

# The Messenger and Visitor

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The news from the churches this week is especially interesting. Gracious influences are being enjoyed on several fields.

This historical sketch which appears on the second page of this issue will be found very interesting, especially to those who belong to the western part of the province.

The following statistical information in reference to the Roman Catholic church in the United States is given in Hoffman's Catholic Directory for 1891. Number of priests, 8,788; churches, 7,631; stations, 2,841; chapels, 1,750. The Catholic population is placed at 8,579,966. There are 213 orphan asylums with 24,762 inmates, 39 theological seminaries with 1,711 students, 123 colleges, 624 academies, 3,277 parochial schools with 865,328 children in attendance.

The Petitions.—In order to prevent any misunderstanding in the matter, we will state that the petitions for prohibition from the New Brunswick Baptist churches may properly be sent to the Chairmen of the Temperance Committees in the several associations, namely, Rev. W. B. Hinson, Moncton, for the Eastern Association; Rev. E. J. Grant, Sussex, for the Southern; and Rev. S. D. Ervine, Keswick Ridge, York Co., for the Western.

We commend to our readers, and especially those of this province, the short article of Pastor Hinson, which appears on another page. The results of the past year as estimated in conversions and enlargement of the churches in New Brunswick are far from being such as to afford occasion for congratulation. In the Nova Scotia churches, a study of the statistical tables in the Year Book will show that in this respect the results of the year are even less encouraging. These tables are not so correct as could be desired, but a study of them will afford much occasion for reflection, also for prayer and humiliation. We beg that the pastors, the deacons and every intelligent member of the churches will diligently study the Year Book in this connection and see for themselves what are the facts.

The Watchman's New York correspondent makes the following appreciative note of Rev. J. F. Avery and his work:

There is no harder working minister in this city than Rev. J. F. Avery, the pastor of the Mariners' Baptist church on the corner of Oiler and Henry streets. His field is a peculiarly hard one, but he works with heroic energy. Not long ago the house in which he lived was burned out, and he lost all his household goods and wardrobe, while the same day the failure of the bank in which he kept his funds emptied him still more. Brethren have contributed to his relief, but it is one of the marvels of grace how under such troubles he can keep on working so cheerily and effectively. He came to this city from the Maritime Provinces, and he is a worthy representative of the Queen's dominions.

This Boston Watchman quotes the Buffalo Commercial Advertiser as follows:

The time has passed when men could sneer at a religious paper as a publication with very meagre attractions—some denominational news, and a few editorials full of sectarian gall and bitterness. The leading religious weeklies now give the latest, freshest intelligence upon the great living problems and topics of the times, and give it in better shape than it can be found in any of the secular newspapers. Leading theologians, sound scholars, eminent scientists, prominent clergymen, celebrated political economists, influential statesmen, all write for the leading religious weeklies; and there is a broad, catholic, liberal tone pervading their management that commends them to men of all shades of religious opinion, in all ranks of denominational fealty, and among all circles where culture, thought, and intellectual progress hold sway. Every earnest Christian ought to subscribe to at least one of his church papers, and should try to take at least one other representing different sectarian tendencies from those that he is denominationally brought in contact with.

On the 13th January, the First German Baptist church of Winnipeg was received into the fellowship of the convention. The churches at Regina City, Emerson, Morden, Rupert, Winnipeg, Portage, Ponseca st., Winnipeg, Hartney, Boiesvain, Maniton and Brandon, were represented in the council. Rev. F. A. Peteret is pastor of the German church. Rev. W. H. Jenkins, of Brandon, from whom we have received an account of the doings of the council writes a note:

"Our German preachers are doing a grand work among the German population. It would have done the brethren in the East a power of good to hear their hearty praises in a strange language and to note the spiritual fervor manifest during the services referred to above. It made one think of the innumerable multitude that John saw of all nations, kindreds and people, and tongues. And we wish to gain all this West country for Christ. To do so it takes men and money, brethren."

## PASSING EVENTS.

**DURING THE WEEK, THE DOMINION GOVERNMENT HAS ANNOUNCED CERTAIN CHANGES IN CONNECTION WITH THE SAVINGS BANK WHICH WILL BE OF INTEREST TO DEPOSITORS.** Owing, as is to be supposed, to the regulations adopted a few years since diminishing the rate of interest paid and also the amounts permitted to be deposited and held by individuals, together with an increasing stringency of late in the money market, there have been very large withdrawals from the Savings Bank. In order to adjust the balance it has been decided to raise the amount which may be deposited by an individual in any one year from \$300 as at present to \$1,000, while the maximum amount which a depositor may have at his other credit has been raised from \$1,000 to \$3,000. Further, in order to meet a demand, it is said, for a class of securities bearing a low rate of interest and available for the investment of trust funds, the government has authorized an issue of 3 per cent. stock in sums of \$100 and multiples thereof, redeemable in five years. It will also be available as a means of investment for Savings Bank depositors, since when they have reached the \$3,000 limit they may, if they choose, transfer their funds to this stock.

