

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME XLIII.  
VOL. VI., No. 25.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,  
VOLUME XLIII.  
Printed by G. W. DAY, North Side King St.

It is the custom in India to shave the heads of widows against their cries and struggles, and thus brand them as accursed. It is significant that 1,000 native barbers of Bombay have refused to lend themselves to the practice longer. The controversy over the famous case of Dr. Dods, in the Free Church of Scotland, has come to an end. It was voted in the assembly not to try him for heresy. He was reminded, however, that his duty was to uphold the doctrine of the church, and not to introduce questionable teachings. A deliverance was also given of the doctrines on which he seems to be weak. Alderman Cory, of Cardiff, Wales, has set an example which is well worth imitating. He has ample means, and has just given \$25,000 to various objects of the Baptist denomination. Not satisfied with this, however, he is going from church to church seeking to arouse them to interest and activity. His action, backed by his liberality, must prove a great stimulus. "Your money without your prayers is dross, and your prayers without your money are hypocrisy," said Prof. Kanis at the Southern Baptist Convention. Miss Casack, the Nun of Kenmare, is having the experience which usually comes to those who expose the machinations of the church of Rome. Attempts are being made to blacken her character.

**FAILED TO MENTION.**—We failed, in the report of the anniversaries at Wolfville, to mention the conversation and concert on Thursday evening. Although the Fiske Jubilee Singers were in Kentville, the college hall was filled. The Amherst band and three professionalists from Halifax were the musical attraction. The entertainment was provided by the graduating class, and was in the form of a reception to the Alumni. It was of a very high order.

**IMPROVING.**—The Methodist Conference, in session at Hamilton, Ont., leads off in the discussion of a revision of the constitution in the way of giving additional powers and privileges to the lay element in the churches. There appears to be a general movement in this direction throughout the constituency of this very worthy body of Christians. As individual responsibility and privilege are emphasized in the church of Christ, its power for good is multiplied. This movement is a hopeful sign, and it is sure to carry.

**GROWTH OF DENOMINATIONS.**—From 1872 to 1888 the comparative growth of denominations in the United States is said to have been: Congregational, 42 per cent; Presbyterian, 55 per cent; Methodist Episcopal church, 82 per cent; Baptists, 99 per cent. In connection with these statistics, and referring to the 3,000,000 Baptists of the United States, the *Christian Inquirer* remarks:

There are Baptists that we should not care to recognize even as second cousins—anti-mission Baptists, anti-union Baptists, hard-shell Baptists, soft-shell Baptists, weak-back Baptists, and Baptists without any backs, Baptists that make nothing of the ordinances, and Baptists that make everything of the ordinances.

Do any of our readers count themselves in under any of these heads? We think not. A more difficult question would be, do any of the neighbors of any of our readers put them under any of these heads? We have a belief that the most of these classes do not take the denominational paper. Especially do we hope that none of our people may be among the weak-backed class. A lame back is a very bad thing to have, and reduces the afflicted man to a complaining good-for-nothing.

**A WELL DRAWN PORTRAIT.**—The following portrait is drawn by *Zion's Herald*. Have we not, alas, seen people in our province whom the portraiture fits?

A person conscious of undue conceit, or self-will, or passion, or other infirmity, the result of depravity, thinks these infirmities are to be taken out of him the same as an uncomfortable tooth can be extracted and thrown away; and he comes to God in all sincerity to have his depravity taken out. The Lord blesses him in prayer, and he thinks the work is done. He says, "If I asked the Lord for bread He will not give me a stone. He will give me just what I ask for." Henceforth, he announces to the consternation of those who know him well, that he has no will of his own, that his pride is all gone, that his temper has all been taken out of him, and so on. Now when he acts as if he knew more than all his associates, he simply shows that he thinks much of himself, and that he is not more fully and clearly than He has shown it to the brethren. When he now persists in having his own way at all hazards, even in most trivial things, he shows he thinks the Lord, or the devil, or some one else, is trying and testing him; and he is simply more faithful than others, who simply more fully and clearly than He has shown it to the brethren. When he now persists in having his own way at all hazards, even in most trivial things, he shows he thinks the Lord, or the devil, or some one else, is trying and testing him; and he is simply more faithful than others, who simply more fully and clearly than He has shown it to the brethren.

has been completely taken out of him. Whereas, a more careful discrimination would reveal to him the fact that his supposed superior knowledge of divine things is sometimes simply the outcropping of his own conceit, that his persistence in having his own way is often only a humiliating outcropping of the stubborn willfulness that was always characteristic of him; and that his temper is sometimes simply the common sort that needs to be "kept under" by abounding grace.

