Messenger and Visitor.

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

S. McC. Black, - - - - Editor.
J. H. Saunders, - Business Manager.

Office:—No. 5 Pugsley Building, Prince William St., St. John, N. B.

All Communications 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.

Messenger and Visitor.

WEDNESDAY, SEPT. 11th, 1895.

IN DEBT TO ACADIA.

In connection with the report of the Board of Governors of Acadia University to the convention remarks were made by some of the brethren as to the indebtedness of New England Baptists to those of the Maritime Provinces on account of the educated young men whom we are furnishing to Newton Theological Seminary and the New England churches. Alluding to this *Zion's Advocate* of Portland, Maine, says:

"It is certainly time that we should fully recognise our indebtedness to Acadia University for the ministers who have come to us from the provinces by way of Newton Theological Institution. Our brethren in the provinces are not altogether happy as they consider what this means to them. We are not surprised that our brethren in the provinces feel as they do. And yet the young men come, and we suppose they will continue to come.

"But the loss of which our brethren in the provinces complain is not one they alone suffer. In Maine we lose many of our bright young men. It would be a long list were we to record the names of those who have gone from Colby to Newton and have not returned to labor with the churches in their native state. We feel their loss, and yet we are glad that our churches have such sons to give to the churches elsewhere. What a noble service they have done and are still doing!

"But we remember that it was because of the Waterville men he had seen at Newton that Gardner Colby was moved to make his munificent gift for the endowment of Colby University. If in New England any one, or many, shall be moved to show a like generosity to Acadia because of the men that institution has given to us, and is still giving, we shall rejoice."

We quote with pleasure the just and generous words of our contemporary. It is quite undeniable we think that our brethren across the border are in debt to us for a large number of very valuable men whom we have educated in our institutions here in these provinces and sent over to them. In an address delivered not long since by Mr. Frank W. Pevear before the Baptist Social Union, Boston, and published in our columns, it was shown that of the 369 students who in the past five years have come to Newton 9.4 per cent. came from Colby, 15.4 per cent. from Brown and 15.7 per cent. from Acadia. And besides these, Acadia has sent not a few to Rochester, Crozer and Chicago. It is impossible to prevent this movement of our young preachers toward the west and south, and though we should much prefer to keep them in our own country if it were possible, we need not feel very badly about this matter, remembering that the field is the world and that our young men as they go forth find opportunities for services perhaps larger than they could have found at home. But if we give our choice young men to New England and the States beyond, it would seem but a small matter if we should be aided by the wealthy Baptists of those States in furnishing the material means whereby this precious young manhood of ours is to be educated and prepared to minister acceptably to the spiritual needs of American churches. It is true that the Baptists of the States do make some return to us of the Provinces in giving theological training to a considerable number of our young men who return to serve the churches of their native land. Still this is but a partial return for what is being given, and it seems evident that, considering what they are receiving from Acadia, the Baptists of the States could scarcely do a better thing for themselves than to give practical recognition to the heroic efforts of the Baptists of the Provinces in educational work, by lending their generous assistance to make Acadia keep pace with the growing needs of the times.

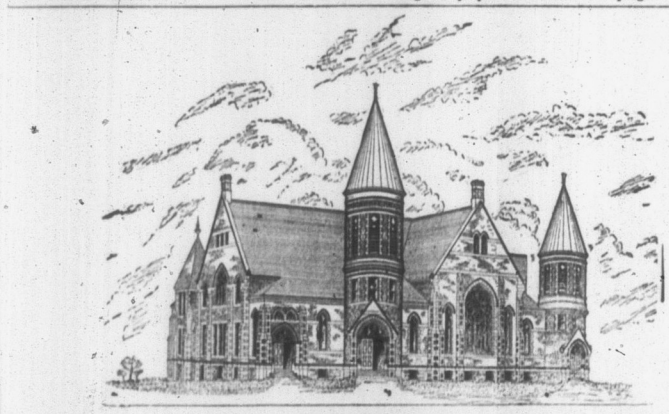
The attendance at the Halifax public schools opening on Tuesday was 4,635, which is greater than in former years. The large attendance may have been partly due to the warning the pupils received to be present on account of the new system of grading. The pupils are now graded on the teachers' estimates of merit.