THE ANNOUNCEMENT AS TO THE GENERAL ELECTIONS WAS MADE JUST AFTER THE LAST ISSUE OF THE MESSENGER AND VISITOR HAD GONE TO PRESS. It will not, therefore, be news to many of our readers that the elections throughout the Dominion are to take place on the 5th of March, *proximo*. The campaign will necessarily be short. This perhaps is not to be regretted. It will also, no doubt, be conducted with vigor. Both parties declare themselves confident of victory, and one or the other is therefore sure to be disappointed. A most important duty lies before the electors of Canada. On their action on the 5th of March will depend the political party and the government policy which are to be dominant in this Dominion during the next parliament. On their action in the selection of candidates and the ballots cast by them it will depend what kind of men are to sit in Canada's next parliament. To give any instruction to electors as to the political party and policy they should support, we do not regard as being within our province. There are, however, two or three things which we may be permitted to suggest. First, in accordance with the idea of "popular and responsible government, the free and independent electors are the ruling power. Apart from any considerations of party or policy it is for them to think, decide and act for themselves at the best interests of the country demand. Secondly, let Christian electors see to it, that the men whom they select as candidates, and for whom they cast their ballots, are men worthy to represent them in the parliament of the country, men of intelligence, independence, courage and integrity, men who "fear God and eschew evil," men who in their place in parliament will exemplify and maintain that righteousness which exalteth a nation, men who will uphold the Christian Sabbath, scorn bribery and corruption in all its forms, and set the iron heel of prohibition hard down upon the saloon and its kindred iniquities. Thirdly, let Christian electors preserve their own integrity. Keep the hands unsoiled by bribes. There will be many temptations to do otherwise. Corrupt methods will doubtless be employed in many places, and Christian men will be invited to participate either in taking or dispensing bribes. For money or for office or for other considerations, many a man, during the next few weeks, will barter his vote, belittle his manhood and outrage his conscience. Let Christian men keep clean. It is easy for a man during an election contest to do things which will sadly mar his Christian character and his influence in the church. It is a sad thing when those who are called Christians give the skeptic and the unbeliever occasion for saying there is nothing in the religion of Christ to make men honest and pure. If a man's religion will not carry him honorably through an election contest, will it save his soul?

THERE IS A RUMOR TO THE EFFECT THAT THE Russian exiles now coming in large numbers to America are afflicted with leprosy. In this connection the Montreal Star says:

If the report that the Russian exiles, who are now crowding to the shores of America, are afflicted with leprosy be true, it confirms the hideous description of the condition of the Russian peasantry, quoted from a St. Petersburg paper, by a writer in the current number of *The Fortnightly Review*. The statements referred to represent those people as in a condition utterly beyond hope, physically and morally. Nothing that has ever been given to the world concerning any people at any time can

equal the intensity of degradation to which they have fallen. Their presence in America would mean the importation of one of the most deadly and disgusting of human maladies. In effect it would be the worst revenge that eastern despotism could inflict on western freedom and civilization.

THE PRELIMINARY ARGUMENT in the Seward case has been concluded and the decision is in favor of the petitioners. This means that the United States Supreme Court will consider the petition of the owners of the Seward and the Canadian Government for a writ of prohibition directed to the Judge of the Alaska court.

THE "CHICAGO STANDARD" succeeds, in the following paragraph, in condensing into a brief space some wholesome reflections in regard to the Indian problem:

"We have tried every other possible cure for the Indian disease, why not prescribe common sense? Common sense would not herd thousands of human beings together in a state bordering on barbarism, agree to feed them in return for lands by them ceded, deprive them of full rations in mid-winter, allow them to go around with repeating rifles, after their flight from the agencies 'corral' them with soldiers, drive them towards their 'herding grounds,' attempt to disarm them while on the way, permit a hoodlum boy's shot to so outrage the troops as to cause the pursuit and killing of eighty-four men and boys, forty-four women and eighteen little children. No sanctified common-sense, or any kind, would allow such egregious blunders, not to say such outrageous and inhuman conduct. The Indians are not dying off,—when the soldiers and the whiskey-traders are not after them,—and Christian people do not believe the alternative is bad Indian or dead Indian, as we are so often told. Economy, enlightenment, Christianity, all suggest the trial of common sense. It is a defensive of peace, prosperity and the pursuit of happiness for both Indians and Whites."

