

# Messenger and Visitor.

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**— THE Christmas season has come again and many of our readers are in the midst of preparations for family gatherings and plans for adding to the happiness of their friends by presents and other tokens of good-will. This is well, and we hope that all may have a happy time. But Christmas good-will and charity may well reach beyond the family circle and the friends to whom we give presents and receive as much in return. Let not those who are blessed with happy homes and abundance of worldly goods fail to remember the poor and the homeless.**

**— THAT is a sadly suggestive statement of a veteran missionary who says that when he first went to China, forty years ago, but few of the people used opium; now he thinks there are forty millions of opium smokers. The curse of opium and strong drink which have been fastened upon the human people through the civilized and Christian nations of Europe and America, are terrible facts to contemplate. The missionary and those who would help him have no light task to accomplish even to offset these evils and make it rather a blessing than a curse for the heathen to have known his Christian (?) brethren.**

**— LADIES whose purse do not admit of indulgence in the luxury of a silk dress as frequently as their hearts desire it, will, perhaps, be interested in knowing that a process has been invented in France for making silk from wood pulp by a method similar to that used in converting wood into paper. The attempt was made a few years ago to manufacture silk by this process, but it was found impossible to make it in large pieces, and the fabric was so highly inflammable as to be a source of danger. More recent experiments, it is said, have led to some important and satisfactory results, and the statement is put forth that it is believed that in a short time a company, lately formed at St. Etienne, will be able to offer to the trade a substitute for silk, which will possess all the essential qualities of silk, and which can be sold for less than half the cost of the genuine article. Still it would, perhaps, be premature to conclude that the silk worm will immediately go out of business, or that there will no longer be a good demand for jeans and calicoes.**

**— We very cheerfully give place in another column to Pastor Warren's communication in reference to the history of the Sackville church, suggested by our remarks on the subject last week. The question whether or not the church of 1799 was virtually the same organization as that of 1763 will generally be regarded, we suppose, as rather curious than important. We have no wish, certainly, to deprive the Sackville church of the distinction of being the oldest among our churches, if such distinction is fairly its due. What took place in 1883 is, of course, matter of recent history. Just what is meant when Bro. Warren says that the church was practically re-constituted in 1800 and again in 1821 we do not know. But at all events, we suppose it to be undisputed that since 1799 the Baptist cause in Sackville has had a continuous organized existence. But as to what took place between 1763 and 1799, our knowledge of it appears to be partly a matter of fact and partly of inference. Dr. Billings' history, page 84—concluded from such information as he had at command that the church founded by Nathan Mason and his associates had "lost its visibility" before Henry Alline came to Sackville, that as a result of his labors there "a church was constituted on the congregational plan, but was subsequently demoralized and scattered," and that at the time of Joseph Crandall's ordination "a new church was organized." We have no doubt that Mr. Warren has studied the subject with great care, and probably under more favorable conditions than any one else, and we therefore receive what he says on the matter with the highest respect. He has come to the conclusion that it was not a new organization, but that the church which came from Swansea maintained an existence through all vicissitudes until 1799, and at that date became the nucleus of the church then "constituted." We presume, however, that Bro. Warren gives this as a matter of inference rather than of demonstration; and if some one else concludes from the data presented that the church of 1763 had become disorganized or had lost the character of a Baptist church, and that the church "constituted" in 1799, though it contained some of the members who were in the older church, was really a new organization, we do not see but that the facts, so far as we have them, lend themselves to this view about as well as to the other. Accordingly we suppose there will be differences of opinion in reference to the matter.**

## PASSING EVENTS.

**THE United States Congress at its last session enacted a piece of legislation, known as the Chinese Exclusion Act, which requires that all Chinamen in the United States shall be registered and receive a certificate of registration, or, failing to do this, shall be excluded from the country. Six months have passed since the law was enacted, and it is to go into effect the first of May, 1893. There are considerably more than one hundred thousand Chinamen in the United States, and so far only about a score of them, it is said, have registered. It is also stated that it is not the intention of the Chinamen generally to comply with the provisions of the law. What, then, will the law be enforced? It will certainly be quite an expensive little job for Uncle Sam to hunt up a hundred thousand Chinamen from every hole and corner of the great republic and bundle them off to China. An American paper calculates that it would cost from fifty to a hundred dollars to catch and export a Chinaman. If only half of them were sent home, the cost would be from \$2,500,000 to \$5,000,000, and the cost would increase with the number. But the Chinese government might not unlikely take a hand in the game, since it would be as easy, and quite as reasonable from a Chinese standpoint, for China to exclude Americans as for America to exclude Chinamen. The United States government would hardly care to face the storm of indignation which would be aroused if its Chinese Exclusion bill should result in all American missionaries being driven out of China.**

