

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
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THE CHRISTIAN VISITOR  
VOLUME XLV.

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 14, 1892.

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—THE autumn term of Horton College Academy opened on Wednesday last. Some fifty students were in attendance—a comparatively large number to start with. The school, it is believed, was never so well prepared to do good work as now. The Manual Training Department adds a new feature of much interest and value. Principal Oakes considers the prospect for the year's work highly encouraging.

—THE Catholic Total Abstinence Societies in the vicinity of Springfield, Mass., held their annual parade and field day in that city on September 5th. It is said that it was one of the most inspiring demonstrations ever witnessed in Springfield, attracting to the city some 20,000 visitors. The *Republican* speaks of the parade as an inspiring spectacle, far exceeding in magnitude the expectations of the promoters, and says, "there is much to encourage us all in this organization whose members so greatly influence the community and the state."

—MR. JAY GOULD is said to have advertised his \$500,000 yacht for sale for \$200,000. The *Chicago Interior* suggests that Mr. Gould should donate his yacht to a missionary society, stock it with religious and temperance literature, arm it, not with rifles but with food supplies, name it the *Evening Star* in honor of our western land, and point its prow to Africa. The *Interior* promises to find the missionaries to go with it. The missionaries are not likely to be called for in this connection, and perhaps it is just as well. Probably not many missionaries would care about going to Africa in Jay Gould's yacht.

—MANY of our readers, we know, take a lively interest in the work of the Grande Ligne Mission and in the efforts which are being put forth by our brethren in the Province of Quebec to give a pure Gospel to the French Canadians. Special interest has been felt in the opening which has occurred in Maskinonge, where, through a dispute between the R. C. priest and a part of the people of his parish in reference to the site of a chapel, and the consequent erection of two chapels, an opportunity was afforded Baptist ministers to preach the Gospel in one of these houses, with the result that a considerable impression has been made upon the people. A number have been converted, and in spite of intimidation and much opposition, a Baptist church has been formed, numbering eleven members. Many will read with interest what Rev. Mr. Bullock, the pastor of that church, writes in another column as to the experience through which our brethren at Maskinonge are now passing, and many prayers will doubtless be offered on their behalf that they may be enabled to stand firm in the midst of trial and persecution.

—THERE appears to us to be some ambiguity about the words quoted by "Oitic" from Mr. Moore's address, and we are inclined to think that our correspondent may have taken them in a sense somewhat different from that which was intended. If the speaker meant to say that all infants are justified at birth in the same sense in which a Christian believer is justified through faith; that, by virtue of the atonement of Christ, the child entering this world is regenerate or born from above, and that, accordingly, the preacher may tell his congregation that they were regenerated in infancy, or rather that they never needed regeneration, and that their connection with the visible church is all that they need to make them saints, then we must agree with "Oitic" in thinking that this is very strange doctrine to be proclaimed by the minister of an evangelical church, since it would seem to be the boldest universalism. We therefore question whether this is the sense which Mr. Moore intended his words to carry. It may be, we think, that he meant simply to say that, because of the atonement of Christ, the state in which infants are born into the world is not one of condemnation; that the child if it dies is saved by virtue of that atonement, and if it lives should be regarded as belonging to God; that the parent and the religious teacher should not assume that the child's heart from its earliest choice will harden itself against the divine love; that it is possible that a child, under Christian, wise and loving instruction from the first, may never have the bitter experience of a life of unbelief and ungodliness, but may be from its earliest consciousness a child of God, and that much harm results from teaching children from the first that they are vile and condemned in the sight of God, or, as Mr. Moore puts it, "that they belong to the devil." If this

is Mr. Moore's meaning there does not appear to be much in it to which exception need be taken, while there are some things worthy of favorable consideration. We think to be sure that the cases in which children live godly lives, from the first, and therefore can have no conscious experience of a conversion from unbelief to faith, are comparatively rare, and they are probably much less frequent than they might be, if Christian nurture and admonition were all that they might be. Whatever may be the correct interpretation of Mr. Moore's remarks, he would probably hold that there is some logical connexion between them and infant baptism, and here, of course, if not before, we should have to part company with him.

