

# Messenger and Visitor.

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VOLUME LIII.

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## TO SUBSCRIBERS—READ THROUGH.

Circulars have been sent to all subscribers who have not paid their subscription for this year. Doubtless there have been errors committed, and some will receive the circulars who ought not. We hope these may not be offended. There are many subscribers in arrears for a longer time, as the labels on their papers show. We are making a special effort to get all arrears paid by July 1st. Will not each subscriber examine the date on his paper, and if in arrears, remit at once. We request this very earnestly.

Dr. Gordon pithily says, "The grace of giving must be sought and cultivated with special diligence, now that the grace of giving is imparted to so many."—20,000,000 acres of the land of the United States are held by foreigners! It is said the Eiffel Tower cost the lives of about 100, and that 500 were more or less injured in its construction.

A BACK STR.—Considerable surprise has been excited by the authorities of Harvard College. The president has done no less than suggest that the course of study for the B. A. degree be reduced to three years. Is not this illustrative of the impetuous, impatient spirit of the age, and of the age especially in the United States. At the same time, the question is a broad one. We shall watch with interest to see the way in which the suggestion will be met by the other great educational institutions of our nearest neighbors.

TOO MANY RIGHT ARMS.—Dr. Delano, in the *Journal and Messenger*, referring to the remark of a young man that the Y. M. C. A. was the right arm of the church, says:

So it is that often when a tired pastor asks anything of a Band of Hope teacher, she is too engaged with the "Band" to enlist her energies elsewhere. And the Band is the "right arm of the church." So is the Y. P. C. E., the K. D. S., the Try Band, the Seed Sowers, the Immortal Club, the Royal Legion, the Ten Minute Society, the Speak Kindly Society, the Ten-times-one-is-ten, the Mother's Meeting, the Young Lady's Circle, the Better Day Circle, Teacher's Meeting, Golden Hour Circle, and how many more arms I know not—all right arms of the church. Poor old church! What capacity she has! She must have "many irons in the fire," for she is so hundred-handed like!

PRESBYTERIAN GENERAL ASSEMBLY.—This body, representing the Presbyterians of Canada, has just completed its labors at Ottawa. The record of the year's work and results must be very gratifying to the members of that body and to all who have a general interest in the progress of Christianity. The following are the general statistics for the Dominion:

Communicants, 187,900—an increase of 5,977 over the previous year. In the Maritime Provinces the number is 34,634, an increase of 1,368. Addition to the roll on profession of their faith, 11,832. Removed by death to the Hill Provinces, 608, and throughout the church, 2,188. About three of every thousand communicants were removed by process of discipline. In 1888, the payments to the Home Mission Fund amounted to \$44,816; and in 1889, to \$54,085, an increase, according to the reports, of \$9,269. In 1889, the Foreign Mission Fund received, as reported to Presbyteries, and by them to the assembly's Committee on Statistics, \$77,921; and in the year embraced in this report, \$90,753; the gratifying and it may be called the large increase for one year of \$12,832. The payment for all purposes aggregated \$2,554,951, made up as follows: (1) For all congregational purposes, \$1,640,814; (2) Schemes of the church, \$288,117; (3) Synod and Presbytery Fund, \$85,020; (4) for other religious and benevolent purposes, \$110,487; total, \$2,404,438.

DALHOUSIE COLLEGE.—We have received the calendar of Dalhousie College for 1890-91. There are connected with the institution 97 undergraduates, 40 general students, 67 law students, 25 in medicine. Deducing those who are students in two departments, there is a total of 221. An examination of the list of students in the arts department shows that there is not a single general student west of Kentville, and only five of the undergraduates west of Berwick, and six west of Kentville. There is not one from the west of this point in either the first or the fourth year. It thus appears that Acadia and Dalhousie cover, for the most part, separate areas. Acadia has received some of her best students from P. E. Island and Cape Breton, and probably a much larger number from the east than has Dalhousie from the west. Still, they do not seem to draw very many of their students from the same ground. Dalhousie has thirty bursaries provided by Mr. Munro, ranging from \$100 to \$200 per year. On the other hand, students are required to pay \$5.00 per session for each class attended during the course; also \$6.00 for each three months of practical work in the Labors

tory, besides some smaller fees. To students who do not receive a bursary, the expenses are somewhat heavy. Of the classes of undergraduates, the fourth year numbers 18, the third year 26, the second year 29, and the first year 19. Dalhousie has a large and able staff, and is, doubtless, doing a good work.

