

# Messenger and Visitor.

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We are pleased to be able to offer to our subscribers advantageous clubbing rates for HARPER'S MAGAZINE and HARPER'S YOUNG PEOPLE with the MESSENGER AND VISITOR. The MAGAZINE is too well-known to require description. The YOUNG PEOPLE is a finely illustrated weekly—one of the best of its class. The regular yearly subscription to the MAGAZINE is \$4.00, to the YOUNG PEOPLE \$2.00. To new subscribers to the MESSENGER AND VISITOR we will send the paper from date and the MAGAZINE for \$4.50 in advance, or the paper and the YOUNG PEOPLE for \$3.00 in advance. To those renewing their subscriptions we will send the MESSENGER AND VISITOR and the MAGAZINE for \$4.75, or the paper and the YOUNG PEOPLE for \$3.25. Those who have already paid their subscriptions to the MESSENGER AND VISITOR for 1892 can have the MAGAZINE by sending us \$3.25, and the YOUNG PEOPLE by sending us \$1.75, additional.

A CHRISTIAN in Japan is "one in a thousand" of the population, as there are 40,000,000 of people in the country and only 40,000 Christians. May "the little one become a thousand."—Baptists in Denmark are reported to be enjoying much prosperity; about two hundred have been received into the churches the present year.—The Karen Theological Seminary, which has been removed from Rangoon to the pleasant suburb of Insein, graduated eighteen preachers September 30th.—The United States has about doubled its rum trade with Africa during the past year. Last year 555,749 gallons were sent; this year, ending June 30, 1891, 1,025,226 gallons. It is estimated that foreign liquor kills 50,000 of the nations of Africa annually.—The Watchman notes the fact that the December magazines are all "Christmas" numbers, and says: "The facts of the birth and boyhood of Jesus are set forth with art and pen and pencil in narrative and poem and picture. Some aspects of the religion of Christ greet the world in all our literature this month."

—ARE we to have a Year Book for 1891?

—REV. O. P. GIFFORD preached his farewell discourse as pastor of the Baptist church in Brookline, on Sunday, November 29. He will enter upon his work as pastor of the Emmanuel church at Chicago shortly.

—SAYS the Congregationalist: "The Keeley cure may not prove to be the thing that is to banish drunkenness from the earth, but facts are facts and even such a lapse as that of the late Col. John F. Mines does not weaken the evidence furnished by hundreds whose lives have been revolutionized by the remedy and who thus far stay cured. A recent credible testimony affirms that only seven out of a thousand men discharged from the Keeley Institute have gone back to their cups."

—DR. EDWARD EVERETT HALE, in an address before the recent convention in Boston, said:

"The men of the world will tell you that the ministers are almost as crazy as the women are. And this is perfectly true. And why? By the great felicity of our calling we are admitted into a wider confidence than other men enjoy. We see people in every grade of social life. And those who are suffering most will tell us, on their knees, of griefs, of stabs in the heart, which they would tell to no one else. Nine times out of ten the horror of the story is that part which describes drunkenness."

—The following story may be set down under the heading, "Curious, if True." A good brother in an English rural chapel had to announce anniversary sermons. Among the notices was one to the effect that on the next Sunday the Rev. Hugh Price Hughes, M.A., would preach. Whether the illegibility of the notice or the illiteracy of the reader were most to blame, the result was peculiar for the congregation was invited to come the next Sunday and hear that great preacher, Rev. Hugh Price Hughes, M.A. The story found its way into the London Freeman, then crossed the Atlantic and has recently found its way back to England in a revised form. The Americanized edition of the story is as follows: "It fell to the lot of a deacon in a rustic parish to announce the coming of the celebrated London divine. 'On Sunday next,' he said, 'carefully scanning the written announcement with which he had been provided, the Rev. Hugh Price Hughes' Ma will occupy the pulpit in this church, and,' he added, looking cheerfully and hopefully round the congregation, 'we have no doubt the old lady will give us a telling discourse.'"

—SPEAKING of certain tenement houses, in Boston, where poor women toil for 15 hours a day to eke out a wretched existence by making shirts at 50 cents a dozen, a Boston paper says: "Clothing made in filthy rooms where are cases of diphtheria, typhoid fever, &c., is not nice if it is cheap," and adds: "These nasty, pestilence-breeding holes called tenement houses are owned by Back Bay, and pay to their infamous owners from 18 per cent. to 40 per cent. upon the investment." A mass meeting was recently held by the Anti-Tenement-house League to protest against the "sweating system."