AT A BANQUET GIVEN AT THE German Embassy in Paris, in honor of Emperor William's birthday, Count von Munster presided and in proposing a toast to the Emperor said:

We face now the present and the future; the present is auspicious and the future appears in a most favorable light. Germany has at her head a young valiant monarch desirous for his people's good to prosper. The Emperor is dying off. When he ascended the throne it was feared he had a warlike inclination. It is now proved that he strives to fulfil an eminently civilizing mission. No one knows better than the Emperor how indispensable peace is for this mission.

**Morgan Park and McMaster Hall.**

In a communication which appeared in the MESSENGER AND VISITOR two weeks since, a correspondent writing from Morgan Park Theological Seminary notices the fact that there are some students from Ontario in attendance at that institution, and remarks that it is for some one else to explain why they are not at McMaster Hall. It is suggested that the following, which comes from a source regarded by us as entirely trustworthy, may throw some light on the matter:

1. The terms of admission are less rigid at Morgan Park than at McMaster. At the former students are admitted to the regular course without any preliminary literary preparation; to enter this course at McMaster, a student must have completed at least two years of an art course at a university and a full theological course including Greek and Hebrew. An English course student at Morgan Park, irrespective of previous preparation, may receive, at his graduation, the degree of B. Th. To secure this degree at McMaster, a student must have completed at least two years of an art course at a university and a full theological course including Greek and Hebrew. At Morgan Park students may enter upon the regular course without any preliminary literary preparation; to enter this course at McMaster, a student must have completed at least two years of an art course at a university and a full theological course including Greek and Hebrew. At Morgan Park students may enter upon the regular course without any preliminary literary preparation; to enter this course at McMaster, a student must have completed at least two years of an art course at a university and a full theological course including Greek and Hebrew. At Morgan Park students may enter upon the regular course without any preliminary literary preparation; to enter this course at McMaster, a student must have completed at least two years of an art course at a university and a full theological course including Greek and Hebrew.

2. The beneficiary system in American seminaries assures to the student a certain sum of money with no condition attached as to labor during vacation. That at McMaster puts the student in the way of supporting himself by assuring him of remunerative work during holidays.

3. For the past two or three years, through the mysterious dispensation of providence and other reasons, the work at McMaster has been somewhat broken up. It is hoped that now, as the staff is filled up, students will find better advantages afforded them for improvement.

4. It must also be remembered that students will be found who prefer to go to an institution at some distance from their old home, not because of better facilities for study but because they desire change of scene.

## From the North-West.

I was much pleased with the letter in the MESSENGER AND VISITOR some weeks ago from the pen of the Rev. Mr. Jenkins, of Brandon, Manitoba, written in behalf of the Baptists in Regina, and equally so with one a little later on from a Nova Scotia Baptist offering his assistance, inasmuch as they showed there were at least two interested in the starting of a Baptist church here. Some additional items in regard to this place may not be uninteresting to the readers of the MESSENGER AND VISITOR, and I hope may induce more of them to lend a helping hand in the cause. Bro. Jenkins advocates, viz: the establishing a Baptist interest here in the early spring. Regina, the capital of the North-west Territory, had no existence eight years ago, but to-day has an estimated population of 2,500, is the residence of the lieutenant-governor, the seat of government of the Territories, the headquarters of the mounted police, of whom there are 350 stationed here, the distributing centre of one of the most, if not the most, fertile grain belts in this vast country, is a place in which more business was done through the post-office in 1889 than Wolfville and Windsor combined, or Bridgewater or Lunenburg combined, a fact ascertained through the public documents, and one in which upwards of \$225,000 were expended in 1890 in the erection of brick and wooden buildings, among which were two banks. Imagine my surprise, when coming into such a stirring, important town last spring, to find no Baptist church, while the Presbyterians, Methodists and Episcopalians had flourishing ones. I have ascertained that there have been at least fifty here, most of them members of the church, who for the want of some one to gather them together as they settled here, have drifted into the other churches, working with them and supporting them. Some of these have identified themselves by membership, and their children (adults) have also, and are now their most active workers and leading officials; the most if not all of these are entirely lost to us. Many of the others will return to their homes and fig tree when assured that the Baptists have started an interest that will remain, which Bro. Grant of Winnipeg and Bro. Jenkins have promised shall be the case this spring.