The following from a private note from Bro. W. B. Boggs, will be read with interest by his many friends. A communication from him on a very important subject will appear next week.

"I am glad to tell you that we are in good health. We are spending the time of the Seminary vacation here at Bangor, one of the hill stations. Mrs. Sanford, of Bimlipatan, and her children, are living here."

PROHIBITION IN THE DENOMINATIONAL ANNIVERSARIES.—The Presbyterian General Assembly, now in session, has passed a strong resolution in favor of prohibitory legislation. After advising, as a means to promote temperance, the faithful preaching of the gospel, total abstinence on the part of officers and church members, the pure juice of the grape for sacramental purposes, instruction in public schools on the evil effects of alcohol, moral suasion and restrictive legislation, the deliverance proceeds:

That whilst the restrictive and prohibitory features of existing liquor laws are gratefully acknowledged and should be persistently utilized, it is the conviction of this assembly that no legislation short of prohibition, rigidly enforced by the proper civil authorities, will ever be sufficient to free our land from the terrible evils of intemperance, and that it is the duty of the Dominion parliament to enact such a law.

A very small minority, led by Rev. D. J. Macdonnell, opposed, but it was carried by an immense majority. The deliverance is an honor to the body making it. Our own and the Methodist domination are ever ready to support the most advanced prohibitory legislation, and resolutions in sympathy with this end do not find any to oppose them. We are only sorry that the Episcopal body does not occupy so advanced a position. A Synod in Ontario voted down the following:

That the retail traffic in alcoholic beverages in saloons and other places of drinking is one of the most serious obstacles to the advancement of Christ's kingdom on earth, the elevation of humanity, and the material prosperity of the nation, and that this synod heartily endorses the effort now being made by the several governments to regulate, restrict, and limit this traffic, with a view to its ultimate extinction.

## Missionary Letter.

About two weeks ago we were burned out (or perhaps more truthfully, scorched out) at Vianagram. There was no loss of property, except loss of flesh. For some weeks *Sis's* rays had been growing hotter and hotter, and the gentle sophists that fanned our cheeks seemed to have come from some "fiery furnace." Toward the latter part of April the thermometer got about as high as 110° (in the shade), when we concluded that it was about time to seek a cooler spot if one could be found. A trip to the Hill (Doonung) was the first thought. Mr. and Mrs. Churchill and Miss Fitch had gone there for the hot season, and so our plan to join them. For various reasons, however, we were hindered from carrying out this plan. Learning that Bimlipatan was much cooler than Vianagram, we accepted Bro. Sanford's kind invitation and came here for a month or so. While some have gone to the Hill we have come to the seaside, and we find the change very acceptable and beneficial. Vianagram is only sixteen miles inland, but yet it is considerably hotter than Bimlipatan. In the cool season, on the other hand, it is somewhat cooler than here. Since coming here the weather has been quite tolerable, though it is now growing hotter than we can enjoy, and it is likely to become considerably more uncomfortable. As yet the thermometer here has only reached 90°.

The difference in temperature between Bimlipatan and Vianagram is due to the sea breeze which we find very refreshing here. This breeze reaches Vianagram and in the cool season is very enjoyable, but at this time of the year, after traveling so far over the land, it becomes scorching hot. For several weeks before we came away we were compelled to close the doors and windows, for the larger part of the day, in order to shut out the hot wind.

From 10 a. m. until 4 p. m., we were as closely shut in as our friends in the Provinces would be upon a stormy day in midwinter. The heat seemed to go right through our bones until we felt as if the marrow itself were badly scorched. In the loving kindness of our Heavenly Father we have had splendid health during the four months that we have been in the country. I am glad to say that

we have been able to continue our study without much hindrance. The new missionary may be said to be "dumb for a season." This period when one is tongue-tied is rather trying, but it is by no means lost time. Being very anxious to begin the work of publishing the glad tidings we shall hail with delight the day when our tongues shall be loosened. While encouraged with our progress in the language we have felt sadly our need of consecration.

