

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME XL.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, JULY 20, 1887.

NO 29

**—CIVIL.**—Two of the Methodist papers in the United States have had a little tilt. The *Pittsburg Christian Advocate*, in the course of the dispute, having affirmed that someone had said it was the better paper of the two, its big brother, the *New York Christian Advocate*, states that the only approach to a comparison known to the *New York* editor was the case of a superannuated minister who, under the provision for giving such worn-out ministers one Church paper, because "his faculties were failing and he could not do any severe mental work, wished to change to the *Pittsburg Advocate*." A hard bit.

**—GENERAL BAPTISTS OF ENGLAND.**—This body corresponds very nearly with the Free Will Baptists of the United States. They have just had their annual meeting. The reports show one of the most prosperous years. 1,232 have been added by baptism, a net gain of 386. The total membership of the body is 27,665. They are all more strict in the matter of communion than the generality of English Baptists. It is probable that they and the Particular Baptists will unite before long. They are associated together now, in the Baptist Union, and there is a movement on foot for amalgamation.

**—A DIFFERENCE.**—"Every one wishes to have truth on his side," says Whately, "but it is not every one who sincerely wishes to be on the side of truth." A vast difference between these two. In the first case, a man will become a special pleader to make his view appear to be true. In the other, truth will be sought without bias, and when found will be embraced at any cost. Very many who wish merely to have truth on their side, are insincere, and only care to make it appear they have the truth. Those who wish to be on the side of truth must be true themselves. It matters much whether the truth is on our side; but vastly more, whether we are on the side of truth.

**—WELSH NONCONFORMISTS.**—It is no wonder that the Welsh Nonconformists are fully aroused and are determined to resist the payment of exorbitant dues to support the Episcopal church, whose doctrines they dislike. Especially in their resistance excusable, when facts like the following, given in the *London Freeman*, of the county of Angles, have place quite generally. The wonder is that they have been patient so long. "In 65 parishes, with a population of nearly 95,000, are 45 livings, possessing an income of £12,887 10s., and 149 acres of glebe, irrespective of the 45 well-built parsonages; but the aggregate attendance, including the clergy-men, their families, and dependents, is only 2,305. The cure of souls in these parishes costs on an average upwards of 26 pence. Coming to particulars, it shows up more scandalously still. In four of these churches no service is held; in one only the curate and clerk attend; in six churches the congregation in each is under 10 persons, including the officials. One living, including three parishes, is worth £265 per annum, with united congregations of only 20 souls out of a population of 1,519, only 1 out of every 62 people. The cure of souls here costs about £23 each. Another living between two parishes is worth £500, and boasts of two congregations of 18 and 12 respectively. There are 8 livings ranging between £400 and £500 each, with aggregate congregations of 374, all told, out of a population of 21,382, or 1 out of every 57 of the people."

**—SUNDAY SCHOOL CONVENTION.**—The International Convention, held in Chicago a few weeks ago, was a grand affair. There were delegates from all parts of the United States and Canada. The most able and stirring addresses were given on the liveliest and most practical topics connected with Sunday School work. Reports were heard from various states and provinces. There was a bubbling enthusiasm which was ever ready to run over in applause. The whole session was one of intense interest, and must give a stimulus to the work over all the continent. On the part of this continent embraced by the British possessions and the United States there are 106,684 Sunday schools, with 8,471,416 scholars and 1,159,438 teachers, making a total attendance of 9,630,854. This shows that the Christian workers of America are doing much to pre-empt the children for Christ. At the same time, as many more children remain who are not blessed with Sunday school instruction. Urgency alone will reveal how great a weight these Sunday schools throw into the scale of the world's future weal.

**—WAS IT TOO MUCH?**—We read in a contemporary of a lady who told of her friends who moved into a cheaper house to be able to give a thousand dollars more per annum to the cause of Christ than she otherwise could have done. It is so hard to get means to carry on the work which God is so trusting upon his people. Yet the more we are especially in this continent, and there is no lack of money.

Is not the true reason that Christians are spending too much upon themselves? How many there are of the wealthy who live in luxury, and squander immense sums on what is merely to make a show! Then, among the poorer, how much is spent on what is useless and superfluous? If Christians could but feel the claims of Christ and the perishing, and have the proper estimate of the treasure laid up in heaven, this expenditure would all come flowing into the treasury of the Lord, and there would no longer be need to refuse help to carry on the blessed work of sending the gospel everywhere.