## PASSING EVENTS.

"THE most brutally greedy and the most impudently defiant business combination and monopoly," a "brutality of selfishness" and "a kind of veritable highway robbery," is the strong language in which what is known as the "Reading deal" is denounced by the *Chicago Advance*. This "Reading deal" is a combination among certain railroads, including the Central, Port Reading and Philadelphia and Reading roads, in order to establish a monopoly in Pennsylvania anthracite coal, and to raise the price of the same in accordance with the selfish interests of these railway companies. Such a monopoly touches one of the prime necessities of life, and is widely felt in Canada as well as the United States. Its effect already has been to enhance the price of coal considerably, and like every monopoly in staples or necessities, it bears with particular severity upon the poor. But of late years the monopolists have not had things all their own way in the United States; and it seems quite possible that the game attempted to be played by the Reading deal, whereby a few were to be enriched at the expense of the many, may be spoiled by the courts, on the ground of its being against public policy. In a suit brought by the commonwealth of New Jersey against the Reading combination, the "deal" has been declared by Judge McGill, of that state, "unconstitutional, null and void," and he has accordingly issued an injunction restraining the railroads from acting together. The president of the Reading railway trust scoffs at the decision, and says "the injunction will have no more effect than an injunction against the Sioux Indians." The matter will, of course, go to the Supreme Court for decision, and the result will be awaited with interest as indicating whether under United States laws the interests of the public or the greed of monopolists receive the most consideration.

IN the highest degree commendable are the endeavors put forth by various societies and individuals to give to the poor children of great cities the benefit of a few weeks in the country, with its pure air and green fields, its freedom from restraints and its delightful change in surroundings for children cooped up in the crowded tenements of the hot and unwholesome city. Two weeks out of fifty-two does not seem much perhaps, yet it may enable a child to live that otherwise would die. It makes a green spot in the child's memory through the remainder of the year, and it begets the hope of a similar experience to come with the coming of another summer. As an illustration of what is being done in this department of benevolent work, the New York *Tribune's* Fresh Air Fund affords a good example. The number of children sent into the country by means of this fund during the present summer is given as 15,029. They went out in 347 companies, and in going and coming they travelled 4,353,966 miles; nor does this cover all the operations of the fund. In addition to the regular subscriptions, there have been special subscriptions which have provided the means for 25 day excursions, by which 25,000 children—mostly sick babies—have been sent for a day out of the city. Much credit is due to the *Tribune* for the organization of this fund and for the management of this benevolent enterprise. Its pride in its successful operation is certainly pardonable. Some \$31,000 have been subscribed to the fund during the present season; a large number of generous families in the country have opened their hospitable homes, while others have provided houses and the equipments necessary for temporary homes, and thus poor children in New York and Brooklyn have been enabled to enjoy 210,000 days of happy, wholesome country life. This practical Christian charity is in the

highest degree commendable and must win the approval of Him who so deeply sympathized with all the needs and sufferings of humanity. It is one of the encouraging signs of the age that such charities are continually increasing and enlarging.

TWO citizens of the United States of more than national fame in literature have lately passed away. George William Curtis was at his death—which occurred August 31—sixty-eight years of age. He was born in Providence, and came of pure New England stock. His early education was that of the common school. At eighteen he joined the famous Brook Farm community in which, it is said, "he immensely enjoyed the curious mingling of manual labor and philosophy, dish-washing and transcendentalism." Two years more were spent in farm life at Concord. During this period he formed the friendship of Emerson, Alcott, Margaret Fuller, Parker, Hawthorne and others, who have left their impress upon the age, and no doubt thus acquired much which gave inspiration and direction to his life and work. After four years more spent "in leisurely and keenly observant travel in Europe," during which he became the friend of the Brownings and other people of literary and social eminence, Mr. Curtis returned to America and began his literary career. He was, for a time connected with *Pulsifer's Magazine*, the "Folliott Papers" being one of his noted contributions to that journal, and for forty years, it is said, he had been writing for the Harper's periodicals, the *Weekly* and the *Monthly*. For the former he wrote editorials, and for the latter "the charming social essays" in the "Easy Chair." Mr. Curtis was also eminent as a lecturer, and as such his influence was both strong and wholesome. His influence was powerfully in favor of what was best in the politics of his country. He early came to the front in the anti-slavery fight, and through all the earlier portion of his life was identified with the Republican party. During his later years Mr. Curtis had been a leader in the movement for civil service reform. This had led him to take an independent position, and in the presidential contests of 1884 and 1888 to give his support to the Democratic candidate, as, on the whole, most favorable to the reforms he advocated. Says the *Christian Union*: "It has been an inspiring spectacle in the dusty field of American politics to see, year after year, this brilliant figure always standing erect, always pleading eloquently for things that were pure and progressive. . . . He was by nature an anti-machine man; one who must see, think and act independently. He stood for the free play of personality, for constant openness to ideas and for flexibility and individuality in public life; things sorely needed in this country during the last twenty years, and still sorely needed."