Being in the foreign field is no guarantee against lack of devotion—the slight of heathenism will not remove it. We have the same struggles here that you have in Christian lands. Oh how much time we need to spend in prayer! How much in the study of the Word! How much in communion with our Master! Otherwise our hearts grow indifferent and our love "waxes cold." Only Jesus' love in the heart can keep one from growing indifferent. How much we need His Holy Spirit to keep alive the little flame which so often flickers and threatens to go out! The remedy for lack of consecration is to get close to Jesus—so near that His thoughts, plans, sympathy and love shall become ours. There are, I think, three stages in the missionary's experience: 1st. When he arrives in the country the sight of filth and wickedness appeals to his emotion. He would be less than human were he not touched by what he sees; but he really knows, as yet, very little of the real condition of the heathen. 2nd. After he has been shut up, for several months, within the four walls of his study, where his mind has been absorbed with his books, he is in danger of forgetting that *teeming millions are perishing* about him. 3rd. When he has fully entered upon his work he gets a more abiding and intelligent apprehension of the heathen's awful need. His emotion becomes less superficial—more profound; the appalling destitution of the heathen stirs his soul to its very depths. Before his eyes is the perpetual vision of that surging sea of immortal myriads hurrying on to a death that knows no end. Upon his ears there falls the ceaseless wail of human woe. The awful facts of sin, eternity, human responsibility, and God, burn their way into his heart as never before. He cannot escape the thought of that Great Day when we Christians shall stand with the heathen before the throne of God. The death knell of India's millions and our Lord's last command burden his soul.

We greatly rejoice over the growing interest in our missions which prevails in the Provinces. It is a constant inspiration to us to know that, in the home-lands, so many prayers are being offered for this work. The "Appeal" which has been sent has, we believe, touched the hearts of our people. We heard with joy that many churches were observing the "day of special prayer." That day was a blessed one to us all. Our souls were fed upon that day, as they had not been for a long time. Surely the time has come when God will "pour out His Spirit" upon our churches at home, and upon this mission! When our Christian people at home and the missionaries on the field are burdened for souls, when they humiliate themselves before God and cry mightily unto Him—surely the day of His visitation draws near. May we not see the "little cloud" in yonder sky and proclaim to fainting hearts that the "drought" is over and the "showers" are coming, that the famine is ended, and that the feast has begun?

Just here let me say a word in regard to our missionaries, who have so long and so faithfully labored here. Too much cannot easily be said concerning their worth. The more I know of these men and women the more I thank God for our pioneer missionaries. We can scarcely realize the terrible odds against which they have had to struggle in opening up this field. I believe they are admirably adapted to the work, and with commendable zeal are working hard to establish Truth and Righteousness in this dark land. In the very midst of the hot season, when missionaries are supposed to be away at the Hills, a number of our missionaries are hard at work. Two of our men are out on tour, and the two lady missionaries are still at their posts working and praying with unabated zeal. It would be hard to find on any mission field a more faithful band than those with whom it is our privilege to work. Miss Grey, (whose unselfish devotion to her work, and her fervent zeal, is so apparent), feels assured that this year souls will be saved. A number of the heathen have manifested an interest and we are anxious to have them come out. Since coming here we have formed a little "prayer circle" for the purpose of making continued and special supplication in behalf of those interested ones. Our prayer is especially for the

outpouring of God's Spirit *this year* upon the field. Will not all who read this join with us in this prayer? The good news of the appointment of Mr. Shaw and Miss Jackson has reached us, and has greatly cheered our hearts. We sincerely trust that before Convention another family shall be appointed. Our brethren must not be satisfied by the sending out of one family. The very least that should be done is to send two families and two lady missionaries. Brethren this is not unreasonable. In fact it is far below the need, and far below our responsibility.

Could we feel this need as it really exists, could we realize this responsibility as it actually rests upon us, we would rest not, night nor day, until we had done our utmost to meet the need and to shoulder the responsibility. May God so burden our hearts that we shall have no peace until these benighted millions have from our hands received the Bread of Life.

W. V. HROUX.

Bimlipatan, May, 12, '90.

## A Midnight Scene in China.

In the province of Canton, in the southern part of China, is situated a small village, called Fu Lo Konz, which derives its name from a mountain that has the shape of a calabash; and hence a translation of the above Chinese words would be "calabash-mountain village." There are probably some four or five hundred persons in the village, of whom some dozen or more have accepted the religion of the lowly Nazarene. The people on the whole have not shown very much opposition to the gospel, though only a few have accepted it. At the beginning of this year, however, two Christians of one of the missions, who were received last year, returned again to their idols and to their superstitions.