DEDICATION SERVICES AT AMHERST.

Sunday, Sept. 1st, was an important day for our friends in Amherst, it being the occasion of the opening of their new church which has been in course of construction during the past fifteen months. The church is a fine substantial structure built of red sand stone obtained from the Amherst stone quarry, about a mile from the town. The architecture, as will be seen by the accompanying cut, is of a composite character. Utility has not been sacrificed to ornamentation, but the external appearance is highly pleasing. Mr. H. H. Mott, of St. John, is the architect, and the builders were Messrs. Rhodes, Curry & Co., of Amherst.

The interior of the building also presents a very fine appearance and in its construction the needs of the modern church seem to have been very fully anticipated and provided for. The main audience room, occupying the north-eastern end of the building, has a seating capacity of about 700 which can be increased to 1000 by raising the sliding doors which connect the main part with the lecture room. The style of finish is plain and the lofty groined ceiling, the softly tinted walls and stained glass windows unite to produce a chaste and pleasing effect. The pulpit and choir occupy the eastern end of the audience room together with the baptistry, the robing rooms, rooms for the pastor, choir etc. The south-western end of the building is occupied by the large lecture room and class rooms on the ground floor, with other class rooms above, and a dining room and kitchen in the basement. The whole edifice both as to appearance and quality of workmanship and both as to its exterior and interior, is very much admired and it would seem that for a long time to come it should very fully meet the needs of the congregation. This is the third house of worship which the Baptists of Amherst have built upon the same site. The first was a very plain building erected in 1819; the second was a more modern structure built in 1863, which now in its turn has given place to what is without doubt the finest Baptist church edifice in these provinces.

The heavy rain of Saturday night induced forebodings of an unpleasant day, but the bright sun and crisp north west breeze of Sunday morning dissipated all fears on that score. The attendance at all the services was very large. People came from near and far. Quite a number of ministers were present on invitation, among whom may be mentioned Revs. Dr. Sawyer and Dr. Keirstead of Acadia University, Rev. G. O. Gates of St. John, Rev. W. W. Weeks of Moncton, Rev. J. M. Parker of River Hebert, Rev. H. B. Smith of Springhill, Rev. Geo. R. White of Yarmouth, Rev. C. W. Corey of Charlottetown, Rev. M. P. Bowie of Sydney, Rev. G. A. Lawson and Rev. L. A. Palmer. Many Baptist people came in from the surrounding country and the church was filled to its utmost capacity. It is estimated that from 1200 to 1500 were present at some of the services, while many were forced to turn away unable to obtain admittance.



THE AMHERST CHURCH.

At the morning service Rev. Dr. Sawyer preached the dedicatory sermon and the service throughout was one of great interest. After an anthem by the choir Rev. G. O. Gates offered the prayer of invocation. A hymn composed for the occasion by Rev. J. H. MacDonald, now of Woodstock, and formerly assistant pastor at Amherst, was sung, Scripture selections were read by Rev. Dr. Keirstead and the prayer of dedication was offered by the pastor, Rev. Dr. Steele. Another hymn was sung and a