JOHN GREENLEAF WHITTIER passed peacefully away on the early morning of Wednesday, Sept. 7, at the age of eighty-four. The announcement of his death arouses a pathetic interest on the part of all who have read and loved the eminent poet of this century. Excepting Longfellow, Whittier was best known and loved among American poets. Only a few weeks since, on the occasion of Dr. Holmes' birthday, Mr. Whittier wrote a beautiful little poem in honor of the day. The ancestors of the poet came to New England in 1638. There is said to have been a strain of French blood in the family. The Whittiers became Quakers and the poet through life adhered to the religious views of his parents. The home of the Whittiers was a farm in the Merrimac Valley, five miles from Haverhill, and John Greenleaf's early years were divided between working on the farm, attending the country school and learning the trade of a shoemaker. A volume of Burns' poems which fell into his hands while a boy, aroused his slumbering poetic faculty. "I was a shallow youth," he wrote, "when I first began to rhyme; a mere strapping lover of the song of the bird while I was hoeing in the corn field and often pausing in my work of planting potatoes to think of the far-away east." His first poem, entitled "The Deity," was sent by his sister, and unknown to Whittier, to the *Newburyport Free Press*, then edited by William Lloyd Garrison. The young poet was overcome with surprise and pleasure when he saw his verses in print. This poem won him the notice and friendship of Garrison, who discerned his ability and introduced him to better conditions for exercising his literary gifts. He became a contributor to a Boston paper at a salary of \$9 a week,

and later succeeded George D. Prentice as the editor of the *New England Weekly Review*. Later again, he edited for a time the *Pennsylvania Freeman* of Philadelphia, and the *National Era* of Washington, papers which were conducted in the interest of the anti-slavery movement. Among the leaders in this reform Whittier was one of the foremost. He was the poet, as Mrs. Stowe was the novelist, of the movement. In the intensity of that great struggle on behalf of human freedom, arousing opposition as bitter and furious, "Whittier's lambent genius shone in glowing lyrics that burned into the dull northern conscience and aroused it to life." For those who have known only the calm and peaceful Quaker poet of Amesbury, of this later generation, voicing in beautiful poems the sentimentality, it is difficult to realize the Whittier of abolition days, when his songs, as Lowell writes, were

"Struck off at white heats,  
While the heart in his breast like a trip hammer  
Both singing and striking in front of the war,  
And hitting his foe with the mallet of Thor."

THE situation in reference to cholera appears to have changed but little during the week. A number of steamships and vessels from Europe are lying in quarantine at New York with more or less of the dreaded disease aboard. One of them lately arrived reports the death of 32 persons during the passage. Some deaths have occurred also at the ships in quarantine and at the quarantine station. So far as reported no case of the disease has occurred on shore in any part of the United States or Canada. An order has been issued by the authority of the government of Quebec forbidding the landing of immigrants from Europe or their effects at any part of that province. In Western Europe the situation appears to be somewhat more hopeful. From Great Britain it is reported that the disease has been stamped out, so that now not a case of cholera is to be found in the United Kingdom. The condition of things on this side the Atlantic, as will be seen, is serious if not alarming, and calls for the utmost vigilance on the part of all authorities whose duty it is to see that every provision is made for contending with the disease, both in quarantine and on shore. Only by the most untiring vigilance can exemption be hoped for. To neglect to do all that can be done, while the disease is being held at bay, to make the sanitary conditions of the cities of this continent what they ought to be would be to invite a terrible calamity.

## Opening of Acadia Seminary.

As the sound of the workman's hammer grows fainter, the signs of school life become more manifest. The new building of which we have talked during the last months is now a delightful reality, and elicits expressions of admiration from all inspecting it. Its large, airy chapel and class rooms, bright and commodious dining hall, wide artistic corridors, beautifully situated studio, and pleasant private rooms, make it one of the best equipped and most attractive buildings for educational purposes in Canada.