**MR. GEO. R. PARKIN**, who is well known as the apostle of the Imperial Federation idea, is making a tour of Canada in the interest of his mission. He has discussed the subject before large audiences in many of the towns and cities of the western and central portions of the Dominion, and is now in the Maritime Provinces. Last Thursday evening Mr. Parkin, by appointment, spoke in this city, under the auspices of the St. John branch of the Imperial Federation League. The fact that Mr. Parkin is a New Brunswicker who has won a world-wide reputation as an advocate of Imperial Federation, coupled with the largeness of his subject and its important bearing upon the destinies of Canada, would, we should suppose, have justified larger expectations and preparations for the meeting. The hall in which the address was delivered has, perhaps, a little over two hundred sittings, and it was well filled, though there were few, if any, who could not obtain seats. But if the audience was a disappointment to Mr. Parkin—as it certainly must have been—in respect of numbers, it at least possessed the merit of being highly respectable and intelligent. His Honor the Lieutenant-Governor occupied a seat on the platform along with the president and vice-presidents of the league. A number of prominent citizens were to be seen in the audience, the different professions being well represented. A number of ladies, among whom was Lady Tilley, honored the meeting with their presence. For about two hours Mr. Parkin held the close attention of his hearers and was frequently applauded. At the close a vote of thanks was moved, in very hearty terms, by Governor Tilley, and as heartily adopted by the meeting. Mr. Parkin has, of course, studied his subject very diligently and under favorable conditions. He is an enthusiastic believer in the idea of Imperial Federation, and presents his subject in a highly interesting and able manner, his wide range of travel and observation enabling him to speak of the different parts of the empire and its immense and varied resources in a way that adds much interest to the facts and arguments presented.

**TAKING** up his subject, Mr. Parkin presented considerations to show that Canada and the other large colonies of the British Empire could not long continue in their present relations. There are now thirteen millions of people in the colonies, and within twenty-five years these people, who now have no voice in the international affairs of the empire, will outnumber the people of the mother land. Such a condition of things, Mr. Parkin argues, cannot continue to be satisfactory to the colonies, while it is a great and manifest injustice to the British taxpayer that he should be required, as he now is, to provide an enormous expense for the protection of the commerce of the empire, when more than one-third of it—or \$460,000,000 worth out of \$1,200,000,000—is owned in the colonies. There is certainly a great

deal of force in this part of Mr. Parkin's argument. Thoughtful men will generally admit that the present relations between Great Britain and her colonies cannot continue indefinitely. Now that the colonies have come to have great railroad systems and are otherwise furnished with public works, it will be no wonder if the British taxpayer, who for a long time past has borne the burden grudgingly, shall flatly refuse to pay the bills of colonies who are becoming just as well able to pay for themselves. So far as Canada is concerned, however, it is doubtful if there will, or should be, any haste to escape from her present national relations. The country cannot be ambitious to add to its national debt and its taxation, and so long as the parent land is willing to stretch out its powerful arm for the defence of her colonies, the situation is on the whole a pretty comfortable one from Canada's point of view. This Dominion has certainly some difficult problems to work out, but it does not very clearly appear how an assumption at the present time of the dignities and responsibilities which would attach to Imperial Federation would help to the solution of them. Then, it is not correct to say that Canada has no voice in international politics. It is quite apparent that in different ways she does have influence. Indeed it is a standing and bitter complaint of the United States government that Canada has quite too much to say in such matters.

