

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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VOL. I. SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 4, 1885. No. 5.

—Our plan is to send a written receipt to each one who sends money for the paper. Where the money is sent by an agent, we send the receipt to him, and let him give receipts to those from whom he gets it. We do not propose to acknowledge through the paper, unless we find it necessary, in the future. Any therefore who do not get receipts for money sent, had better write us at once. We request again that money always be sent by post office order or registered letter. We have knowledge already of one remittance having gone astray. Please note this.

—Our Presbyterian brethren are making strenuous efforts to increase their representation here. Although the times are hard, they are meeting with good success. When shall our churches follow the good example, and give higher salaries to their poorly paid ministers?

—The Congregationalist says that the way to reinstate infant baptism in Congregational churches is "to make an honest transaction of it, — not as if it meant something." It strikes us that this is the difficult thing for the average Congregationalist to do.

Just so brother Advocate, or for any one else. The more men seek its meaning, the less they are satisfied with what they find, and so the practice is going by the board on this continent.

—Our Baptist brethren in Ontario have district superintendents to oversee the collection of funds for Home Missions. The last Baptist informs us they are pushing the work vigorously, and it is expected that double the usual amount may be raised. This should encourage our district superintendents to strenuous effort in the hope of a similar result.

—It is time before the Scots Act came into operation in Yarmouth, there was virtually free run. In the last month before the Act came in force, there were 17 convictions for drunkenness. In the first four months of the operation of the Act, there were 21 prosecutions and 16 convictions of liquor dealers, and fines and costs to the amount of \$1,076 imposed. Eight of these have absconded, and the town is now rid of their baneful work. Two have been imprisoned. The convictions for drunkenness have dropped down from 17 in one month to 2 in two months. And yet some say the Scots Act is a failure, and cannot be enforced. The liquor dealers, at least, have a great interest in making people believe this.

—During the last week a new feature has appeared in European politics. While France and Russia, apparently under the leadership of Germany, are hostile to England, and are seeking to embarrass her, she has quietly drawn Italy to her side in an alliance which has in it no bluster, but much practical help. The significance of this alliance is very great. It is scarcely known that Italy has now a navy which is only third, if it is not second, in those of Europe. England and Italy can command the sea against any probable, or perhaps possible, combination of powers. This means much when France has become a land pirate, and Germany is seeking to build up a colonial empire. Italy has shown no little quiet audacity in thus placing herself beside England, when the two great nations on her northern and north-western flanks are sending hoarse growls across the English Channel and the North Sea.

—The attempt to blow up the Parliament Buildings, London, with dynamite, is one of the most daring and dastardly on record. Had the explosion taken place when parliament was in session, one cannot but shudder at the massacre of 150 or 200 British statesmen which would have been the result. It is well for the Irish in England that this kind of success did not attend these wretches for the rage of the English people might have wreaked a fearful vengeance on those in whose interests it is supposed the outrage was planned.

If the Irish leader, Parnell, does not speak in plain words of condemnation than he has yet done, there will be something more than a shadow of justice in charging him with connivance, and holding him under a heavy responsibility. One good effect is to be noticed, however. The American Government seems at least to have been checked into something like justice against the miscreants who have been openly plotting against English property and life, in their country. We hope the measure taken may be as vigorous as they have been tardy.

—The campaign in the South is probably decided. Again Stewart's little band of 3,000 British soldiers has met the wild onslaught of the Arabs, and has with it back in bloody and disastrous defeat. Communications have again been opened with Gordon at Khartoum, and he is found with his little force holding his multicolored banner as bravely as ever. The British world gives a sigh of relief, as the intense strain of anxiety which has been upon them since Stewart began his audacious dash across the desert, is removed.

One cannot help being reminded how much was depending upon Stewart and his troop of brave men. There was more than their own existence, and the deliverance of Gordon: there was more than the question of the future of Egypt. The feeling of the Gladstone government, it is believed, was involved in that of this handful of daring men. Whether we tell what effect a defeat would have had upon the question of the general European politics, in their present strained state. We can, at least, thank God that victory has again crowned our banners, and fall back upon the joyful thought that he will finally triumph by overruling all present systems.

