, I should thank Providence for the clear indication that she should be held to a different one. They say that in the bending and conquering of inclination is the most valuable part of education. Upon the whole, I think it will be better for me to attempt a little examination of the questions separately, so far as I can make them bear separation.

In considering the first question, I shall, of course, remember that there is a great deal she can not learn; but this recognition of the wide range of knowledge and confession of human limitations does not say that she may not become an educated woman. The vast widening of the mental horizon in recent years has forced acknowledgment of the truth that education does not consist solely in pursuing the one range of studies that has come down to us stamped with the authority of the middle ages. It is pretty generally recognized that there may be a half dozen different branches of study that shall be equally useful as means of mental training, but of varied value as mental furnishing according to the ulterior aim of the student. I suppose the belief of this proposition has led to the laying down, in so many colleges, of elective or optional courses—parallel lines of study considered of equal value. This has not, I think, been done wholly for those students who have their eye upon some objective point in the future—those who have compared the advantages of different professions and, in the light of such comparison, have said "I think it will, upon the whole, be best for me to choose this particular calling for life." It must have been done largely as a concession to variety of taste and adaptation. I have no doubt that you, my dear sir, recall such variety amongst your class-mates. One pored over Latin with delight, and made progress too; while he could scarcely be driven to mathematics, and when he tried the study, convinced you as much of his inability as of his disinclination for the subject. Another, who had enjoyed the same opportunities of preparation, showed just the reverse likes and capabilities; while, in other subjects more nearly related than these, differences of tastes and powers were equally obvious. I believe an examination of such cases will lead to the conviction that their origin lies further back than the circumstances or training of early life. It was quite natural that men having to do with education should recognise these differences and take them into account in arranging their curricula. I conclude they did take account of the varieties of mental tendency, and that it was this which led to optional courses, rather than the reflection that the world will need in the future some doctors, some ministers, some engineers and a few lawyers.

I wonder if these differences admit of classification, if there are certain general characteristics which clearly belong to the students selecting of their own will a certain course, and which distinguish them from those selecting another. When the subject shall have been more deeply studied, will the college have a phrenologist or a psychologist or some kind of a specialist, who will examine the matriculate's head or put a finger upon his mental pulse and say, "Ah, yes. You will desire to take the course in Greek with Dr. A., the course in physics with Dr. B" and so on throughout? Anyway, until we possibly reach that advanced point, is there no somewhat obvious ground of classification which may assist parents and teachers to meet their responsibilities? for a good many young people are unwilling or unable to diagnose their own cases and will seek advice. Hitherto, for purposes of convenience, we have been accustomed to broadly classify the the human family as men and women. Is the line of distinction so real that it will be recognized in future psychological classifications, or is the female gender mentally just like the male, as some now maintain, only a little better all around? In other species the distinction in nature and disposition is pretty well marked. How much the gentle, preoccupied hen differs from the combattive master of the yard; or the quiet, generally peaceable cow from the surly terror of the pastures. Other cases might be cited, and if we acknowledge any analogy in this respect, as I think we must, it would seem as if, in our family, the "mistakes of civilization" had smoothed down rather than emphasized a natural distinction. I am inclined to see a good deal of significance in the declaration that, God made them in the beginnning male and female. It may be said that there reflections suggest at most a difference in disposition and instincts and perhaps in physical strength and endurance. Well all these characteristics act upon the mind, so far at least as the mind becomes an active factor in the affairs of life. No competent judge would fail to take them all into consideration in estimating a person's fitness for a position demanding mental rather than physical capacity.

For myself, I conclude that I shall fall back upon this old classification, and regard it as a help in determining the educational course which I shall select for my girls.

For what position, then, are the girls to be educated and prepared? They may find it necessary to earn their own living, some one says, and so our conclusion under the former head cannot wholly answer this question. There is, no doubt, much force in this argument. They ought then to have some of the "bread and butter" studies. Fortunately, these coincide for some distance with those that are selected for mental discipline and preparation to adequately fill any honorable station in life. The office of teacher seems to be the most available one to woman. Those whom she teaches will need the same instruction that she received in the early part of her course, whatever her expectation for the future may have been. The profession thus, lies to a certain extent, in her way. It is honorable and useful, and she has many natural qualifications for its duties. The danger of crowding is not so great as may at first appear. Lady teachers do not average a very long term of services, and so there are frequent openings to be filled.

Some girls, it is true, have no great natural aptitude and no inclination whatever for teaching. The number of these, I think, is comparatively small, but for them the schoolroom would be a prison. There are other employments which they may choose. There are music and literature and art for those whose ear and mind and eye nature has attuned and adapted to the appreciation and expression of what is beautiful in these departments; and there are other spheres where qualities, perhaps less brilliant, but no less valuable and necessary will be called into action. What we have long regarded as sterling and peculiar elements of woman's nature have always been displayed in the sick-room; that she should choose the profession of trained nurse is by no means surprising. Other positions too are open to her which she is able to fill. All things, in the way of employment, may be lawful to her, but I am inclined to believe that all things are not expedient.