**—THE TITHES WAR.**—An incident amusingly ridiculous took place near Chester. Seventy-four of the military and one hundred policemen made a raid on a small farm to collect the tithes. After using unoffending persons very roughly, they marched away victorious, driving with them one poor little cow.

**—THE PRESBYTERIANS AND THE FREEDMEN.**—It seems that the efforts of the Presbyterians among the Negroes of the South are not meeting with much success. Rev. R. H. Williams, in the *Exchange*, states that the number of church members does not exceed 17,000, or 3000 less than thirty-one years ago. This has not been because nothing has been spent upon the Freedmen; for about \$2,000,000 have been given to advance Presbyterianism among them since 1865. It seems partly due to the fact that the Presbyterian churches of the South do not generally welcome the Negroes to membership, and the Presbyteries do not allow them to have any part in their proceedings. It may be that their form of government is not congenial to the genius of the colored race. Be this as it may, our people seem to have laid upon them the chief responsibility of caring for the Freedmen; because these seem to gravitate toward Baptist churches and to throw themselves upon the care of our denomination.

**—THE CIRCULAR LETTER OF THE N. S. WESTERN BAPTIST ASSOCIATION** has been printed in tract form, and is being distributed among the churches of that body. Brethren to whom they are sent will please see to it that they are duly distributed among such of the members as have not read the letter in the *Messenger and Visitor*. Supplies can be had gratuitously by addressing Rev. W. H. Warren, Bridgetown, N. S.

The Report of the Committee Appointed to Group the Churches in the N. S. Central Association.

1. Lower Aylesford, Upper Aylesford, 4th Cornwallis (Long Point), 2nd Cornwallis (Berwick), and Cambridge.
2. 1st Cornwallis (Canard), 2nd Cornwallis (Billtown), 6th Cornwallis (Pereaux), and 6th Cornwallis (Canning).
3. Kentville, Horton 3rd (New Minas and Canaan), Horton 2nd (Wolville), and Horton 2nd (Gaspeaux).
4. Hantsport, Palmouth, Brooklyn, Waterville, New Ross, Windsor, Windsor Plains, Newport, Rawdon, Kempf, Walton, and Maitland.
5. Jeddore East, Jeddore West, Musquodoboit, Fall River, Colored churches at Fall River, Preston, Beach Hill, Halifax, and Hammond Plains, Hammond Plains first and second, Sackville, Indian Harbor, Dover, 1st Margaret's Bay, Falmouth, and Halifax 1st, 2nd and 3rd.
6. St. Margaret's Bay 2nd, Tanook, Chester, Lunenburg, Lunenburg town, La Have, Bridgewater, Pleasantville, Chelsea, New Germany, New Cornwall.

THE COMMITTEES FOR THE SECTIONS AND THEIR DUTIES.

1. The committees for each section shall be composed of the resident pastors and not more than three brethren from each church, who may be appointed by the church at the request of the pastors.
2. The committees shall be called together by the chairman as soon after the meeting of the association as convenient, to make arrangements for the year.
3. The work of the committees shall be (1) To introduce and carry into effect plans for systematic and liberal giving under the convention scheme. (2) To help the churches in whatever way assistance can be given, especially in doing missionary work in their respective neighborhoods, &c.
4. The committees shall report to the Association annually.
5. It shall also be the duty of the committees to report their work from time to time in the *Messenger and Visitor*.
6. The chairman of the committees shall be appointed annually by these Association.

**—NEW BOOKS.**—"Was Moses Wrong?" by pastor Joshua Desnoes, Toronto, \$1.00. "Our Hallowed Spurgeon, Preacher, Author, Philanthropist," by G. E. Pike, \$1.25. "Life and Labors of Rev. J. F. Fry, D. D.," by J. E. Wells, M. A., \$1.00. The above will be mailed on receipt of each. Baptist Book and Tract Society, No. 94 Grandville street, Halifax, N. S. Geo. A. McDonald, Secretary Treasurer.