**DR. CARYLE DEAD.**—The sad tidings came on Friday last that Dr. Castle passed away to his rest on Wednesday evening of last week, at his new home in Philadelphia. He was much improved in the early spring and undertook to supply the church of Dr. Peddie during his absence on vacation. He was compelled to cease his pulpit efforts, after a few Sabbaths. He seems to have gradually failed, until the end came. McMaster Hall has, in his death, lost its ex-principal only a few short weeks after its young principal passed to his rest. None of us know the day nor the hour of our visitation. May we be ready with work done, when the time does come.

**CHERRING STATISTICS.**—The following from the *Independent* gives a very cheering view of the progress of religion in the United States during the last year, so far as increase of membership is concerned:

A net increase of nearly 877,000 Christians for the year is no insignificant return. The deaths among the 19,790,233 Christians of last year must have made a large figure. This loss and all other losses have been made good by conversions and immigration, and nearly 900,000 gained in addition. We now have 142,747 churches and 98,222 ministers, showing a net gain of 3,882 churches and 3,865 ministers. A clear addition of an average of between ten and eleven churches and as many ministers every day in the year does not appear to indicate a decline of power of growth. A daily harvest of 240 souls is not symptomatic of that decay which certain skeptics profess to discover in Christianity in this country. If in addition to the grand totals of churches, ministers, and communicants, and the gains in each for the year, we could give the grand total of the millions, yes, billions, of money invested in Christian churches and Christian institutions, and the millions upon millions more raised for the spread of Christianity's gospel, we might hope to convince even the Theosophists, who think that now is the opportunity for Buddhism to take America, that Christianity has still some hold upon the people of this country.

**HIGHER EDUCATION.**—A lively discussion has just ended in the secular press of this city about the New Brunswick University. This discussion is timely, and no doubt much good will in the end come of it. If the discussion could be carried on independently of political party, and personal piques, which are being gratified by it, much greater good would result. The policy of higher education by the State is at best very doubtful. Many cogent reasons can be given against it. Its history is not very reassuring to its friends, though good has been accomplished by it. As illustrated by the present discussion, the animus of party politics is not a very substantial foundation on which to build a grand educational system of the highest character. If higher education were left to the state for support and control, it would share the common lot of all public works. The demoralizing influence of party politics, as they are conducted, would forbid its growth and usefulness. The ability of the present governments wisely to conduct educational institutions of learning is not assuring. Very few of the members are experts in this line. Their constituencies had but slight reference to qualification of kind when they elected them. The voluntary support of higher education is more just to all concerned than taxation by the state, for this purpose can be. A discussion of this subject, if properly conducted, will be informing and helpful.

**CARYLE AND THE QUEEN.**—An unpublished letter of Carlyle gives an interesting account of a conversation between the Queen and the philosopher in Westminster Deanery. Carlyle was telling Her Majesty, whose interest he keenly excited, about Nithsdale and Annandale, and of the old ways of human life there in the days of his youth. Among other things, he told her that his father had occasion to go to Glasgow on some urgent business, and that, arriving about eight in the morning, he found every door shut. Neither himself nor his horse could have entrance anywhere, "for 'twas the hour of family worship, your Majesty," and every family was at morning prayer. The Queen had never heard anything so astonishing. "But it was the case," went on Carlyle, "and that explains why your Scottish subjects have the place of trust and honor they occupy to-day in every portion of your Majesty's dominions."