—PROFESSOR BLACKIE, of Edinburgh, a famous educator, has lately written an article on "Popular Errors in Education." He condemns the process of cramming instead of drawing out the mind, thinks the position assigned to music is far too low; maintains that Bible history should be taught in the schools and that French and German should be taught rather than Latin and Greek. The last statement is made emphatic by the fact that he was professor of Greek in the University of Edinburgh. "The main thing to do," he says, "is to bring the organs of the creature, the eye and the ear and the hand into living touch with their natural surroundings; in other words, natural history, drawing and music, and recitation ought to form the foundation of all education according to nature and the divine constitution of the universe."

—A PARTY of seven missionaries sailed from Boston for India, Nov. 28. Among the number were Rev. John McLaurin—the late corresponding secretary of the Ontario and Quebec Board—and his wife. Mr. McLaurin returns to India under the auspices of the Missionary Union; but, it is understood, will devote himself to the preparation of religious literature for the Telugu people, and so will serve all the missions among that people. A few days earlier a party of four missionaries sailed from Vancouver for China. Among them was Mr. Cosum, who has been for the past year field secretary of the students' volunteer missionary movement, and has become widely known in connection with that work. These make about forty missionaries who have gone this year to the foreign fields of the Missionary Union. Some of them of course are missionaries who have been on furlough returning to their work. What the number of new recruits is, we are not informed.

—THE N. Y. Examiner is very severe upon a portion of the daily press which professes to be much alarmed lest the Presbyterians should suffer by the trial of Dr. Briggs. This alarm, the Examiner believes, is mere pretence and is assumed because the papers referred to think the trial would be of advantage to Christian truth. These journals, it claims, are trying to destroy Christianity. It further cites their treatment of the question of revision of the Westminster Confession. While they thought there was no prospect of revision they sneered at the Calvinism of the creed, but since it seems probable that revision will be made they have changed their tone and profess to be very anxious that the creed remain Calvinistic. What they want, according to the Examiner, is that the creeds and state of the denominations should be most assailable by enemies of the truth. No doubt there is a portion of the press ready to do anything against the best interests of religion, but we are glad to believe that the number of Canadian journals of this kind is small.

—"Moon will have to be forgiven, but he who forgives the most can expect the greatest blessing." Bishop Hurst uses these words in reference to a church quarrel in the United States. But such quarrels are unfortunately not confined to the States. If the principle is good there will be found, we fear, some of our churches where it should be applied. "He who forgives most can expect the greatest blessing." "This is not exactly the way that men of the world look at it; nor is the truth of it fully appreciated by Christians. The reason is that the world has not attained to the standard of Christ, nor has the church either. There are some great truths taught by Christ, which, after the lapse of nineteen centuries, are still far above the level of human practice and even human appreciation. Christ's doctrine of forgiveness is one of these." Yet obedience to Christ in this has exceeded great reward. Dear brother, if you have the opportunity of forgiving much embrace it and get the great blessing your soul needs. Forgive your brother for his small offence as you have been forgiven your sins, neither small nor few. Even Bacon says that in taking revenge

a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon. Dear wounded brother, pardon the very imperfect Christian who has offended you, and so make a prince of yourself.

—THE Clarendon street church, Boston, has a "Missionary Training School," of which Dr. A. J. Gordon is president, Mrs. Gordon, secretary, and Rev. F. L. Chappell, resident instructor. The school is designed for young men and women "who are called of God to enter Christian service, but who may, for various reasons, find it impracticable to take the more extended course of college and seminary instruction. The number of students in attendance is about forty. The instruction is said to be mainly biblical and practical, and is combined with Christian and missionary work in the city. No doubt this school will have good results. It is, quite probable, too, that it will have results of a different character. A short cut to the ministry is doubtless a blessing in some cases. The trouble is that when the short cut is opened some will take it whose duty it was to take the longer and more toilsome way, and others will take it simply because the way is made shorter and easier to the ministry than to anything else which affords the hope of a respectable means of support. Such men are not wanted in the ministry. It is, perhaps, a fair question whether the multiplication of facilities according to the short cut method is not likely to bring in more of this class than of those who will do valuable service.