**None Lost.**  
BY REV. J. CLARK, NUNTAUX, N. S.  
The Lord is a Shepherd most true!  
How blest and how safe are His sheep!  
His kindness he never withdrew  
From those He had promised to keep.  
His wonderful, wonderful love,  
With deepest amazement we see;  
He came from the mansions above,  
Our Saviour and surety to be.  
With treasure more precious than gold  
He bought us and made us His own;  
The timid lamb in His fold  
Are just as secure as His throne.  
The words of His promise most stand,  
His purpose cannot be crossed;  
And of all the dear sheep of His hand,  
Not one, not one shall be lost!

The Lord is a glorious King!  
How mighty, how gracious He is!  
His praises bright cherubim sing,  
And wealth everlasting is His.  
All through the long ages of time,  
With infinite patience and skill,  
In every Kingdom and clime,  
He gathers His treasures at will.  
No mortal can tell us how much  
He values the great and the small;  
With carefulness, tenderest touch  
He fashions and perfects them all.  
They are ever and wholly His own;  
Full will He remember their cost;  
And of all the bright gems of His crown,  
Not one, not one shall be lost!  
—Baptist Messenger.

Missionary Correspondence.

BOSWELL, May 19th, '87.  
It strikes me that there is not much appearing in your paper lately from the missionaries, and our people will be wondering what we are doing or what has become of us. I can only speak for myself, and I confess my conscience has been troubling me for some time. The trouble is to find something to write about. It seems much more difficult to write since my return to India. It seems as if I had written or talked of everything worth mentioning, and I dislike to go over the same ground. There is very little in our daily life that is new or interesting. One day is very much like another, especially now that the hot season keeps us so at our home station. But I have had a little variety lately in the shape of a few days at Pedda Penke, one of our outstations, where Kothiah has been stationed. He has been sick for some time and thereby hangs a tale, which perhaps only the Lord himself can unravel. Kothiah's illness compelled him to come here for treatment, and whether he will ever go back is a question difficult to decide. Meanwhile the house was left to itself, and I had to go to see what was to be done with it. I started at 11 p. m. on Wednesday night and reached Pedda Penke next morning at 5, ten miles in six hours, which was very good time.

A good part of Thursday was spent in trying to keep cool, and the rest of the day in getting ready to re-roof the house. The heat here at Bobbili had been very severe, and the nights very trying, even under the punkah. But what shall I say of the heat over there? I dare not describe it. However, I got through Thursday night fairly well. A thunder storm came up about midnight and made things quite cool. Before daylight I was awakened by a great roar among the people across the road. The women of one house and the men of another were doing their level best to see who could make the most noise and use the vilest language. They kept it up till after sunrise. I did not understand much of the choice language used, but I guessed from a little what a good deal meant. I had the coolies at work early stripping off the thatch. They begin at the ridge pole and gather the grass up, layer by layer, into bundles which are beaten and shaken to clear it from what is rot or broken. Then the bundles are tied and thrown down to be soaked in water and relaid. This grass had been on two years, and a good deal of it had been eaten by the white ants. After the roof is stripped, if the bamboos are not too much destroyed, all that is necessary is to fit them a little with some new "nairs," that is the bark stripped from young trees, and then they are ready to put on the grass again. The men got on fairly well on Friday and I hoped by calling some extra ones I should get through and get back to Bobbili Saturday night. The heat on Friday and Saturday night was almost intolerable, and I had to work all day to keep the men at work. Saturday morning I had them at work as soon as it was light, and tried my best to hurry them. I promised them a present if they would get the work all done that night. All in vain. They did not seem to know the meaning of "hurry." They had their own way of working, and they could not change. So when Saturday night came I found the

work far from finished and had to sadly resign myself to Sunday in Pedda Penke. That Saturday night I shall never forget. It was like trying to sleep in an oven. As if the heat were not enough, I had a visit from a young earthquake. It must have been about midnight when I felt the shocks. It was as if the earth had collided with some other heavy body or as if some tremendous building had fallen. The roar followed almost instantly, and such a roar! It must have lasted several seconds, and seemed to have penetrative power sufficient to reach to the end of creation. Anyway, it awoke a good many of the natives in the village. The second shock, which came a minute or so after, was not so marked, nor was the roar so loud. It seemed to be to the west of me, in the neighborhood of Bobbili; but whether it was only local or not I have not heard. Anyway, it was the biggest shake I have ever felt, and it shook all the sleep out of me for hours afterwards.