**BUT** if sooner or later the present situation is to become untenable for Canada, then it is necessary to consider what are the natural relations into which Canada may enter with greatest advantage. The idea of independence was considered. In Mr. Parkin's view, independence would involve the maintenance of a military and naval force of very considerable strength, and with warships costing from a million and a quarter to five million dollars each, this would prove too expensive a business for Canada. Federation with the United States was also considered, and the familiar arguments presented to show that such a course would not be in harmony with Canada's highest interests. In this conclusion the audience was evidently in full accord with the speaker. The argument in reference to trade was presented at much length, the speaker laboring to show the importance of the English market to Canada as compared with the United States market. The wheat, cattle, pigs, hogs, poultry, cheese, butter, apples, nickel, silver and timber of Canada were destined, in his view, to find their best market in England. But, Mr. Parkin contended, though the trade question must be considered, he would place the question of Imperial Federation on higher grounds. He showed how England and her colonies controlled the water-ways of the world by means of their wealth, their fortresses and coal-stations, how immensely rich are the countries embraced within the empire in all material resources, and especially in coal—that great necessity of commerce and manufacture—which is distributed in so wonderful a way in almost all parts of the British Dominions. In conclusion Mr. Parkin spoke eloquently of the mutual aid which, under the bond of the proposed federation, the motherland and her colonies would render in developing the vast resources of the empire, and of the influence which the federation would come to possess to maintain the peace of the world, to advance civilization and to promote the exalted aims of philanthropy and religion.

**IT** seemed to us reasonable to expect that in a two hours' speech, on the subject of Imperial Federation, Mr. Parkin would give some intimation of a scheme in accordance with which the proposed federation might be realized. But on this point our expectations were entirely disappointed. The speaker intimated, it is true, that in a single evening he was not able to treat his subject exhaustively. Still he found time to discuss "the exodus," which certainly was not necessarily connected with the discussion of the topic in hand. Mr. Parkin's remarks in this connection were clever rather than conclusive. It is of course flattering to the pride of the people of these Maritime Provinces to be reminded of the fact that they are making, through the emigration of their people, so important contributions to the intellectual forces of the other provinces and the United States, and that the young men who have gone out from Maritime Canada are holding positions of honor and trust in all parts of the continent. But it is a little difficult to explain how so brainy and enterprising a people come to run away in so great numbers from a country when, Mr. Parkin says on the authority of President

VanHorne of the C. P. R., fortunes are lying around under the people's noses waiting for some one to pick them up. It is no doubt true, as Mr. Parkin says, more business and less politics would be a blessing for the country; but how is it that the men who are supposed to fall so lamentably to pre-empt and to embrace the grand opportunities that lie around them at home, make the best and most enterprising of citizens when they go abroad; and if the reasons why the country does not increase more rapidly in population and wealth are to be found in the people themselves rather than in the conditions under which they are placed, how is it that sturdy Englishmen and shrewd Yankees do not come here and show our people how to do it by developing those potential fortunes which are waiting to be discovered and possessed? In conclusion, we would cordially advise all our readers, so far as they may have opportunity, to hear Mr. Parkin on his favorite theme. Certainly they will not all immediately accept his arguments and conclusions, but at all events they will be interested in what he has to say and his manner of saying it. The idea which Mr. Parkin so enthusiastically advocates is one of noble proportions; it is adapted to give the minds of our young men a broader political horizon, and in some form and in a future more or less remote, it is likely to find its realization.

**THE** last annual report of the Postmaster-General of the United States indicates an increase of business in that department, which more than keeps pace with the rapid growth of the country's population. During the past year it appears that \$5,000,000 have been added to the gross receipts of the post office department. There is still a deficit, but it has been reduced during the year by a million dollars, and in another year it is expected that the department will be a source of national revenue. Extension and improvement of the service, it is found, are followed by a larger use of the facilities provided and an increase of revenue. The establishment of a one cent letter postage is talked of as among the possibilities. Of special importance is the establishment of a new subsidized ocean mail service, which will include eleven lines, with 41 ships and a total tonnage of 85,500. The arrangements will involve an expenditure on the part of the contractors of \$14,000,000, and the contracts are made for five and ten years.

**DURING** President Harrison's administration the United States has built up a navy of quite a formidable character. During the past year there have been launched two war vessels and three naval tugs, which have cost in the aggregate about \$25,000,000. In all, nineteen new ships have been built since Secretary Tracy was placed at the head of the naval department, and eighteen others are in process of construction. This will give the United States a naval equipment of about forty vessels, among which are some really formidable battle ships. Of course the people of the United States, especially the Republicans, are proud of their new navy, and certainly no nation is more able to afford to have a navy. But it is an enormously costly luxury, and it must be admitted that Uncle Sam was getting along very comfortably with- out a grand naval establishment, and as long as he kept polite and good-natured there is little doubt that he might have continued to get along so for many years to come.