The autumn term of the school opened on Wednesday, September 7th, with a full staff of teachers and 46 students, by far the largest number enrolled on the first day of the term in the history of the school. After the devotional exercises, with which the school day is always begun, Miss Graves announced that she had a surprise for those present. Having expressed in a few warm and well-chosen words her satisfaction in the improved accommodations for the school and her gratitude to those who have labored so faithfully for this object, she said that they would now proceed to carry out a little private dedication of the new hall to the various purposes for which it would in the future be used. She requested all to join in singing the doxology, remembering while they sang that the new building was one of the "all blessings" which flow from God's hand. The hall (or chapel, as it is usually called) was then informally dedicated to the divine art in the exquisite rendering, by Franklin Zuck, of one of Beethoven's wonderful compositions; to the violin in the graceful and skillful performance by Miss Mary Fitch; to elocution, by the popular instructor in that department, Miss Wallace; and to song, "which," said Miss Graves, "is the divinest of all the arts," by two solos from Miss Brown. Patriotism, too, found expression in the hearty singing of "God Save the Queen" by the whole audience.

That these exercises, which were quite impromptu, were greatly enjoyed by both teachers and students, was shown by the enthusiastic applause which greeted all the numbers. It is hoped that a great many friends of Acadia will be present at the formal public dedicatory exercises on Thursday, Sept. 15th, Wolfville, Sept. 8.

## Chicacoole Tidings.

After our pleasant trip to the hills we are again in the "thick of the fight." The work grows dearer to our hearts the longer we are engaged in it. A short absence from the field is enough to show us how much we love this work.

## SCARCITY OF RAIN.

As the rains failed so thoroughly last year we were all anxiously looking for the June monsoon this year. It seems really to have broken in some places, and yet in many other parts of the country it has been almost an entire failure. The Christians at Tekkali write that no rain has come, and the tanks, wells, etc., are nearly dried up. They are drinking muddy water and are thankful even for that. May the showers come soon! If not, I fear there will be much distress. In a few days I hope to visit the outstations and attend to a lot of work that has been waiting for me. If water can be obtained for drinking purposes we shall hold a quarterly meeting in Tekkali. From there I hope to go to Kimey, where Bro. Churchill will join me. We want to push forward as rapidly as possible the building work.

## BAPTISM.

Two young men were baptized this week. One is the son of one of our Christians in Kimey. The boy's name is David. There are now three Davids on the field, and we distinguish them as "Big David," "Little David," and "Very Little David." The other candidate is a full-grown young man who has just come to us from Hinduism. His brother, C. L. Narayana, is one of our students for the ministry at Samulcotta. The latter spent his vacation in preaching to the people up in the Gannipur valley, where his relatives all live. Like Andrew, he first found his own brother and said, "We have found the Messiah." Like Simon Peter, this brother came, saw, believed and finally accepted the Lord as his Saviour and King. When Narayana returned to Chicacoole on his way back to the seminary for his last year of study there, he brought this brother to us for baptism. The young man is studying here in our school, and before being baptized was given time to show how far his character and profession correspond. These two men (brothers) belonged to a priestly caste called Vishnuites. They get their living chiefly by begging from house to house. As they are supposed to be able to curse or bless the people, according to their mood, the people are generally willing to give rice and fruit to them. Besides this the giving to priests especially, and to others as well, is a work of merit. The Vishnuites may be seen any day as they go about their begging. They carry a bronze jar, a bronze stick (or tomahawk-shaped cudgel), and wear a large necklace of beads made of a certain kind of nuts. The head is generally covered with a white cloth so that only the face appears to view, and frequently the necklace is put on over this cloth. The jar is often carried in the palm of the hand, held up in the air or level with a shoulder. Then as they go from house to house they sing some weird songs, which announce to the inmates their arrival, and for aught I know, may be intended to be a song of blessing for the givers.

A few days ago Narayana wrote me from Samulcotta that two men near Gannipur gave evidence of conversion, and that he wanted us to find them out. His mother also seems to be an inquirer. I expect to station a helper in that part of the field at once, and I trust we may soon gather more sheaves.

At the station everybody is as busy as a bee. Singing and sewing classes are held daily in addition to the usual Bible classes and regular school work.