Next morning I woke up sick. I went out through the village intending to speak to the people, but was glad to get back to the house. And such a Sunday as I put in. It was fearfully hot. The thermometer, I am sure, would have reached 115° or 120°. All I could do was to keep my mattress and pillow wet and keep a wet towel on my head.

Monday I was able to get about again, and after a hard day's work got things fixed up, and started at 7 p. m. for Bobbili. I had sent my baidy on two hours before, and overtook it at a village three or four miles away. While stopping to eat at this village, some people passed us, and I heard an old man, in reply to a question, say they were going to meet a baidy that was coming from Saloor. Word had come that his daughter, who had gone there to a wedding, had been taken ill and they were going to meet her. Two or three minutes afterwards I heard the greatest noise and shouting as if a tiger had fallen upon them. The people had met the baidy and found the woman was dead, and instantly set up the wailing, shouting and howling I had heard. As they went past I took my lantern and went near to see if they really seemed to feel grief or sorrow. I could not see in any faces such signs of sorrow as we would expect. The whole thing seemed to be artificial, a custom which they must observe. The woman had died very suddenly on the road. The dead body and four or five other women's girls were crowded into the baidy. It seemed a sad, strange scene.

Soon after starting from this village I had an "experience." Instead of the usual bamboo frame and mat on my baidy, I had part of a load of grass, and on the top of it a large bamboo basket, such as the people haul their manure in. This was full of pots and baskets and tools of various kinds, and it was very difficult to keep it in its place. I rode on the top of it when I dared. After awhile it got so loose I had to stop, and after a half hour or so of lying, concluded it would stay till we reached Bobbili. In starting again I had my cook get up on the top, while I sat on behind. We had not gone ten rods before up went one wheel and over went the baidy with a smash. The road was simply a narrow gully eight or ten feet deep, and just wide enough for the baidy to get through, if driven carefully. A village was close by, so I got my cook to call some of the people to help. Not a soul would come, so we had to prove the old proverb of "self help the best help." We set to work and got things unloaded, and after a good deal of lifting and tugging got the baidy up again. This, with the thermometer 90° and not a breath of air, stinging was no fun. As I came through the village where the people had refused to help me, I found it hard to repress the amiable wish that their baidies might upset every time they went along that road. After a long, tedious drive, we reached Bobbili without further mishap, at three o'clock, eight hours for the ten miles. What a relief it was to get back under the punkah. I haven't got over the experience yet, and it seems as if I should never get rested again while this hot weather lasts. We ought to have rained soon, and when they come it means a change from an oven to a steam bath.

Tuesday 24th, our queen's birthday, and the day of our incoming and outgoing home mail; but no mail has come to us. I fear we think more of the disappointment than we do of celebrating the day. And such a day as it has been! From ten o'clock till three the wind blew almost a gale from the south, with the dust flying in clouds, reminding one a little of a blustering winter day at home. But the heat is quite another matter. The thermometer placed where the wind could blow fairly upon it went up to 114°. We just have to shut the house up as tight as we can, and grin and bear it. We must have a change soon. Much work under the circumstances is out of the question. Still we try to keep busy. Nankiah goes out into the town and villages twice a day. Sometimes I go with him, sometimes alone. Sunday evening we went to

gether. As soon as we began to talk to a number of the lower caste people, a brat of a Brahmin boy came hurrying up and began to ridicule what we were saying and speaking insultingly of Christ and Christians. A little ridicule, some plain truths with regard to the Brahmins, and advice to wait till he was old enough to know what he was talking about, silenced him after awhile, and we had a very good hearing. Among others, a Yogi or Ascetic, who had formerly been with the Catholics, came along. He would not say much. Our religion was best for us and the Hindoo religion was best for the Hindoos. He is wandering round the country trying to get salvation as they say. Last night I was into the brass workers' street. Some listened well, while others wanted to do all the talking, and such ridiculous stuff as some of them did talk. One hardly knows what to think of them. There seems to be no break yet in the darkness that covers this part of the country. When will it come?