**SIR ADAMS GEORGE ARCHIBALD** died at his home in Truro, after a brief illness, on Dec. 14th, in the 79th year of his age. Sir Adams was a son of Samuel Archibald and a grandson of James Archibald, who was in his day a Judge of the court of Common Pleas. Adams G. Archibald was educated at Pictou Academy, was admitted to the bar in 1839, appointed Queen's Counsel in 1856, entered political life in 1851 as a representative of Colchester county in the Nova Scotia House of Assembly, and was from that time on until 1883 almost constantly in public life. In the years preceding Confederation he was quite a prominent figure, as a colleague of Howe and Young, in Nova Scotia politics, holding, at different periods, the offices of Solicitor-General and Attorney-General. He was a delegate to the Union Conference at Charlottetown in 1864, to the Quebec conference of the same year, and to the final conference in London, in 1866, to complete the terms of union. In 1869 he entered the Dominion House of Commons as member for Colchester, but the next year was appointed Governor of Manitoba, in which position he continued until 1873. The same year he was appointed Judge in Equity for

Nova Scotia, but relinquished this office a few weeks later to accept the governorship of his native province, on the death of Hon. Joseph Howe. This position he held until 1883, from which date until 1888 Sir Adams remained out of public life, when he again entered the Dominion parliament as member for Colchester, and continued to represent the county until 1891. In point of ability Sir Adams can hardly be regarded as the peer of the strongest men whom Nova Scotia has produced, but his career has been an honorable and highly successful one. In addition to the honors received at the hands of his countrymen, he received the distinction of knighthood at the hands of his sovereign.

## Sackville Church History.

In your very complimentary remarks in relation to my historical sketch of the Sackville church you seem to doubt "whether it can be fairly claimed that the history of the present church, as an organized body, dates back of the council of 1799." The statement of Eder W. Chipman that "a church was constituted" at that time is regarded as affording reasonable grounds for the doubt. As a matter of fact the church, as at present constituted, dates its organization in 1883, as is seen in any recent Year Book. This makes it one of the most juvenile churches in the Maritime Provinces. But what was done in 1883? Was the church organized, re-organized, remodelled or what else? We seem to lack a terminology to describe, accurately, certain changes or modifications which frequently occur in our church affairs, in which the identity of the church remains unchanged. What really happened was simply this: the two sections of the church, which had been unhappily alienated for a long period, became reunited. In a word, the Sackville Baptist church regained its original unity, and maintained its historical continuity. Yet, according to our ideas of ecclesiastical matters, the church was constituted in its present form in 1883. But nobody, for a moment, questions the propriety of placing its historical origin as far back, at least, as the year of Joseph Crandall's ordination.

In the year 1809 the church was practically re-constituted, as we learn from its records. The same thing occurred again in 1821, when Rev. S. McCully was called to the pastorate. But it is very plain that in all these apparent changes the church was essentially the same, the succession of its membership never having been broken from the year 1763 to the present moment.

Now my contention is, that what occurred in 1799 was not essentially different from what took place in 1809, in 1821, or in 1883. The members of the church, as originally founded by Rev. Nathan Mason, were gathered together, revived, re-organized and re-habilitated. That was all. Eder W. Chipman says the church "was constituted" at the time of Joseph Crandall's ordination. So it was in 1883. But the truth is, to use a figure, the parent stem of membership was never broken, as is demonstrated by the old list still in our possession; nor was the church ever dissolved, disbanded or beheaded for the purpose of giving place to a new and different body. To be able to trace the history of this church, in all its essential and Scriptural characteristics, back to the year 1763, is what we claim fairly to have shown. It must at once be granted that the fortuitous circumstance of remodeling the form of the church, or of gathering together and reviving its scattered members, does not necessarily involve its forfeiture of the honor of having been in existence as a band of believing disciples for a period of nearly one hundred and thirty years—a claim that cannot, in any sense, be made by any other Baptist church in the Dominion of Canada.

W. H. WARREN.

Sackville, Dec. 16.

## W. B. M. U.

NOTO FOR THE YEAR. "As the Father has sent Me, even so I send you."—John 20: 21.

Christmas Greetings to Mission Bands and Mission Bands.

Amid the gathering twilight, again we hear the voice of an angel speaking through the rifted clouds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Lo, the air is filled with angelic beings, the music increases in volume and comes nearer as they sing, "Glory to God in the highest, and on earth peace, good will toward men."

Has the song lost any of its sweetness in these years? Does its melody touch our hearts as it did the shepherds? Do we go with haste to obey the heavenly messenger, praising God and telling all the way what has been revealed to us, that will bring salvation to a lost world?