**Chicago Letter.**  
THE BAPTIST ANNIVERSARIES  
have come and gone. They were fully equal to any we have ever attended. Delightful weather, a large attendance, inspiring addresses, and the presence and power of the Holy Spirit all combined to make this an occasion long to be remembered. Notwithstanding there was not a large representation from the East, yet the number of delegates enrolled numbered about eighteen hundred. The Rev. Mr. Boville, of Hamilton, Ontario, and Mrs. McMaster, of Toronto, were the only ones from Canada, yet many who are proud to claim Ontario as the land of their nativity were present; over forty of these held an informal meeting, and in impromptu addresses spoke of their attachment for the Dominion and of the debt of gratitude they owed to their early religious teachers. The speakers spoke in subdued and pathetic tones as if speaking of a beloved mother, and it was plain that while their lots are cast this side the line, and that while they recognize the fact that "The Field is the World," and the cause of Christ recognizes none of the artificial distinctions and geographical boundaries of civilized life, yet their hearts were still in the land of their fathers. They rejoice in its prosperity and pray for its welfare—"Our country's expanding; its soil is a treasure; its arteries of life are its rivers and lakes—its wheels are revolving by steam's mighty pressure, and intellect guides in the course that it takes."

**THE FINANCIAL SUMMARY**  
is as follows: The receipts of the Home Mission Society for the past year were \$449,444.94. For the Missionary Union, \$440,778.07, making the total contribution to these two societies \$890,223.01. It must be remembered that these societies represent the Northern States. During the same time the Southern Baptists have raised \$357,233.01 for missionary purposes. Adding up all these, we find that the Baptists of this country have given within the last twelve months for missions alone the sum of \$1,248,033.01. And it is not too much to say that half as much again have been given through other channels and for other religious purposes. More might have been given; more ought to have been given; but for what has been accomplished let us devoutly thank God.

The great event for rejoicing on the part of Chicago Baptists and Baptists of the North-West is the announcement of the Secretary of the Education Society that the \$400,000, made conditional last year by Mr. Rockefeller when he offered to give \$600,000 for a CHICAGO UNIVERSITY, had been secured, and \$225,000 in addition. The great audience broke out into prolonged applause, and tears were seen in many a strong man's eye; then all joined in singing "Praise God from whom all blessings flow." "What hath God wrought!" The pledges amount to \$1,225,000; of this sum \$500,000 have been raised in the state of Illinois alone. It was a great opportunity after years of humiliation and defeat; the Baptists realized it, and that defeat meant irretrievable disaster. God enabled them to rise to the greatness of the occasion and win the victory. To His Name be all the glory.

**THE WOMEN'S HOME MISSION SOCIETY** was organized in this city just thirteen years ago. Its growth has been a marvel; no less than \$76,446.62 having been received into its treasury the past year. This includes \$28,000 paid for the purchase of the Training School building. The Training School was organized nine years ago; since its existence it has enrolled 175 students. Of these, 124 have been English-speaking, fifteen German, one Swiss, twenty Swedes, seven Danes, three Norwegian, four Spanish, and one African. Twenty students are in the school at the present time.

Mrs. Crouse, the President of the Society, said in the course of her address, "Tradition and prejudice have kept men and women separate in church work. Woman is still weak from the long disuse of her powers; but men cannot help her. She must go forward for herself and win her own way. By and by she will have shaken off the bands that hold her, and she will stand side by side with men on the boards of the church, and then will the work go quietly on."

**THE ANTIQUARIAN TO STATE SCHOOLS** on the part of the Roman Catholics seems to have stirred the denomination to a realization of the danger that threatens us. There was scarcely an address given in which reference was not made to it.

"The Baptist church is reaching out to the confines of the earth, ousting the ubiquitous Romish schism," said Dr. Murdoch.

"I have been a republican all my life, but I would rather see the grand old charger turned out to grass than see her saddled, bridled, and driven by the church of Rome," declared Dr. Morehouse.

"Education is not the panacea of all evil," said Dr. Henson. "The anarchists were men of education. The man who plotted the burial of an Irish patriot in a sewer was a man of colonial brain, even though his tools be now reeking the convict's garb at Joliet. The church of Rome, too, comprises men of education, but it is a perverse education that must be met and overcome by the higher and nobler education of the gospel."

A few words about Chicago.

**THE GARDEN CITY,** where the anniversaries were held, and where the World's Fair is to be held in 1893, may be of interest to your readers. It is 1835 covered two and one-half square miles. Its present measurement from North to South is 24 miles, and from East to West from five to ten miles. There are within the present city limits 111,300 acres, or about 174 square miles of territory divided by the Chicago river and its branches into three sections, known as the North, South and West divisions. They are connected by sixty-three swing bridges and two tunnels, the latter at Washington and La Salle streets.