But I must close. We have much reason to be gratified that in the midst of the hot season our health is spared to us. I hope the *Messenger and Visitor* will put in an appearance to-morrow. We prize it very much. We are glad to see from week to week that the Lord is blessing some of our home churches. May He bless them all, and us too.  
G. CHURCHILL.

To the Sunday Schools.

A young lady in Nova Scotia writes: "Mr. Stewart, send me some Certificates which you give to children who subscribe toward the heating and ventilating of the New Seminary at St. Martins. I know," said she, "some children in N. S. who are interested in this new building, and want to give something towards it."

This was very cheering news for us, and we hastened to fill the order. Should be much pleased to get some more orders from Nova Scotia of a similar character. But what about New Brunswick? We are beginning to get uneasy. Hope deferred maketh the heart sick. Let us have some remittances this week if possible.  
W. J. STEWART.

Acadia College—Jubilee Fund.  
100,000 SHARES OF 50 CENTS.

Since last report I have received on the above the following:

- PLEASERS:  
Rev C Henderson, Andover, 30 shares; Rev M B Shaw, Cow Bay 20; Rev G R White, Jacksonville 30. In Sussex, N. B.; G J Coulter White 200; James Titus 20; W F Nobles 10; J S Trites, Jr, 50; Mrs J S Trites 20; Noble Crandall 10; H H Dryden 6; Jas W Foster 6; C D Davis 6; Mrs J W Stubbs 1; Mrs C T Barnes 2; Ida Barnes 1; Joe T Barnes 2; J Titus Barnes 2; Mrs Sophia Hunter 1; I J Hunter 1; Chas Brown 2; Rev J M Parker, Salisbury 40; Rev F A Kidson, Margaree, 20; Rev I Wallace, Granville Ferry, 100. In Amherst, Rev D A Stevie 100; G W Christie 20; J Alex Christie 20; Mrs C Christie 10; Charles Christie 20; C W Corey 30; Robert Bill 10; Warren Christie 2; G Fry 6; N A Rhodes 50; Mrs N A Rhodes 10; Eddie Rhodes 4; N Curry 50; Dr C O Tupper 40; G B Smith 40; F O Godfrey 10; James Logan 10; James Moffat 40; J Albert Black 10; J E Page 20; M D Pride 20; John Logan 100; H M Coates 10; James Cook 10; Cyrus Travis 14. In Sackville, N. B., Rev W E Hall 200; A C Sears 2; Willard Estabrooke 10; John Ford 40; John Bill 40; C W Richardson 10; W C Fillmore 10; Amasa Dixon 10; Charles Hicks 10; Edward Read 10; Isaac B Barnes 10; Walter Cahill 10; Mrs R K Patterson 5; W Fowler 20; Harvey Phinney 10; William Ayer 1; Charley Estabrooke 1; Baron H Thomas, Midgie 10; and Rev S J Archibald, Newcastle, 10.

Before reported, 3,281 shares. Total to date, 4,937.

CONTRIBUTORS.  
From P D Kinney, Yarmouth, for 2 shares; Mrs Kinney, do 2; Henry Roop, Springfield, N S 2; Rev T A Blackadar and wife, Monacaquack 10; Rev J H Tupper, Queensbury 2; Louise Trites, Sussex 1; Bessie Trites, do 1; E F Gray, do 2; Lane Keith, do 2; Mrs W H Berry, do 1; Rev C B Welton, do 50; Mrs Willard Estabrooke, S S class, Sackville, N. B., 2; a friend, Amherst; do 2; E C Pelton, do 10; A T Allen, do 10; T H Harding, do 10; Nelson Forest, do 10; Mrs G B Smith, do 10; Mrs Jesse Harding, do 10; Wm M Read, do 10; B W Baislow, do 10; Mrs Dr N Tupper, do 10; a friend, do 20; Sheriff Logan, do 10; J S Lowe, do 10; Mrs C H Bent, do 10; Arthur Freeman, do 10; Maynard Freeman, do 4; Mrs M Freeman, do 2; Thos Lusty, do 4; C E Freeman, do 20; Enoch Embree, do 4; R T Keilor, do 10; G A Duncanson, do 10; Charles H Travers, Warren, 4; Thos A Travers, do 4; Capt V B Evans, Sackville, 6; Capt Chas Moore, do 5; A W Bennett, do 5; E H Thomas, Midgie 5; Rev L M Welch, do 5; Harvey 2; Mrs Weeks 2; "L. S. St. Stephen

4; Mrs Bradford Hilton, Yarmouth 4; J W McGregor, Tusket 10; Archibald Foote, Mahone Bay, 2.