In every village in this part of China there is a home especially for the larger girls, in which they live from day to day, though going home for their meals. Here they are engaged in their sewing, and talk of all their plans for the future. Most of them have bandaged feet, and walk about with difficulty. Now and then one of their number leaves this retreat, and goes to her future home in another village, to become the wife of a son of the great Middle Kingdom. But some of these matches are not made in heaven, and the black-haired maidens with little feet find that their lordly husbands are cruel, and sometimes use the rod to compel them to submission. It is not strange, then, that upon the bride's return to her native village for the first time, she should speak of her experience to the sisterhood. We can imagine how the new wife is questioned by the maidens whose dowry is not yet sealed; and when the answers are discouraging, whether on account of harsh treatment from the husband or mother-in-law, or whether from burdensome labors that she is forced to perform, it is not strange that sometimes, upon further consultation, they all decide to commit suicide by drowning. They hope thus to end their misery in life, and to be transformed into angels.

Such an event occurred in the above-mentioned village during a summer evening of last year. Let us look at these girls a little while before they take the final leap. Almost noiselessly they go about their large apartment. There are ten of these fat-faced daughters; some already have husbands, and others are still awaiting their bridal day; but their talk is not of weddings, nor of the bridal sedan that is to convey them to their husband's home; they are talking of leaving the world and joining the great army of spirits of girls that have preceded them in taking their own lives.

A few hesitate; but they are easily persuaded by the more determined and resolute ones. They put on their best garments, comb and braid their long tresses hanging down over their shoulders in beautiful wreaths of dark hair. Then their feet are bandaged with the red bandages. Finally, the faces are powdered with a soft white powder, and the lips are painted with red. Soon, their apparel is complete, and then they glide noiselessly out of the door; or, if that has been barred from the outside, they seek an exit through the open court to the roof, and from there to the ground. A few steps bring them to the edge of the pond lying before the village, where they tie together their hands with red strings; their long braids of hair are fastened together in the same way; and, as a last act, they worship the spirits of the dead. Then, bound together by their hands and by their heads, they take the fatal leap into the water below. Should any one's courage fail her, she cannot save herself, for she is bound to those who are determined to die, and she must die with them; and if nine were unwilling

to take the fatal jump, the determined one, by jumping into the water could still be the means of causing all the others to perish; but in most cases they probably leap together, and die clinging to one another. In this instance, after the leap had been taken, they were heard by some one, and, fortunately, four of these ten innocent and foolish girls were saved. One can easily imagine how difficult it would be to rescue any one from such a grave; for, being bound together, they could with difficulty be cut loose. And so six of these girls passed to the world beyond. But these are not the only six that have taken their lives this year in the Hoi Ping District. Others have destroyed themselves in a similar way; and some ten or twelve years ago, seven beautiful maidens lost their lives in the same way in this very village. I am told that some years ago, in the District of Yan Ping, some one hundred and thirty perished in one night, and over thirty in one village.

Does China need the refining influences of Buddhism or Christianity? Does it need the teaching of a Confucius or of Jesus? Preachers of human books, human wisdom, and worldly advancement, can you not bring your philosophy to bear upon these suffering ones? If you have the "Light of Asia," then bring it to Asia, and let us see whether it will enlighten these hundreds of unfortunate beings so as to regard life as Jesus Christ regarded it. Let would-be reformers come, and try the principles of false religions on those who are lost under the very system they preach; for it is under Confucianism, Buddhism and Taoism that such deeds are committed. The salvation of the innocent babes of China, and of the blooming maidens of the Celestial Empire, is assured only when Jesus is made king in China's millions of homes.—*Golden Rule.*

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

## Grand Ligne Mission.

(Continued.)

At that time there was converted from Romanism M. Bellville, formerly editor of a French political journal in Montreal, and for a time Secretary of the Minister of Public Instruction for the Province of Quebec, a man full of power and prayer. He was the instrument in God's hands of bringing light and salvation to hundreds of Canadian homes. An Act of Incorporation was received from the Canadian Parliament under the name of "The Evangelical Society of La Grande Ligne" empowering it to possess a certain amount of property and transact business for purely educational purposes. Here is, then, a missionary organization, equipped for solid educational work. It has schools and churches of Canadian converts, several preaching stations and a good staff of teachers. In 1858 Madame Feller, who had been so closely identified with the work at Grande Ligne as a source of inspiration, a wise counsellor and a daily advocate at the throne of grace, began to fall in health. She was recommended to seek a warmer climate, and spent some time in Florida, but so forcibly was the work at home pressing its grip on her she could not rest in a foreign country, and returned to Philadelphia and New York to collect funds for the mission.

The next year, according to Mr. Lafleur, she sailed for Liverpool on her way to Switzerland, but in that delightful climate, surrounded with many friends and supplied with all the choice delicacies of the season, she could not forget her spiritual children in Canada. She returned, but it became more and more certain that the day of her departure was near. She was ill only a few days when she fell asleep in the Lord Jesus on March 29, 1868, in her 68th year.