## PASSING EVENTS.

PROBABLY NO ONE SERIOUSLY EXPECTED that Dom Pedro II. would ever return to reign in Brazil, but whatever hopes or expectations in that direction the late emperor or his friends may have entertained have been effectually settled by that stern arbiter that negatives so many human expectations. Last week the serious illness of Dom Pedro was noted, this week it is announced that he is dead. Dom Pedro was a descendant, in the male line, of the house of Braganza, the female line of which is ruling over Portugal. It was in 1807 that the house of Braganza sought refuge in Brazil to escape from the power of Napoleon, who had proclaimed war against Portugal. In 1821 the royal family returned to Portugal, and Dom Pedro, son of King John VI., was declared regent of Brazil, which had meantime been raised to the rank of a kingdom. The following year Brazil was proclaimed an independent empire and Dom Pedro was crowned emperor. Trouble between the emperor and his deputies led, in 1831, to the abdication of Dom Pedro in favor of his son, then in his sixth year, who accordingly became Emperor Dom Pedro II. He has been generally regarded as a wise and liberal ruler, but republican sentiments grew and prevailed in Brazil, and Dom Pedro had to give way before them. A bloodless revolution led to Brazil being declared a republic in 1889. The emperor was quietly dismissed and sent to Europe. Until his death his residence was in France or Italy.

ADVICES FROM CHINA FOR SOME TIME past have indicated a disturbed condition of affairs in that country, but just what are the origin and the nature of the trouble or how seriously the internal peace of the empire is threatened, it is not possible to determine. If recent despatches are to be credited the trouble is rapidly growing more serious. There is active rebellion in the northern province of Manchuria, and a powerful rebel army is threatening Peking. Some French and Belgian R. C. missions have suffered, missionaries have been forced to leave their stations, Christians have been killed and priests and nuns treated with shameful cruelty. It is easy to see that in so vast a country as China, without railroads, telegraph or a daily press, trustworthy accounts of the real state of affairs is not to be expected, and only those who make it their constant business to know all social and political movements, open or secret, in all parts of the empire, can be in a position to give more than a conjecture as to the real situation. On the one hand, the opinion is expressed that the disturbance is of a local character, is caused by a hatred of foreigners—especially the French—and that it means, principally, a demand for their expulsion. On the other hand it is believed that the insurrection in the north is but part of a widely organized rebellion, having for its main purpose the overthrow of the existing dynasty. If either of these views is correct, there cannot be too much danger to foreign residents in China, and especially to missionaries. It is certain that

the affairs of China are just now attracting much attention in European capitals, and France, in view of the present aspect of things and the failure of China to protect foreign interest within her dominions, is urging the powers to take combined and immediate action. Against this it is to be placed the fact that French interference has been particularly offensive to the Chinese, and possible jealousy on the part of France in reference to the reported agreement between China and England to resist the encroachments of Russia in Pamir. The Chinese officials at the European courts and at Washington are understood to speak optimistically in reference to the situation in China, declaring that the disturbance is local and that the government is well able to deal with it. But little weight, however, is attached to these representations, as in any case they would probably be the same. It is somewhat reassuring to learn that the corresponding secretaries of the foreign missions of the various denominations in Boston all testify that, so far as their departments are concerned, no trouble has been experienced by their missionaries in China. Whatever trouble has befallen missionaries has been among the Belgian, French and Roman Catholic missions. The R. C. and Belgian missions have experienced some hostility, while the American missions have not the slightest trouble to report. The latter in some provinces have been obliged to put posters upon their houses to distinguish them from the other missions, which have protected them in every case against disturbance.

THE PARENT EXPERIENCE OF MR. CYRUS W. FIELD recalls the story of "the man of Uz." His family, in his own generation at least, has been remarkable for enterprise, ability, and culture. His brothers have attained to eminence in law, jurisprudence, literature and the Christian ministry. Mr. Field himself achieved world-wide fame in connection with that grand enterprise—the laying of the first Atlantic cable, of which he was the projector, and which, in spite of all difficulties, and evil prophecies, he carried to completion. He attained to great wealth, and though, some years ago, he lost the larger part of it, he yet retained from business, possessed of a considerable fortune. But of late misfortunes have come thick and fast. His son—Edward M. Field, who, with a brother-in-law and others, continued to carry on the business from which Cyrus W. Field some years ago retired, entered into a series of transactions which ruined the firm. In a vain attempt to carry them through, he betrayed trust, and having by deception obtained permission of his father to use such securities of his as were needed to relieve their embarrassment, threw away every dollar of his father's remaining fortune in an insane attempt to save the firm. He is said to be really insane and now an inmate of an asylum. Mrs. Cyrus W. Field, who was in delicate health, has died since learning of her son's ruin and disgrace. A daughter of Mr. Field, and wife of a member of the firm, is also said to be at the point of death. Mr. Field, at last accounts, was himself utterly prostrate and not expected to survive. He is reported as saying to an old friend who called to see him in his affliction, "I am as poor as the day I came into the world." The man of Uz said something like that too, if we remember rightly. Yet Job, upon the ash heap, stripped, smitten and scorned, but preserving his integrity and his trust in God, is a far grander figure than he was as the rich man and the prince. If a good man is cast down it is in order that he may be exalted.