Before reported should have been 9 shares. Total to date, 334 shares.

COLLECTIONS.

In my last report in your issue of June 29th, George E Freeze should have been George Edgar Frye, Halifax, 5 shares; and John Gensan should have been John Germa, Digby, 1 share.  
A. COXON.  
Halifax, July 18th, '87.

W. E. A. S.

During the Association gathering at Cavendish, P. E. I., an interesting meeting of W. M. A. Societies was held in a beautiful grove near the Baptist church, Monday afternoon, July 5th.

Meeting opened with singing "From Greenland's Icy Mountains," reading of Scripture by Mrs. John Clark, prayer by Mrs. Sparr and other sisters.

The prov. sec'y being absent, which was a matter of regret, very few reports were read. Still, representatives from nearly all of the Societies being present, quite an account was given. All the sisters seemed interested and anxious to do more for the cause of missions. Collection was taken amounting to \$1.25. Meeting closed by singing "All Hail the Power of Jesus' Name."  
A. J. H.

Literary Notes.

The *Century* for July has for its frontispiece a very life-like looking portrait of John Adams. That very entertaining serial Mr. Stockton's, "The Hundredth Man" leaves the reader at the point where a very unexpected complication arises, and after a queer engagement has just taken place. An amusing short story in Sister Todhunter's Heart fitsly illustrated. The Lincoln-Douglas Debates, the Struggle for Atlanta, General Sherman and the March to the Sea, and Memoranda on the Civil War, are this month's literature on the great struggle. Topics of the Time, Open Letters and Eric-a-Brac, are as usual replete with a variety of good things. An exceedingly interesting article by Rev. Dr. Barclay is on "Christian Science" and "Mind Cure." Crooked John is a touching story by Boyesen. *Century* Co., New York, \$4.00 per year.

*Eclectic Magazine* for July is rich in its spoils of many publications. A French Critic on Victor Hugo voices a sober judgment, when he shows that Hugo's imagination and rhetoric were far in advance of the intellectual subject-matter of his works. George J. Romanes on Mental Differences between Men and Women, pleads for the observance of the laws of health by those women who seek the widest culture. He advises that condition that women do try to obtain the intrinsic advantage of education, but warns them against professional rivalry with the stronger sex. The whole number is readable.

The *Homiletic Review* for July contains Dr. Lyman Abbott's reply to an "eminent homiletical professor's" article on Henry Ward Beecher. Prof. William C. Wilkinson is wise in his discriminating remarks on a Public Confession of Christ, and also in his maxims for ministers in their pastoral visiting; and no less wise is Prof. Hoppin on the Relations of Preaching to the Church. Dr. W. J. R. Taylor on the Pulpit and Public Morals, affirms that "public questions that inspire public morals... should have proper time and place in pulpit discussion, but always on Biblical principles." Dr. Stutzkenberg says that Germany is passing through a philosophical, theological, religious and social crisis. "It is felt that morals and religion must be revived, in order to check the progress of the anarchical spirit."

—When Bernard, abbot of Clairvaux, approached the bedside of his beloved brother Gerard, he heard the dying man whisper, "Father, into Thy hands I commend my spirit." Then after repeating this sentence, Gerard looked intently and with smiles at Bernard, exclaiming, "Father! Oh how gracious of God to be Father of men, and what an honor for men to be His children, and if children then heirs." "And so," wrote Bernard, "he died; and so dying he well might change my grief into rejoicing, so completely did the light of his happiness overpower the recollection of my own misery. — O Lord, Thou hast but called for these few words. Thou hast but taken what belonged to Thee. And now my tears put an end to my words. I pray Thee teach me to put an end to my tears." How beautiful is this picture of Bernard's submission to what was to him a very great bereavement! And how much wiser is his prayer for help to put away his tears, than the selfish grief of many mourners who, by foolishly clinging their sorrow and sorrows to themselves from society, unfit themselves for the faithful performance of the duties which await their activities! Submission, time, and grace can heal the most sorely wounded spirit.