DEDICATORY ADDRESS

by the pastor followed. Dr. Steele said: Our feeling to-day is not one of gratulation but of gratitude to God for putting in our minds the idea of building a house for his worship and enabling us to carry it to completion. This is a house of God, and all its parts harmonise with the purpose of its construction. At the other end of the building are the lecture room, rooms for the Sunday school, the women's work and the various activities of the church. This room is especially set apart to the ordinance of preaching which we believe will continue until the coming of Jesus Christ. In this day of letters and of multiplied agencies for declaring truth, the preaching of the gospel is still necessary. There is much in the sympathetic voice of the living preacher and there is more in the message he is charged to deliver, for the sinful and troubled hearts of men needing pardon and comfort. This house is to say to all that the truth of God is for the salvation of the world. It makes for that righteousness which antagonizes all sin and exalts the nation. This house, too, the speaker said, is a place whence prayer and praise shall continually ascend to God, blending in the worship with the preaching of the Word. It is a place too where the people will present their material offerings, for now as in the olden times these are required in the service of God and the gracious opportunity is given us to worship the Lord with the first fruits of our increase. The edifice, Dr. Steele said, was in keeping with the purpose of its construction. It was plain, substantial, commodious and admirably adapted to all the parts of the church's work. There was little in the way of ornamentation except the windows and these had been provided for in a way that seemed incidental and providential. The building it might be said had elaborated itself; it had grown from a germinal idea to its completion. Great unanimity had prevailed, Architect, builders and people had wrought together in harmony from the foundation until the top stone had been brought on. The result, the speaker said, is before you. Is it too good for us? Is it too good for God? Of His own we have given Him and we are filled with praise that we have been permitted to see the culmination of our long years of hope.

At the pastor's request the deacons, trustees and other officers of the church came forward and remained standing while the pastor read the following service of dedication to which the deacons and others responded Amen:

In the presence of Almighty God we desire to set apart and give this building to Him, and for His worship, Father, Son and Holy Ghost.

We dedicate this house as a place of prayer, where all may come to seek direction and supplicate blessings on our homes, our business and our church.

We set apart this building for the good of humanity, remembering the stranger, the poor and the afflicted, with such help as God enables us to give, and above all making known the glorious gospel of the Son of God.

We devote this house to the unfolding of the teachings of God's Word, the maintenance of religious liberty, the separation of church and State, and the administration of the ordinances as given us by Christ and His apostles.

We pledge ourselves to hold this house as a sacred trust, to be used in the interests of God and truth, and handed over to our successors to serve the interests of the Kingdom of Him whose we are and whom we serve. Amen.

President Sawyer's sermon was based on the words of our Lord found in John 4-24: "God is a spirit and they that worship Him must worship in spirit and in truth." The preacher treated his subject semi historically, showing the tendency of worship, under the Jewish priestly system,—in spite of spiritual truth communicated through the prophets—to sink into idolatry and cold, self-righteous formalism; and setting beside this the christian system with its one High Priest and spiritual priesthood of believers and its recognition of spiritual communion with God, as the supreme, and only essential, condition of true worship. The sermon was a lucid and forceful setting forth of that which is essential and that which is helpful in christian worship.

The sermon was followed by a stirring address from Prof. Keirstead in which he congratulated pastor and people on the beautiful house which they had built for the worship of God and on the influences which must flow from it for the blessing of the community and the advancement of the various interests of the denomination. He pointed out the grand opportunity which was afforded everyone to share in this great and good work by contributing to the building fund of the church.

At the afternoon service the congregation was greater even than in the morning. Revs. Dr. Steele, Dr. Keirstead, Geo. R. White, C. W. Corey and H. G. Estabrook took part in the service. The preacher was Rev. G. O. Gates, of St. John, who delivered an appropriate and eloquent discourse from 1 Cor. 1-8: "For the preaching of the Cross is to them that perish, foolishness, but unto us that are saved, it is the power of God."

At the evening service the preacher was Rev. W. W. Weeks, of Moncton, and though services in other churches were held as usual, the number present appeared to be even greater than in the afternoon. Mr. Weeks was heard with great interest and profit. The text was Exodus 34: 29; the subject: "The source and effect of Unconscious Beauty in the Christian life." Other ministers taking part in the services were Revs. J. M. Parker, G. O. Gates, M. P. Bowie and L. A. Palmer. The services of the day were throughout of very great interest. A strong choir furnished excellent and appropriate music. Three of the ministers who took part in the services—Revs Messrs. Gates, Corey and White—had been assistant pastors with Dr. Steele at different times during his pastorate. Collections and pledges in aid of the building fund were taken to the amount of nearly $500.