There might and ought to have been a thriving, self-supporting church here to-day, and some one is responsible for the negligence. The Presbyterians have a brick church of very fine dimensions, which has become so small for their congregations, they have decided to build a much larger one this year—besides erecting a Sunday-school hall—for which latter purpose the school has obtained five hundred dollars gift. Last year they built a brick manse at a cost of \$4,000, and purchased twelve (12) town lots for \$1,200, on which to place it, as also the new church and hall referred to. They also pay their pastor a salary of \$1,500. The Methodists built a large, handsome brick church two years ago, and this year intend to have a new brick mission house. The Episcopalians have found their church too small and are expecting to start a cathedral this year to cost \$35,000, while the Baptists, who should have been at the fore, will make a start, if (that terrible if) the right kind of a man be found and sufficient outside help supplied. The other denominations have some of their best men here, and we cannot hope to succeed with a second class one. There are only a few of us untrammelled, who, like sheep without a shepherd, are hoping and praying that the brethren that have this matter in hand will receive the encouragement necessary to enable them to go forward.

I observed the convention made an extra grant for the North-west last year. Do you think it possible a special grant could be made from it for Regina? I trust that a large number more of the brethren in the provinces may be found who will stand the offer of the brother referred to in the first part of this letter. Help us for a year or two and we will be able to help ourselves. Unless the start is made this spring it may as well be given up, as those working in the other churches will be beyond reclaim, and those outside weary with the waiting will follow them. Bro. Jenkins and Grant, who visited us last autumn, saw that result of delay, and hence their earnestness for immediate action. Had not my letter grown so lengthy it would have delighted me to write of the vast country, the Canadian heritage—the homes in the near future of thousands of the boys and girls from the Maritime Provinces. Did they know of its capabilities and possibilities they would no longer seek homes in the States, but wend their way in this direction.

If agreeable, in a future letter I will give your readers some idea of its vastness, its beauty, its richness, its healthfulness, its present condition and its future greatness. The weather thus far this winter has been remarkable—no rain and not more than four inches of snow since October 16, 1890, with the sun shining nearly, if not every day, while the most of the time pedestrians were comfortable with autumn overcoats.

T. R. PATTEILO,  
Regina, N. W. T., Jan. 24.  
[We shall hope to hear from our correspondent again.—Ed.]

## Archbishop O'Brien and Senator L. G. Power.

Bishop Cameron, of Antigonish, directly, and Archbishop O'Brien, indirectly, supported Sir John S. D. Thompson, minister of justice, in his appeal to the electors of Antigonish at the last general election. Senator L. G. Power, who supports the opposition in Dominion politics, wrote a long letter to the Halifax Herald defining the extent to which bishops and priests are permitted by the Roman church to participate in political campaigns. He contended that the church did not permit the clergy to mix up in politics, unless ordered to do so by their superiors on account of some religious matter that might be at stake; that in political struggles about tariffs and building railroads and such like affairs, matters now occupying the attention of statesmen of Canada, bishops and priests might quietly vote and no more. This was a reproof to the archbishop and the bishop of Antigonish.

Senator Power has, however, received a reminder that the time has not come for laymen to instruct bishops and priests. His grace the archbishop, and an anonymous writer from Antigonish who, no doubt, reflects Bishop Cameron's views, have told Senator Power that he has gone outside his sphere, and that he is wrong in his interpretation of the laws of the church in regard to bishops and priests taking part in political affairs. After reminding the honorable senator of his false views and false assumptions of right to speak in such matters, the archbishop proceeds to declare, in effect, that the Roman Catholic church, from the first, has been the champion of liberty, the friend and helper of everything that has been for the good of the world and the uplifting of the masses.

This is certainly refreshing. Popery the world's liberator, the advocate and defender of the people's rights! What about Italy? In 1858, but a small portion of the population could either read or write. The oppression had become so great, that, at the call of Garibaldi, and by the inspiration of Count Cavour, the people began to ask for light and liberty. The heavy yoke of the papacy has been thrown off, and the Pope has lost his power and authority in the State, and much of it among the people. In 1858, Mexico rose up against the church, broke her hold of the State, confiscated the undue accumulations of her property. Since that light is entering that oppressed country and religious liberty is now enjoyed.

The overthrow of the monarchy in Brazil was due to the unfair influence of the church with that form of government, and a desire for freedom. The reformation delivered Europe in part from the tyranny of the papacy, and led to the religious, intellectual and material progress which has marked the time which has since elapsed.

The Jesuits have been expelled not only from Protestant countries, but they have been more than professedly Roman nations could bear. They, too, have banished them. Rome is now trying to adjust herself to the state of things in her political power, and the obtaining of principles antagonistic to her policy and practice. She is worrying the Protestant governments of the world. Free state schools are everywhere hated and opposed by the hierarchy.