—Yes, Mr. Herald, we still hold our opinion. Other things being equal, colleges which are not too large to prevent the tutorial method of instruction are better for nine students out of ten than those which are compelled to adopt the lecture system. There are few students who do not need the liberty to ask questions, to state difficulties, and the privilege of free discussion in the class-room. Neither can a professor do his best to stimulate his students, to awaken their dormant powers, and to impress upon them what is highest and best in himself, unless he has the power to ask questions, to study the disposition and needs of each student, and to adapt his methods to each case. For a professor merely to come in to his classes, give an obtrusive essay, and then go out again, is not fitted to arouse latent possibilities, or meet the mental needs of all classes of students. As well might the college tailor expect the best results if he made coats for all the students according to a single measure. We have heard students who were subjected to this lecture system express themselves. They have said, we had better buy a good text book, and study it at our leisure, than depend upon the information we can catch as a lecture is delivered. So, friend Herald, you need to do more than mention the fact that some one differs from us, to make us change our view on this question.

—An exchange has the following about Harvard college:

Beyond perfunctory services it is impossible to discover the least effort on the part of the college authorities to minister to the spiritual needs of the students. The college seems content to develop the mind and body of the students, and leave their spiritual needs out of the problem of education.

This is almost universally true of colleges not controlled by a religious body. Culture of the heart, upon which most depends for this world and all for the world to come, is not attended to. Let us be thankful that our promising young people have educational facilities, where the moral is not forgotten, while the mind is trained for its work. We heard the remark of a minister a few days since, which is scarcely too strong. He said he would rather

send his child into an atmosphere infected with small-pox, than put him under the instruction of godless teachers.

For the Messenger and Visitor.

Mr. ENRON.—I have been requested by the President and Secretary of the Nova Scotia Branch of the B. & F. Bible Society, to send you for insertion in the Messenger and Visitor the following document, which is to be laid before the Committee for their consideration.

Yours truly,  
GEO. T. HAY,  
Missionary,  
Halifax, Jan. 24.

THE MIOMAC MISSION.

OUR EFFORTS IN CIRCULATING THE SCRIPTURES AMONG THE INDIANS.

In order to have the subject distinctly before us, we must take into account the condition of things respecting the Miomacs when we began our labours; the obstacles we have had to encounter, and the achievements that have been made. The whole can be summed up very briefly.

1. I began my labours in this department in the year 1846, nearly forty years ago, and I was thirty-six years old at that time. The Indians at that time, so far as civilization was concerned, were, with few exceptions, in the same condition that they had been in for the previous two hundred years. Nominally they were Roman Catholics, and they had great confidence in their priests. But as to the Bible; they did not know there was such a book, nor did they imagine that the Protestants knew anything of the Christian Religion. Most carefully had they been guarded against attending the Protestant schools, which we do not wonder, but just as cautiously were they prevented from attending any school, or from learning to read and understand English books, lest, as their own writings testify, "their faith should be undermined." The priests never gave to the Indians the Scriptures, and they have from the beginning used all sorts of means, foul and fair, to prevent them from receiving them. Such was the state of things we have had to encounter!

2. This shows of itself what were some of our chief difficulties. But there were others, and they were formidable. To have attempted to instruct the Indians through the medium of the English language, would have been simply folly. To have undertaken to teach them the English language, without understanding theirs, and when they had no wish to learn it, would have been simply the scheming of insanity. The task of learning Miomac under the circumstances, without books, and without a competent teacher, and with all the influence, zeal, and ardor of the Romish Hierarchy, and all the prejudices and suspicions of the Indians against us, needs only to be mentioned to be appreciated. With all the talent for the work which I was by nature endowed, for the credit of which I have certainly never had to complain, if any one imagines that the task was easily accomplished, I can only say that he is very much mistaken. Unless the God of all grace had been my strength and support, to cheer and encourage me, by most remarkable interpositions, it would never have been accomplished. But it was accomplished—blessed be His holy name forever!—and let all the people say AMEN!