It was a matter of much personal interest for the editor of this paper to be present at these dedicatory services. Among his earliest recollections are the plain old meeting house and the men and women who worshipped there, the house which in 1863 gave place to a more pretensious structure which now in turn is superseded by the imposing edifice of stone built and dedicated in the centre of what, from a straggling village, has grown to be a large and thriving town. May this fine building long remain as a monument to the christian faith of those who have lived and those who still live in connection with the Amherst church, and as in the humbler meeting-houses of the past God has been worshipped in sincerity and His gracious power has been manifested, so may it be in this new and more enduring structure now dedicated to His worship.

ANTITOXINE AND DIPHTHERIA.

At the meeting of the British Medical Association held in London during July and August, one of the most interesting subjects of discussion was the treatment diphtheria by antitoxine. Several of the most eminent physicians of Great Britain and Germany took part in the discussion and their testimony as to the treatment of the disease by antitoxine was in the highest degree favorable to its use.

Prof. Van Ranke, of the University of Munich, reported that the mortality from primary diphtheria in his clinic from 1887 to 1894 ranged from 42.2 per cent. to 57 per cent. Since the commencement of the serum treatment, from Sept. 25, 1894, to July 1, 1895, the mortality had been reduced to 15.7 per cent. The mortality had been reduced by considerably more than one-half, compared with the best years, and by two-thirds, compared with the worst years. Prof. Van Ranke also stated that under the influence of the serum treatment, diphtheria loses its progressive character, and he gave it as his firm opinion that the serum treatment is a most powerful and specific remedy against diphtheria.

The experience of other eminent physicians agreed with that of Prof. Van Ranke. Dr. Hermann Biggs, of New York, dwelt upon the value of antitoxine in preventing the spread of diphtheria by rendering those who were exposed to infection immune and adduced facts connected with his own experience in support of this view. The protective period, Dr. Biggs said, is a short one, probably not extending over thirty days, but within this it is almost absolute. In over 800 patients whom he had treated for the purpose of rendering them immune, in no case had he discovered any unfavorable symptom as the result of the injection of the serum. It was the consensus of opinion among the eminent physicians in attendance at the meeting, who had devoted much time to the practical observation of the treatment by antitoxine, that the experimental stage had long since passed, and that the remedy had proved its claim to be far above all other remedies for the cure of diphtheria, and that no physician would be justified in neglecting to resort to this treatment in any case of diphtheria that he is called upon to attend.

The Necessity of Prayer and our Incentives to Pray.

Substance of an address delivered at the Jubilee Prayer Meeting on Sabbath morning, Aug 25th, in compliance with the request of the Committee of Arrangements for the Jubilee Convention.

BY REV. I. WALLACE.

I am asked to speak in this Jubilee Prayer Meeting on the "*Necessity* of prayer and our *Incentives* to pray," and in responding, I would emphasize the necessity of prayer on two grounds. The first of these is the vastness of the work to be done and the feebleness of the instrumentality. Jesus, in the days of His flesh, saw the great multitude famishing for bread, and had compassion upon them. Sympathising with His disciples who desired to see the multitude fed, He asked, "How many loaves have ye?" or what are your resources? they answered, "five loaves and two fishes but what are they among so many." "Bring them hither to me," was His reply. They were brought and by the blessing of Jesus so multiplied that the multitude was fed and 'twelve baskets full of fragments taken up." Jesus sees today the myriads of earth famishing for the bread of life—He sees the benighted millions of India in connection with our F. M. work. He sees the swarming French population of Quebec in almost pagan darkness, for whose evangelization Grande Ligne Mission is toiling; He sees the vast populations of various nationalities, flowing into the great Northwest, and, in this crisis in the history of that great country, calling loudly for the blessings of the gospel; He sees the many districts of these Maritime Provinces that have not the regular ministry of the Word, with many small churches waning and dying for want of pastoral care; yes, and He sees and knows the great needs of our beloved institutions of learning and their most vital connection with the progress of the various branches of our mission work. And He has compassion. While our hearts are yearning anxiously for this denominational enterprises in view of these crying needs. His great heart is moved with pity and He graciously invites us to bring our resources to Him, in humble, believing prayer. Our Boards, Missions and Missionaries, our Book, Tract, Colporteur and S. S. work, our Institutions of Learning, with our students for the ministry, and our money should all be brought to Jesus in faith and prayer, and under His multiplying hand and blessing the multitudes will be fed and the work of the Lord prosper in our hands.