For, listen, the angel said it was for all people.

Let us look once more upon this tiny stranger whose advent has been accompanied by such a multitude of the heavenly host. In Bethlehem of Judaea, for so the prophecy must be fulfilled (Micah 5: 2). Cozart Augustus, revelling in the extent of his dominions, determined to discover the number of his subjects and issued an order that all should be enrolled at their county town. Joseph and Mary left their home in Nazareth and undertake this long journey. Mary probably riding on a camel and her husband walking beside. Arriving at Bethlehem they find no accommodation left for them, and seek shelter in a manger or cave where cattle are kept. Here, amid these rude surroundings, we find the object of our search. "For our sakes He became poor." Certainly not what might have been expected from the glorious way in which His birth had been announced. Heaven was all astir, and the highest angel thought it joy to accompany this royal guest to earth. But in the world He had made there was no room for the precious little form. No attendant—His virgin mother with her own weak hands wrapped the new-born babe in swaddling clothes and kept her lonely watch, pondering all these things in her mind. "He came unto His own and His own received Him not."

Let us look now closely at the infant Jesus. Examine the soot, tiny hands, so fragile now, but one day shall be stretched forth to heal the sick, to open the eyes of the blind, make the lame to walk and bless the little children; then, after years of service, be pierced with the cruel spikes that nailed Him to the cross. The little feet, so helpless now, will one day walk on the waters, and after being weary with travelling over Judaea and Galilee, be wet with tears and wiped with the hair of one whom He loved. The voice so weak now will one day raise the dead, cast forth devils, still the raging tempest, and finally cry "It is finished" on the cross. That feeble, helpless little form—for what can be more helpless than a new-born babe?—will one day burst the bands of death and rise triumphant from the tomb, while sturdy Roman soldiers quake with fear and angels roll the stone away, "the first fruits of them that sleep." What a wonderful life is this from its beginning to its tragical end! Oh, tell me, have we ceased to wonder and adore? Shall we not rather raise higher and higher the song of praise; go with greater haste to publish the tidings far and near, and like the wise men bring our offerings of gold, frankincense and myrrh? Hear Him saying to-day from the heavenly home, "All this I did for thee; what hast thou done for Me?"

"Our gifts of gold must mingle ours  
With frankincense of prayer,  
And given in myrrh of sacrifice,  
For God's acceptance there."

He whose birth we celebrate, said:  
"Inasmuch as ye did it unto the least of these, ye did it unto Me." Is not this the thought that, amid the joyous festivities of this season, should inspire all our motives? In what truer sense can we show forth our love and gratitude to God for His "unspeakable gift" than to dispense the knowledge of that gift to others—yes, to all the world? For "He will have all men to be saved."

It was this love which constrained the Apostle Paul to endure persecution, apostreack and famine, that he might preach the Gospel to the heathen in Greece and Rome. It was this love that impelled William Carey, in the midst of great poverty and opposition, to forget self and give his time, money and strength until death for the heathen in foreign lands. Impelled by this love, Judson endured untold hardships and laid himself upon the altar of sacrifice that he might tell the story of redeeming love to lost souls in Burmah. It is this love that inspires thousands of men and women to-day—some of whom we delight to call our missionaries—to "count not their lives dear unto them," but consecrate themselves to the work of foreign missions. And shall we have no part in this—we who are so wonderfully blessed, with not only the bounties of this world, the blessings and comforts of civilization, but above all the salvation, joy and peace the Gospel bring? Shall we make no sacrifice to prove our love? Shall our gifts be made from that which we can easily spare? Or shall they be the real tributes of love, the fruit of self-denial? "Freely ye have received; freely give." Do not let us hesitate because our gifts are small; bring what you can, remembering God can multiply and bless a thousand fold, if it is all we can do for Him.

"With uttermost heart and trembling hand,  
I brought my little gift and laid  
It down upon God's holy altar.  
It had no price, but, touched by His  
Almighty hand—His love, His grace—  
It had become a living thing,  
From His own love. And now I  
Watched for that dear hand to take it up.  
My little faith would never believe  
That His compassionate eye would  
Fathom mine of gift so small, so  
Mean as mine. When He lit  
Returned as changed, so beautified,  
I clasped His eye with love, and  
Of joy, it came so mingled,  
That I could not with words explain  
That I should have withheld it from  
His hand so long. The gift was small,  
But God's dear hand upon the gift, was all."  
S. J. MANTON.