THE STATEMENT THAT THE ONLY GOOD INDIAN IS A DEAD INDIAN is one which has had wide currency and a somewhat less wide acceptance. Secretary Proctor, of the U. S. War Department, believes himself justified in reporting that a live Indian makes a good soldier for the United States service. With certain matters connected with the last Indian war, rather fresh in our memories, it does not seem so very clear that the transformation of the Indian into such a man as is sent to fight the Indian when, goaded by hunger and injustice, he takes the warpath, is altogether to the red man's advantage. However this may be, the secretary in his annual report of the War Department, "dwells proudly," we are told, "on the fact that the attempt to make soldiers out of the untutored savage is a grand success. He insists that the redskin in blue feels the civilizing influence of his uniform and at the same time is peculiarly efficient on the warpath against his un reclaimed brother." "The Secretary," says the New York Herald, "is to be congratulated on the result of his experiment. Private

advices state that the reclaimed brother is so happy over 'joining the army' that he celebrates the event every pay day with firewater and paints the far Western posts his own hue so long as the money lasts. This is not referred to in the Secretary's report."

SO FAR THE OUTLOOK IN BRAZIL UNDER PRESIDENT PRIXOTTO appears to be pacific. Nearly all the provinces have announced their acceptance of the new situation. Peixotto's manifesto was moderate in tone and in harmony with constitutional methods, annulling Fonseca's decree dissolving congress, which is summoned to meet again Dec. 18. It is not unlikely that when congress meets proceedings will be taken against de Fonseca and his adherents. The constitution will probably be so amended as to afford greater security against the assumption of dictatorial powers by the president in future. The papal nuncio at Rio Janeiro has been dismissed, and the Valican has been informed that, while Brazil is willing to maintain relations with it, she will not tolerate ecclesiastical interference in politics.

## The Late B. L. Chubbuck.

IT IS impossible not to be surprised that the fine physique of Evangelist Chubbuck has so quietly faded away, dying in Boston, Nov. 25, at the age of 42. But a few weeks ago, and he was in our midst, with most of his wonted power, proclaiming God's message of reconciliation to fallen men. He had, to our eyes, hardly fallen from that superb appearance which had been at once the admiration and envy of poor ordinary mortals. The pillars of life seemed so firm that one could not think of their being permanently shaken. And yet, even then, an insidious foe was undermining his constitution. His spoke of pain, but it seemed absurd that any serious issue could follow. He preached with his usual ability, only we observed that he had pruned away some expressions which used to mar his public efforts. He was more reverent and tender. Grace was doing its work. The Master was burning in the pictures on the pottery. He and I talked over this feature of his later preaching, and he avowed, naively, that he had, of set purpose, corrected that extravagance of manner, which he once thought necessary for an evangelist. "The Holy Spirit does not need that sort of thing." So he was quieter, more sympathetic; his manner was chastened. Still he was none the less the ambassador. His message was solemn, yet searching; he talked as one who should give account, and yet who yearned for men. He had attained to a good degree of the spirit claimed for this office by the apostle—2 Cor. 5: 14-20.

Our brother, during his ministry, has been an instrument, in the Divine hand, to "turn many to righteousness." His labors were incessantly carried on, and as he put his whole person into them, body and soul, they were more exhausting than he probably knew. His strength was great and he drew largely and constantly upon it. He was simply tireless—all the time, night and day, month after month, singing, praying, preaching "about his Master's business." But souls were won. He was after them, and he got them in multitudes. There are many in these provinces who will always be glad that they heard Evangelist Chubbuck. His voice startled them out of their guilty slumbers; he pointed them to the Lamb of God; he led them into His kingdom. Our gratitude should ascend in songs of praise to Him who gives good gifts to His church, that such men are from time to time sent among us. D. A. S. Amherst, Dec. 1891.