The place for which woman is, in my opinion specially adapted is the head of the table and the household. It's an old-fashioned opinion no doubt. It is fixed in my mind with the memory of a mother's intimate and far-reaching influence. In that place, woman, with a sense of the appreciation and love that are her due, gives, without consciousness of hardship or struggle, her strength and influence to enter most surely and effectually into the life and thought and power of the present and succeeding generations. Whatever of compression there may be to her influence adds to its intensity. But practically there is no contraction. Let me reverently call to mind that the Saviour of men chose to limit his personal work on earth to a narrow territory, and to impress himself intimately upon a few disciples. In the apparently narrow sphere of the family, there is opportunity for the modest intellect, and room for the best endowed. No yearning for a part in lifting up the race need be suppressed, and no wealth of mental culture and development need be regarded as thrown away.

This is the place for which I should like to educate women, both because I think they are adapted to its responsibilities and opportunities, and because I think the world needs their influence here. I should not aim the education at exceptional circumstances, save where I thought there was good reason to suppose these would arise. The education acquired with my general purpose in view could be turned to account in circumstances which might unexpectedly arise. To educate in general with a view to exceptional cases would be to encourage their occurrence—to invert the natural order, and make them the rule.

So far as my financial ability and my reasonable expectations permit, I believe I shall recognize a difference in quality between masculine and feminine mind and a difference in aim in their education, and the immediate result of this conclusion will be that I shall send my girls to a girls' school. E.

Foreign Missions.

From letters just to hand the following extracts have been called which will speak for themselves—both as to the spirit of the missionaries, with which they are doing their work and as to the nature of that work. We are all very sorry to learn that the health of Miss Higgins is not good and that Mrs. Archibald is feeling the effect of overwork. It is to be hoped that believing prayer may be offered daily that these dear sisters may speedily regain their wanted strength so as to be able to continue in their loved work. Our members on the mission field are so few and the work so great that it pains us to learn of any of them falling out by the way. But the work is the Lord's and so are His workmen.

Rev. G. Churchill in a letter bearing date Jan. 5th, says in speaking of the Annual Conference, "We had an enjoyable and I trust, profitable meeting. While the missionaries south of us could report quite a large number baptized through the year, our numbers were very small. I do not think the difference is to be accounted for by the superiority of plans or earnestness and faithfulness in work, of our brethren in that mission. I do not speak for myself, but as for the others in our mission I know their plans are just as wise and their preaching just as pointed and faithful as that of our brethren. There are some worldly reasons that partly explain the difference, but the great fact remains that on these fields the Holy Spirit does not seem to be working in the hearts and consciences of the people. Why it is, I cannot say. Have they hardened their hearts till God has given them up? Or is there a preparatory work going on out of our sight? I trust the latter is true and believe it is, to some extent, but oh, how we would like to see more outward manifestations of God's saving power! . . . . I hope the present year will be a year of greater success than the last. At our conference meeting this afternoon one was received for baptism—a very promising boy, the son of one of our native christians. I hope the Lord has a good work for him to do. There is quite a number of others in this Bobbili field who seem to be near, if not in the Kingdom; but who do not see the way clear to come out and be baptized. May the Lord bring them among us if they are really His people. One man sends us word he is coming in May after the farming is done for the year. . . . I very much need some good helpers. Some young men from the Ongole field have written asking for work, and I am at present waiting a reply from their missionaries. If I conclude to call them here, I hope it will be according to the Lord's will and plans. Other things being equal I should prefer men raised up on my own field, but none are in sight at present who seem fit for the work."

Later.—Bro. C. says, "The boy was baptized and a man has applied for baptism—he must wait a little."

Under date of Jan. 3, Rev. W. V. Higgins of Kimedy writes—"We have just returned from Cocanada, where we had a most delightful Conference. Our first prayer meeting together was an occasion long to be remembered. The sad death of Bro. Barrow was one thing that made the occasion such a tender one. But apart from that there was a delightful experience in seeing each others faces and grasping hands after a year's loneliness. Our cup was full to overflowing and there were few dry eyes in the room. The Holy Spirit was present with us and we felt His power. An hour in the morning and a half hour in the afternoon was purely devotional. Of course, the most of our time was taken up with the reading and discussion of our reports. There was a frankness in asking and answering questions about each others work that was good indeed." . . . . . Upon the kind of men needed for the work in India, Bro. H. writes—"Oh may the Lord send us men whose hearts bleed with sorrow over these dying Telugus, and whose love for Christ is so strong that they will be ready to endure hardness as good soldiers. . . . As for us on the field I think (the loses we have sustained) will drive us still closer to Christ and make us determined to stick in our *teeth* and hold on so long as we have a particle of strength left. It costs too much to equip and send out missionaries to have any of us play over the work. . . . . My health is good and I enjoy the work. Oh, for an ingathering