Bro. Bars last week made his first attempt at public speaking in Telugu. The few words spoken by way of testimony in the prayer meeting pleased everybody very much. Before long we hope he will be leading prayer meetings, teaching classes, etc. Sickness in his family has hindered him in his study, but both wife and child are much better now. They found the hot season very wearing upon them. Probably the process of acclimation is going on, and that may account for much of the sickness.

We have not heard of any missionaries-elect this year, and we are beginning to fear that perhaps no new men will be forthcoming. But are there none who are ready to come this year? *His Christ's name we plead for more men.* What can we who are here accomplish against so great odds? Amongst such a host what can we do? Oh, let not these millions perish while there are so many in the home land who might come to the rescue. W. Y. HIGGINS. Chicacoole, July 23rd.

## W. B. M. U.

MEMO FOR THE YEAR.  
"As the Father has sent Me, even so I send you."—John 9: 41.

THANKS BE TO GOD FOR EVERMORE.  
That God will open the hearts of our church members to give liberally to His cause, and especially that those to whom His fire extended wealth may feel compelled to lay it upon His altar.

## Letter from Mrs. Higgins.

To the members of the W. B. M. Union in-tin in vention.  
Dear Sisters—It seems but a few weeks ago that I was writing my last year's letter of greeting to you, and yet it is a year. The past year has been rather an eventful one to us. In October we had the pleasure of welcoming Bro. and Sister Bars, who have been spending the months since then with us in Chicacoole. Later, Bro. and Sister Morse and Sister McNeill came, and we had the pleasure of extending the hand of welcome to them in January, when we went to attend our yearly conference. While there we were greatly blessed of the Lord and enjoyed much of the presence of the Holy Spirit. The pleasure and benefit which we receive by thus meeting together once or twice a year for conference and social intercourse, can scarcely be understood by our friends at home.

It was, indeed, encouraging and stimulating to have two new families and a lady missionary come out last fall. We hope that one or two families may accompany Mr. and Mrs. Archibald and Miss Wright this fall. It will give us great pleasure to welcome our missionaries back again.

Another privilege we have been granted this year, and that is a trip to these beautiful hills, where we escape the intense heat of the plains during the hottest part of the year. The scenery is magnificent, and the air cool and bracing. The change has done us all good, and has put new life into our little girl. We feel the cold very much, and have been enjoying the luxury of fire—a thing unknown since we left our native land.

The heat on the plains is very great, exceeding that for many years past. We hear that the monsoon has broken, and that will bring relief.

Although we have enjoyed very much this change to the hills, yet we will be glad—very glad—to be back to our home and our work once more.

As you know already, the Board have designated Mr. Higgins and myself to Kimey, and Mr. and Mrs. Bars to Palconda. Much of the remainder of the year will need to be spent by Mr. Higgins at Kimey in overseeing the work of building the bungalow which will be our future home. We hope to be able to occupy it shortly after the beginning of the new year.

The work at the station has been going on as usual. The school has been somewhat larger than heretofore, and the children have all been doing well.

We are in some trouble now regarding a part of the land which we have bought at Kimey. The government wants it for jail purposes and have given us notice to that effect. The plot of ground is that on which the Kimey church has just built a temporary chapel. The chapel is made of mud and thatched with straw, and would have done us nicely until the church could afford to build a better one. Thus you will see what a great loss this will be to us. Although they should give us the full value of land and building in money, it will be but small remuneration for the loss we will sustain. As you know, we had very hard work to get a foothold in Kimey at all. But we are praying over it and doing what we can to induce the government to allow us to keep it, and we know that the Lord will not let anything take place but what is in accordance with His will.

Two or three of the boarding children have been converted this year, and, although only five or six persons have been united to the church by baptism thus far, we hope that the Lord will lead many more to accept His offers of salvation and make a public profession of their faith in Him before the close of the year. He was very gracious to us last year, and we feel ourselves to be unworthy of the least of His blessings. We need the prayers of God's people very much to enable us to live near to Jesus and to be faithful to Him in all that He requires of us.

May your meeting together in August bring a great blessing to you all; may the divine presence be with you, helping you in all the work you will have to do and filling your souls with joy.

ERTH C. HIGGINS.

Ootacumund, June 8.

The Maritime Women's Christian Temperance Union will hold its tenth annual convention at Woodstock, from September 21st to 23rd.