The work of the mission, though suffering in many ways by the great loss of this wonderfully gifted instrument, was not arrested, but in some respects received a shock for a few years. They lost many by emigration, but a determined effort was put forth to increase the efficiency of the mission.

In 1869 Mr. Normandeau, a converted priest, was called to assume the superintendency of the schools at Grande Ligne, and a prosperous period began. Several conversions took place. Mr. N.'s work here was of short duration. In 1871 he resigned his position, which was replaced by Mr. Rossier.

About that time Mr. Roux, who had been from the mission for some time teaching a clerical school, offered his services and was readily accepted by the Board. Mr. and Mrs. Roux, associated with Joute, worked in the girls' school at Louguet. They had the satisfaction of sending from this school many superior

young women who were converted. Here, and are now occupying important positions as teachers.

The four following years up to '78, brought changes that were painful in the extreme. Some of the leaders went to other places, and the Grande Ligne Institute was left without its habitual band of scholars for a year.

For many years the directors of the Grande Ligne mission were seeking an opportunity to dispose of the property at Louguet. The hindrances there had always deterred the progress of the school. By uniting the two schools, making Grande Ligne the centre, less expense would be involved, and more satisfaction given in every way. This was accomplished in '79, and Mr. and Mrs. Roux went thither, assuming the management of the institution. The change proved a success. The first year they had a mixed school of forty-five pupils, and from time to time since the buildings have been enlarged to accommodate the growing attendance.

Up to this date Mr. Roussy had devoted his faithful efforts in holding the little band together. Frequently he went out collecting funds, working in the interest of the mission. During the last years of his life, as his health became enfeebled, he received much assistance in church work by visiting brethren. Soon after the union of the two schools Mr. Lafleur of Montreal made a short visit, and Mr. Therrien of Burlington spent a week. Their labors were blessed, and during the winter forty-three persons were converted and added to the church.

In November, 1880, Mr. Roussy ended his labors on earth, at the age of 68 years. Principal Roux, in writing to Mr. Lafleur says, "It has come to the worst in a moment; the robust and marvellous machine was stopped, the spirit motor had left it; nothing remained but the lifeless and disfigured form of a great son of God."

Three days after a large number of friends from Montreal and St. John's, and French Canadian converts from all parts came to attend the funeral. There were also present a great many Roman Catholics. It was a solemn and impressive service, in which several of the missionary ministers took part. The body was laid by the side of Madame Feller's grave. There repose the remains of the two pioneers of this work. They rest from their labors and their works do follow them, while their results remain among us as seeds of a glorious harvest.

In the spring of '80 Mr. Therrien was called to the pastorate of Grande Ligne, and his labors have been signally blessed. Soon after the assumption of his pastoral duties he found it necessary to erect a new place of worship. One cheering aspect in this undertaking was that a large amount of the funds came from the church members and other French Canadian converts from Romanism. On the day of the dedication there were seen on the platform two converted priests, one converted forty-five years previous, and the other shortly before this occasion, and was subsequently baptized, this being the first candidate baptized in the baptistry of the new church.

In the spring of '86, Mr. Therrien having been called to Montreal, Mr. G. N. Masse was called to the pastorate of Grande Ligne, and remained until the autumn of '87.

(To be continued.)

## Too Many Ministers at Funerals.

I have attended several funerals recently which were a weariness to flesh and mind. One, two and even three former pastors made set addresses. The bereaved have since confessed to me their lack of edification, but they thought that courtesy demanded that they should invite the array of reverend gentlemen. The reverend gentlemen thought they might give offense by declining to go. The pastor in charge thought himself obliged to ask each clerical guest to paint an obsequial portrait of the character of the deceased. But it was a series of mistakes throughout. Nobody wanted any other than the pastor's voice to be heard on the occasion. Perhaps, Mr. Editor, you cannot remedy the matter from the people's side, but do give a hint to ministers. In no case should they accept such invitations to pastoral interference—for it amounts to that—in their former parishes, unless their relation to the deceased or the bereaved family is other than that growing out of their ministerial oversight. In speaking of this matter to a prominent clergyman, he said that scarcely a week passed without bringing him such an invitation from some stricken member of his former charge, but that he declined them, except where close friendship made him a real mourner; then he sat with the mourners and held his peace.—*Elder Jones in Homiletic Review for March.*