There are 2,047 miles of streets, of which 628 are improved. There are in the public parks fifty-nine miles of drives including the boulevards; Lincoln Park contains 250 acres; Garfield and Douglas parks, each 185 acres; Humboldt Park, 200 acres; Jackson and Washington parks combined, 957 acres. Total, including smaller parks, about 2,000 acres. The population in 1841 was 5,752; in 1851 it was 34,437; it is now estimated at over a million, possibly 1,200,000.

There are in the city and suburbs 48 Baptist churches, with a membership numbering 12,280.

**THE REAL FOUNDATION.**

It is a great gain when a man sees the real foundations of success in life with such clearness that he is no longer confused or led astray by illusions. Every conception of success which does not depend on honest work intelligently and faithfully done is an illusion; a conception, that is, which is essentially misleading, and which sooner or later involves disappointment or defeat. It is by no means uncommon to hear men explain the success of others by reference to personal influence, claims of friendship, luck or chance. That all these elements at times enter into a man's life is undeniable; but no man ever yet won a true success or kept it who depended on any of these things. Friendly influence sometimes opens the door to a fine position; a piece of what, for lack of fuller knowledge, we call pure luck, sometimes brings a man a fine opportunity; but no man can hold the position or prove himself equal to the opportunity without discovering character and capacity. In the severe competition of life, sooner or later a man's claims are adjudicated on the basis of what he really is. The one thing upon which we must all depend for our real success is the quality of our work. No man who holds his position by mere tact, by the good will of others, by friendly influence, or by any of the numerous combinations which may be effected by a skillful tactician, has any real foothold in life; he may be swept away in a moment. There will come a time when tact will prove unequal to the strain of the situation; when friendly in-

fluence will be unavailing, when the fortunate combination cannot be made. He only is secure whose work has the quality which makes it essential to the success of an enterprise. A man whose work is stamped with honesty and competency, depends for his position in life on something which is a part of himself, not upon extraneous combinations of circumstances. Put your strength into the doing of your work, and the question of stability and success will settle itself.

**W. B. M. U.**  
"Be ye steadfast, unmovable, always abounding in the work of the Lord, as ye know your labor is not in vain in the Lord."

**PRAYER TOPIC FOR JUNE.**  
For a rich blessing on our Association meetings.—1 John 5:14.

A meeting of the Aid Societies of the Western Association will be held at Westport during the meeting of the Association. The Association opens on Saturday, June 21st. Societies will please send reports, if unable to send delegates. Remember the prayer topic for June.

A mass meeting of the W. N. A. Societies in connection with the Central Association, will be held in Falmouth (D. V.), on Friday afternoon, June 27th. The sisters will please not neglect to send delegates, who will be prepared to give verbal reports of the condition and work of the various societies, if being desirable to have the meeting as informal as possible.

**Grande Ligne Mission.**  
This age may be characterized as an age of great activity. An age in which nature has opened up many of her secrets to the historian, the philosopher, and the scientist. Nature is becoming more and more the servant of man, because man is becoming more conversant with her ways and more familiar with her secrets. The God of nature and of man has been doing wonderful manifestations His power in the higher spheres. The God of grace communicates His plans and purposes to the children of men, and nowhere is the hand of God more plainly seen, and His voice more distinctly heard, than in the evangelization of the French Canadians in the Province of Quebec.

In 1834, Mr. Henri Oliver came to Montreal to begin mission work among the Indians; but soon after his arrival his plans were changed, and his evangelistic work among the French Roman Catholics, whose language he had learned from infancy, was begun.

Madame Feller and Mr. Roussey, two kindred spirits in Switzerland, eagerly seeking divine guidance as to their future usefulness, were found ready to respond to Mr. and Mrs. Oliver's call to join them in their work in Canada. They arrived in the autumn of 1835, at a time when the roads and weather were at their worst. There were no railroads, and hardly a post road worthy of the name. But they came for the sole purpose of making the gospel known to a people who lived in the midst of a corrupted Christianity. Mr. Roussey remained in Montreal only a few days, and left for Grand Ligne to take charge of a primary school entirely under Roman Catholic rule. After school hours he devoted his time to preaching the Gospel, and the people were anxious to hear. The parish priest having heard this, had the school closed by his own authority, and none of the parties interested had the courage to oppose him. But in those days the word of the Lord was quick and powerful—and Madame Lore received the Gospel message with gladness. She had received a Bible when living near Boston, and had kept the book as a precious treasure. Her home and heart were open to Christian work and workers. In a short time every member of her large family was hopefully converted, and in her house Madame Feller began the work of Christian education. It was a poor house, roughly built, no architectural merit, but it was the cradle of mission work at Grand Ligne. The missionaries believed that the French Canadians were a religious people, and when not hindered by their priests would listen attentively to the gospel message. But they were a people born and educated in Romanism and the work could only succeed under the most faithful and persistent toil. The word preached and the prayers offered were not in vain. In 1837 a church was organized, numbering sixteen members, all converts from Romanism. This period of success was closed by violent persecutions—many of the missionaries sought refuge in the United States; and some of the Christians were