The Treasury for Pastor and People closes the year with an excellent number. Of the many noteworthy articles it contains, one by Professor Watts, of Belfast, Ireland, on Dr. Briggs's Theology, stands forth with great prominence, and completely demolishes the theology outlined in the famous "Inaugural." There are Leading Thoughts of seven excellent sermons by capital preachers. Dr. Cuyler's pen-picture of Dr. Olin will elicit merited praise. Bishop Foss has a stirring paper on The City: A Glory and a Menace. Other articles are on Ministerial Culture and Efficiency, What Theological Students Should Study, Have We a Right to Protect the Sabbath by Law? Beautiful Old Age, The Plain of Ederloom, Spiritual Power and S. S. Lessons, by Dr. Moment. Editorials are on Appreciate the People, Utilize all the Forces, Lady Enthusiasts in Church Work, Patient Continuance in Well Doing, The Present Unrest. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

## W. E. M. U.

MOTTO FOR THE YEAR:  
"Be not weary in well-doing."

PRAYER TOPIC FOR DECEMBER:  
"For Chiacole and the workers."

## Items of Interest

FROM AID SOCIETIES AND MISSION BANDS IN NOVA SCOTIA.

Another of our valued members has heard the "Welcome home, my child." From the monthly meeting of prayer she has gone to the daily meeting of praise. At the meeting here she had looked forward to the time when God's ancient promise to His Son with regard to the heathen should be fulfilled. Now from Mount Zion where she stands with "the Lamb which has been slain," she sees that promise fulfilled, and surely as she realizes it after all the toil of earth, her voice rises in a louder note of praise in the "new song." Mrs. Freeman was seldom with us in our larger gatherings, but her work was none the less real, and a rich blessing followed. We are gathering buses, one by one; sisters, let us see to it that our young people are so trained and educated that they will be able at once to fill up the vacant places.

As a result (so we think) of our Mission Band in Sydney, C. B., a W. M. A. Society has been organized there, and at the first meeting, held on Nov. 6th, fifteen members were present, and a good meeting was the result.

At the last meeting of the Aid Society of Portauquie and Upper Economy, some of the sisters had a drive of eight miles to be at the meeting. ("Let those who read make a note on't.") The secretary of the Mission Band at Sandy Cove, Digby Co., writes that they have taken 22 shares in the buildings at Palomedia. She adds, "Some of us girls have formed ourselves into a circle to help the Mission Band. We call ourselves 'Little Helpers.'"

A long letter from our secretary in Kings Cove is before me. Oh for a dozen workers like her!

Some one said the other day, "When I see a worker like Frances E. Willard I always feel inclined to pray, 'Lord keep her always here.'" The prayer savors of selfishness perhaps, but it recurs to the mind when one thinks of Mrs. J. F. Kempton. She writes that she found the Aid Society and Mission Band at Kentville in a discouraged state of mind. Quite a number were present at the meeting. At Mrs. K.'s suggestion some of the Mission Band members united with the Aid Society, and the Sunday-school was to be organized into a Band. A committee was appointed to visit every sister in the church. The Sunday-school superintendent promised that the Sunday-school would take one \$10 share in "the buildings." At Cambridge, also, there were discouragements. A Society of Christian Endeavor has lately been formed, and they gave Mrs. Kempton an opportunity to lay before them the claims of our Telugu field. As she showed on the map the occupied and unoccupied stations, hearts were touched; one share at least was promised for the building, and we hope for still better things.

Woodville, where Mrs. Kempton was organizing a knitting circle twenty years ago, was visited. The president had passed away last autumn, and almost all the dear sisters whose fingers spun and knit for the Master a score of years ago, have entered into rest. But their works do follow them. A daughter-in-law of the old lady who was the first president has taken up the work. They gave Mrs. Kempton \$10 for one share in the Palomedia buildings. On Sunday Mrs. Kempton addressed the Sunday-school, giving them a map exercise, after which a Mission Band was organized, with Miss Ada Ryan president.

A large meeting was held with the sisters in Canard; and a committee appointed to visit every sister in the church.

On Sunday, 15th, Port Williams was visited and a Mission Band organized. Miss Grace Wood, president.

THE WAY IT IS WITH YOUR SISTER. What would you do if you woke some morn'g, And how would the morning seem, If you found that your faith in the Son of God?

Was only a midnight dream? That there was no God on high, That the city above was only a myth, The thought of a poet's brain? That there was no Christ for the heart's deep want? No cure for its hunger and pain? If all of the light and all of the love, All that is good and true, Should go out of your life like a wind-blown lamp? What would you do?

A. E. JOHNSTON,  
Prov. sec'y, N. S.

NOTICE.—The regular quarterly missionary prayer meeting of the W. M. A. Societies of St. John will be held in the German street Baptist Vestry, Thursday, Dec. 10, at 3 p. m.