3. And now let us enquire how the case stands to-day, in the year 1885. The whole New Testament has been translated into Miomac and printed, with several Books of the Old Testament, viz. Genesis, Exodus, Psalms, with several Gospel tracts; and the Gospel of John had a large tract in Maliseet—the language of the St. John Indians—as they are sometimes called. Scores of Indians have learned to read these books with ease, hundreds have heard them read, scores of copies have been distributed among them wherever the Miomacs are to

be found; they are greedily sought after, read and appropriated, and the Romish priests are utterly powerless to prevent it. Furthermore, numbers of the Indians have given evidence of having received the truth of the Gospel in the love of it, and by their consistent lives, and their triumphant deaths, have given ample proof of the reality of the change that had taken place, through the power of the Living Word.

And mark also the change that has taken place in the condition of the tribe as it respects civilization, since we commenced our labours, and as the direct result of our labours, despite all kinds and sorts of obstacles that have been placed in their way and in ours. Mark, for instance the change in their dress, and in their domestic habits—in their culture generally. Forty years ago you could sell Indian men or women as far as you could see them by their dress. A few of them still wear the old fashioned head and shoulder gear; but these cases, so far as my observations go, are few and far between. And at the present day you will meet with no intelligent man who will contend stoutly that an Indian "can never be persuaded to live in a house," or that "Indians are like partridge, that no skill can tame," all which nonsense, and much of the same stamp, I used to hear to meet. The rare thing now is to see a wigwam. Within the last three years I have travelled and visited Indians at Fredericton, St. John's, Prince Edward Island, and Cape Breton, and several parts of Nova Scotia, and I have certainly seen some of the old fashioned wigwams—very few, but such and some comfortable houses, are everywhere to be met with.

More than this, I have found everywhere the determination to obtain learning, to learn the English language, to send the children to the English school, and to adopt all the habits of civilization. To be able to read and write, well and fluently, is what but few comparatively of their white neighbours have attained to, if the truth should be told. And I will not pretend that cases are very often to be met with of such an attainment among the Indians. But there are not a few who can write an intelligible letter, both in their own language and ours—proof of which I herewith furnish the Committee of the Bible Society, by sending them specimens which I have received from different parts of these Maritime Provinces, within the last few years, and in most if not in all cases requesting books in their own language.

Many adults have learned to read who never went to school at all. One of my ablest Miomac correspondents went but three months. And there is living near Lawrencetown, Wilnot, N. S., an Indian, now over seventy years of age, who bears a remarkably good reputation, who learned to read after he was above forty years old, and he can read Miomac as well as I can, if not better.

I may add that I have had the privilege of visiting scores of Indians in all portions of the country, within the past few years as I have said already, and have been received and treated by them everywhere—with one slight solitary exception—with the utmost kindness, and listened to with the deepest attention, as I read and expounded the gospel message, sang hymns and prayed with them in their own mother tongue.

I have never taken special note of the number of books circulated among them, and I could never bring myself to charge them anything for copies of the Scriptures. I never give them away, however, unless they are particularly asked for. It is admitted on all hands now that the Indians of these Provinces have been treated very unjustly. They know it, and wince under it to this day. Their country has been wrested from them, their means of living destroyed, their lives sacrificed by war, and by new and ghastly diseases introduced by the whites, their

morals corrupted, and they have been compelled, and are still compelled, to suffer wrong and outrage, and complain, with too much reason, that the law affords them no protection. Intelligent, upright men among them declare that it is idle for an Indian to expect justice at the hands of a magistrate, if he goes to law with a white man. Under these circumstances it would seem to be the most flagrant outrage upon the precepts of that Book, to deny it to them unless for pay.