The salutary influence of prayer, on those who pray, may be mentioned, as another ground of this necessity. True prayer has a sanctifying power. It strengthens faith and promotes spirituality. And so the christian poet sings:—

"Restraining prayer we cease to fight,
Prayer makes the christian's armour bright,
And Satan trembles when he sees,
The weakest saint upon his knees."

The priests of Budda have this proverb—"If a man prays to Budda and does not become Budda it is because the lips pray and not the heart," implying that prayer has an assimilating power. Through the exercise of true prayer we become more like our Divine Lord. Some say this salutary influence is all the good prayer brings. It brings this assuredly, but vastly more as multitudes of praying souls can testify.

2. Incentives to prayer.

We have abundant encouragement to prayer. The exceeding great and precious promises of God's word afford the strongest incentive. The Bible is full of them. They are as high as heaven and as broad as the needs of humanity, and assure us that—

"The light that shines from Zion's Hill
Shall lighten every land,
The King who reigns on Salem's Towers
Shall all the world command."

A review of the past 50 years affords strong incentives to prayer. The fathers of this great denomination in these provinces were men mighty in prayer. Our schools of learning at Wolfville were founded in prayer. Yes, and they have been fostered by prayer. I remember well a prayer meeting in the old college building, held on a Sabbath morning, more than 40 years ago, when the Spirit's presence and power were most wonderfully revealed and a gracious revival followed, in which nearly every student on the Hill was swept by God's converting grace. Yes, our institutions of learning were founded in prayer and have been fostered by prayer. This may be said too of our missionary enterprises. The prayers, sacrifices, toils, tears and victories of the past 50 years prompt us to deeper consecration. Napoleon, before the Pyramids in Egypt, inspired his great army to deeds of valour by reminding them that 40 centuries were looking down upon them. The history of the past half century affords the utmost encouragement to pray and to give ourselves, with renewed devotion, to the great work of advancing the kingdom of Christ.

We also have strong incentives to pray in the wonders wrought in answer to prayer. Prayer has been said to be the power that moves the arm that moves the world. Queen Mary dreaded the prayers of John Knox more than all the armies of Europe, and history indicates that she had abundant cause for such dread.

That gracious God who heard and answered the prayer of Jacob, for deliverance from his angry brother, of David for deliverance from Saul who sought his life, of Hezekiah for divine interposition after the insulting threats of Sennacherib, of Daniel for preservation in the lion's den, of Elijah when confronting the 900 priests of Baal and the prayers of the 120 disciples as they continued in prayer with one accord for ten days, pleading for the promised descent of the Spirit and endowment with power from on high. Yes, that gracious God who has heard and answered prayer all down through the centuries *still lives* to hear and answer our prayers and to help us on in the great work in which as a Convention we are engaged, and to which we are committed.

Let us then, in view of the great necessity of prayer, and the glorious incentives thereto, enter upon the next fifty years with heartfelt resolve to pray more earnestly and especially for the sanctifying power of the Holy Spirit to fit us for successful service for the Master, and to accompany our prayers with general us, devoted, self-denying effort.

In closing Bro. Wallace remarked that it seemed appropriate that he should have been called upon to speak in this jubilee prayer-meeting on the necessity of prayer, inasmuch as eleven years ago now, the Convention then in session in Moncton, having learned that he had been stricken down with paralysis of his brain and right side, kindly offered special prayer in his behalf, and in answer to prayer he was raised up from his perilous prostration and has been permitted during those eleven years to witness wonderful displays of sovereign grace in connection with his labors. He had travelled harmonously with the Convention almost from the beginning of the half century now closing. He did not expect to go far into the next 50 years but would record and declare his unwavering and increasing faith in God as the hearer and answerer of prayer.

Studies on the Holy Spirit.

I.