shamefully treated. But it is difficult to remove gospel roots. So soon as the hand of oppression was removed, the word of the Lord gained and prevailed. The year following, efforts were made to provide a more suitable accommodation for school purposes. The foundation of a new building was laid with more faith than money, but the work was completed and dedicated to the service of God, and Madame Feller expressed the fulness of her heart in the following words, "I came here alone and a stranger to occupy my little garret, where I found the Lord filling my soul with His blessing, but to-day it is a large house that His presence and goodness fills."

Shortly after the house was dedicated a priest entered one day to inquire the way of salvation through Christ Jesus. This was a great surprise to the mission, but it was the Lord's doing. He remained with them, and soon became a valuable worker in their institute as an instructor, and elsewhere in other capacities as a preacher and as a writer.

The year 1841 appears to us as one of the most remarkable in the history of the mission. The mission received a new impetus in the conversion of Dr. Cote. He had first heard the gospel at Swanton in the State of Vermont. He was there visited by Mr. Roussey and after several days spent in prayer, he was completely won for Christ. He was a man skilled in parliamentary debate, very apt in platform and in speaking, ready to speak in the presence of noisy and turbulent assemblies, and his life was entirely consecrated to the service of God. At Swanton he gathered his infidel associates around him and told them in melting words of the grace of God which saved his soul. He did a noble work at St. Pre in teaching the doctrines of the New Testament, preaching the word and collecting funds in many parts of Canada and the United States for the work at Grande Ligne.

The Lord called and prepared other workers, who labored with more than an average degree of success. We refer to Mr. Cyr, Mr. and Mrs. Lafleur and Mr. Boudreau. They were converted by God and became members of the church at Grande Ligne after baptism. These men were partially educated at the Mission School, studied at other institutions, and spent many years of hard toil in the Master's service. At this stage of the mission, Dr. Cramp writes: "The Grande Ligne Mission had begun its work with two laborers, it had now a dozen; after two years existence there were sixteen converts, now there are six hundred. It owns two institutions, one at Grande Ligne and the other at Longueuil. It has now organized churches at Grande Ligne, St. Marie, St. Pre, Boston, besides missionary stations in Montreal, Sherrington, Henryville, in Milton township, St. Gregoire and several other schools. It gives help to the *Semeur Canadien*, a French organ of the press which for many years disseminated evangelical knowledge and ably defended the truths of our reformed faith."

(To be continued.)  
"My Father's Business."

A woman who was earnestly striving to work for the Master was one day strongly impressed with a feeling that she ought without delay to converse with the members of a certain family concerning the salvation of their souls. The woman's husband came in, and being told of her desire, said:

"You are not well, the roads are bad, and the horse you usually drive has one shoe off. I don't believe you will receive very civil treatment either, for the man is a scoffer besides being very morose."

"I cannot help it," replied the wife; "I feel that I must go. Let us pray to the Lord to heal my sore throat, and I will drive the other horse, for I must go." So this woman who was intent upon her "Father's business," went to the lonely home. Going in, she found that the man had been ill for some weeks and was in great distress of mind about his soul. It appeared that he had once been a professed Christian, but had wandered far away. The woman read some choice texts of scripture, prayed with the family, and sang several beautiful hymns. At the next meeting the mother and daughter of that desolate home were present and desired to have prayers offered for them. They are now both hopefully converted and rejoicing in a Saviour's love. The father is drawing nearer to the Lord, and great hopes are entertained that the prodigal will return to his Father's house, where there is bread enough and to spare.

The Christian worker rejoices that she had faith to go upon her Father's business. It is always well to obey the leading of the Holy Spirit.—S. R. S., of *American Messenger*.