The B. & F. Bible Society furnished the means for printing Genesis, Exodus, Psalms, Matthew, John, and Acts, in Miomac, and the Gospel of John in Maliseet. The cost of publishing the remaining portions of the New Testament, was met by contributions from friends, chiefly in England, for their special purpose. About fifty copies of these portions, viz. Mark, Luke, and from Romans to the end, were bound up in Halifax, where the printing was done, about eight or nine years ago. These have all been distributed. The other portions of the New Testament were separately bound. We have nearly the whole of the remainder thereof in sheets. I have received from Mr. Phillips an estimate for binding five hundred copies. The cost will be the small sum of seventy-five dollars. My request is that this sum may be granted for this purpose by the Bible Society.

Surely we have no cause to boast our doings, but if there is one thing that the friends of the Bible in Nova Scotia have reason to be glad and thankful for, surely it is that they have been permitted to unfold the pages of the blessed Book to the long neglected Indians.

The following extract from a letter, dated Dublin, Ireland, March 1886, from Archbishop Trench to myself, must surely have a response in every true Christian heart. "I thank you much," writes his Grace, "for the two little books you have been good enough to send me. Let me congratulate you very heartily on having been permitted to help so many to hear or read in their own tongue, the wonderful works of God."

I will just add that Genesis, and John in Maliseet, are out of print, having been destroyed for the most part by fire, the former many years ago in Halifax and the latter in the recent great fire in St. John.

Soaking the Sheep.

A certain minister who belonged to the 'fault-finding, scolding tribe, having exhausted the patience of several churches, was called to a fresh field.

For a little while "all went merry as a marriage bell." But the ruling passion soon began to betray itself; and Sunday after Sunday he plied the whip with merciless fury, until only a few of the more faithful put in an appearance to receive their portion of something that was not meat in due season.

At the conclusion of one of his exhorting harangues, a worthy deacon invited him to his house to take dinner. After finishing a bountiful repast, which is always the time a thoughtful man chooses to perform a delicate service, he very quietly asked his pastor if he had ever read and carefully studied John's account of the interview between our Lord and Peter, and other disciples, after his resurrection.

"Oh, yes," said he, "I have often read it with profit."

"Well," said the deacon, "suppose I turn to it and read it over carefully?"

"Oh, no," said the pastor, "I can repeat it from memory."

"But," persisted the deacon, "I prefer reading it now."

So the book was opened at the place, and the deacon began: "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yes, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him the second time, Simon, son of Jonas, lovest thou me?

He saith unto him, Yes, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; though I knowest that I love thee. Jesus saith unto him, Larrup my sheep!"

The good deacon closed the book with gravity, and no matter how the story ends.—Christian Index.

What a Child's Kiss Can Do.

In a prison in New Bedford Mass, there now is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of the conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel, and while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, the other ladies, and two of the ladies had small children. The guide took one of the children on his arms, and the other walked until the party began climbing stairs. Jim was working near by, sulky and morose as ever, when the guide said to him: "Jim, won't you help this little girl up stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hand and said:

"If you will, I guess I'll kiss you."

His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half-way up the stairs she kissed him. At the head of the stairs she said:

"Now you've got to kiss me too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe in his far away Western home he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways.—Selected.

A Great Mexican Pyramid.

The Pyramid of Obeops is dwarfed by that near Magdalen, Mexico. The Chihuahua Enterprise says that it has a base of thirteen hundred and fifty feet, and is seven hundred and fifty feet high.

There is a winding roadway from the bottom, leading up an easy grade to the top, wide enough for carriages to pass over, said to be twenty-three miles in length. The outer walls of the roadway are laid in solid masonry, huge blocks of granite in rubble work, and the circles are as uniform and the grade as regular as they could be made by our best engineers to-day. The wall is only occasionally exposed, being covered with debris and earth, and in many places the salsareo and other indigenous plants and trees have grown up, giving the pyramid the appearance of a mountain.

The whole wisdom of His lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Balaam, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. Is every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes closed, and with the consciousness that you are putting your whole fortune in the scale.