Notwithstanding all this and more the Archbishop of Halifax calmly writes that the papacy has been the friend of the people, the guardian of liberty and patron of the arts and sciences.

Baptists from the first have maintained that people are free to believe and worship as their judgments and consciences may determine; that the state has no right to interfere with a man's creed or worship. They have also stoutly contended that church and state are separate institutions. Each is free in its own sphere. To them it is particularly gratifying to see the world embracing and acting upon these doctrines. For these principles they have suffered fines, imprisonment and death. Romanism, Episcopacy and Puritanism in both hemispheres have been their persecutors.

All now admit their error except Romanism. Now the distinctive principles of Baptists are coming to be understood. Senator Power seems to see them as trees walking, evidently he has a love for them. But his pen is no sooner taken than it is knocked out of his hand by the hierarchy, and he is told by the Church to bow to her teachings, and not try to interpret them for others. The senator can have liberty only in part while he remains in the Romanish church. The liberty now abroad in the world in both governments and in churches is the well hated foe of Rome. The conflict goes on. The papacy still hopes to put out the light, and give the world the darkness of the middle ages. It is hoping against hope, and fighting a losing battle—a lost battle.

## W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We organized a W. B. M. U. on Jan. 3rd, at Amherst Shore, Cam. Co., with a membership of fourteen. Though but a small band, we trust it is one who has promised to use the weak things to confound the strong and the mighty. We are glad to join the large band of united womanhood who are striving to hasten the day when united beatitudes shall press into the kingdom and serve under the banner of Christ.

ELLA M. ROCKWELL,  
Cor. Secretary.

## Lines.

"The blood of Jesus Christ, His Son, cleanseth us from all sin."—1 John 1:7.  
"In whom we have redemption, through His blood, the forgiveness of sin, according to the riches of His grace."—Col. 1:14.  
In the calm evening of a summer's day,  
A toil-worn missionary deep in thought,  
With patient step pursued his onward way  
To the dear home his heart so fondly sought,  
On the soft, balmy air there rose no sound,  
And yet he paused, for on the dewy ground  
A travel-worn and feeble native lay,  
Whose haggard frame and quickly-heaving breast  
Foretold too truly the approach of death.

The gentle minister, with looks of love,  
Bent in much kindness o'er the dying man,  
And strive to lead his wandering thoughts above  
E'er death forever closed life's little span.  
"What is thy hope?" he asked in mildest tones  
"When thou shalt enter on a world unknown,  
O, will it faithful in the trial prove?"  
A bright beam lighted up that half-closed eye,  
And murmuring accents gave the sweet reply—

"The blood of Jesus Christ, God's only Son,  
Cleanseth from every sin." The life blood rushed  
From the worn, beating heart; the faltering tongue  
In death's long silence was that moment hushed.  
The missionary passed in solemn awe,  
And as he gazed a folded paper saw,  
Which in that hand so listless now, was crushed,  
And found a single tattered leaf, which bore  
The precious verse those lips could breathe no more.

Ah! that had led the weary soul to Him  
Who is the trembling sinner's perfect rest;  
And when all other hopes were faint and dim,  
Had filled with rich abiding peace his heart.  
The missionary his lonely way pursued,  
With feelings of adoring gratitude,  
And off in notes of praise his joy expressed  
That one pure ray of truth in mercy given  
Had guided that poor wanderer safe to Heaven.  
Wolville, Jan. 7. P. M. B. K.

The *Homiletic Review* for February is full of valuable matter. It opens with a strong article by D. S. Gregory, D. D., on "The Divine Authority of the Scriptures versus Traditionalism." Dr. Deems follows with a very telling and readable, as well as substantial discussion of Heredity and Christian Doctrine. Dr. Howard Crosby contributes the second paper of the Symposium, "On What Line may all Enemies of the Saloon Unitedly do Battle?" for which E. E. Hale and others are to write in future numbers. "College Pulpits" is a strikingly original paper by Prof. J. O. Murray, Dean of Princeton College, suggesting one way to advance the religious interests of our colleges, which should have the earnest consideration of all thoughtful men. "The Evangelist and His Work"—a most timely theme—is treated with great ability, and in a noble and beautiful spirit, by the eminent evangelist, B. Fay Mills. This is an article which no pastor should miss of reading. The Sermonic Section is of high ability, and "The Prayer-Meeting Service," "Studies in the Psalter" and the "European Department," are up to their usual high standard. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; single copies, 30 cents.