"Have ye received the Holy Ghost since ye believed?" To very many in these days that question opens out as startlingly possibilities as it did to the Ephesian twelve. During that last conversation of our Lord with His disciples, as they walked out to the mount from Jerusalem, he said: "Depart not from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." "Ye shall be baptised in the Holy Ghost (a. v.) not many days hence." "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." These promises given thus by word of mouth to the eleven, were by them made known to the one hundred and twenty in the upper room in Jerusalem, and ten days later, Peter, acting as the mouthpiece of the only authorised representatives of Christ on earth, flung them out as the heritage of believers for all time to come. "For," said he, "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." That these great and precious promises are intended for christians in these days, there can be no room for doubt. That christians in these days are not claiming them generally is confessed on all sides. The promises made to the disciples did not mean the being convicted of sin. They had passed through that experience on the banks of Jordan years before. It did not mean this to the thousands in the pentecostal throng. They had been "pricked in their heart," and had cried out, "what shall we do," before Peter told them the promises was for them. It did not mean to either group of people, the act of repentance, or the forgiveness of sins, as a close study of the narrative will readily show. It meant to the disciples; to the new converts at Pentecost; to the twelve believers in Ephesus; one and the same thing. It means no other things for us, the manifestation of special power from Jehovah, the indwelling in the believer's life by the Holy Spirit, sent to the world for that purpose, that christians as individuals and christians in churches, may completely do the will of God. A homely illustration has helped my faith to understand this subject. The rough iron ore in the smelting furnace, when the slag and stone are removed, represents the soul worked upon by the Spirit in conviction and conversion. The iron bar black and cold to the eye, but hot to the touch, may represent the christian's life of ease and quietness in Zion. The red-hot iron bar which may be hammered and bent at will in the hands of the workman, is the christian life, "endued with power from on high," "filled with the Spirit," "baptized in the Holy Ghost," and ready for the active work of the church.

Lee.

Convention Committees.

The Convention on the recommendations of the nominating committee appointed members of Boards and standing committees as follows:

Foreign mission board, Rev J W Manning, Rev G O Gates, Rev. W W Weeks, Rev. W E McIntyre, N C Scott and Rev. E E Daley.

Governors of Acadia University—A P Shand, A F Randolph, Rev D H Simpson. Rev J A Gordon, F H Eaton, C B Whidden, R G Haley and A W Stearns.

To represent convention on board of Grande Ligne mission—Rev A T Dykeman.

To represent the Northwest in the associations—Rev. D G McDonald, Rev J H King, Rev J A Gordon, Rev J D Freeman, Rev W H Warren, S W Cummings, Rev W Camp.

Committee on statistics and associational work—Rev J C Spurr, H C Creed, B H Eaton.

Committee on ordinations—Rev A W Sawyer, D D; Rev E M Saunders, D D; Rev D A Steele, D D; Rev G W M Carey, D D; Rev W H Robinson, Rev J H Hughes.

Committee on temperance—Rev E P Coldwell, Arthur Simpson, Rev I W Corey Rev D G Macdonald, Rev H B Smith, Rev H S Shaw, Rev Geo Howard.

Committee on Sunday schools—Rev J D Freeman and chairman S S committees of the eight associations.

Press committee—Rev E M Saunders, Rev I W Corey and Rev W E McIntyre.

Committee on estimates—Treasurers of denominational funds and R N Beckwith, T R Black, J S Trites, C E Northrup.

Committee on traveling arrangements—J J Wallace, A H Jones, F H Eaton.

To preach convention sermon—Rev W Camp; alternate, Rev. A C Chute.

Ministerial Education board—Rev J W Brancroft, I B Oakes, J W Bares.

Board of ministers annuity fund—J C Dumaresq, Wm Davies, Rev E M Saunders, D D; Hon. J W Johnstone, E D Shand.

State of denomination—H C Creed, Rev G P Raymond, Rev W H Robinson.

Committee on arrangements—Secretary of convention, secretaries of boards of convention and pastor of church, with which convention shall be held.

Committee on obituaries—Rev J H Saunders, Rev. J C Spurr, Rev G W Schurman.

Publication of Year Book—Rev A C Chute, R M King, B H Eaton, Rev J A Gordon.

For Spasmodic Coughs—Minard's Honey Balsam.