

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LVI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR  
VOLUME XLV.

Vol. IX., No. 44.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 1, 1898.

Printed by G. W. DAY, North Side King St.

—Mr. St. Louis, who is attorney for the *Canada Review* in its suit against Archbishop Fabre, complains of the persecution which he has been made to suffer because he has taken up the case of the newspaper. "Were I to go into the Quebec suburbs," he says, "I should be stoned. If I went into St. Peter's church I should be put out." Mr. St. Louis also states that he has been offered a lucrative position under the Quebec government if he will give up his practice, which means to abandon the *Canada Review* case, but he is determined to fight it out to the bitter end.

—The recent death of Dr. William Smith—also known as Sir William Smith—removes a giant whose name for half a century has been known to students of classical literature through his dictionaries and manuals, which are still regarded as standard authorities in their respective subjects. His name is widely known, too, as editor of a Bible dictionary—a work of great value. Dr. Smith was of a non-conformist family and was known as a Congregationalist for the greater part of his life. As pastor in the Congregationalist institution, the New College, he had a hand in educating many ministers of that denomination. But in 1867 he became editor of the *Quarterly Review* by which he became definitely identified with the Conservative party and his connection with non-conformity ceased. His editorship of the *Quarterly*, the *Christian World*, characterizes as "brilliantly successful." His services to the party in this connection Lord Salisbury recognized in 1892 by recommending him for knighthood. Dr. Smith was a man of fine physique and immense capacity for work. He was thus enabled to carry on his vast literary labors without interruption almost to the time of his death though he had reached his 81st year.

—A sad thing occurred last Thursday afternoon in Montreal, when Rev. Edmund Botterell, an aged Methodist minister, was run over by an electric car and instantly killed. Mr. Botterell was somewhat deaf, but was otherwise in full possession of his faculties and remarkably robust for a man nearly 82 years of age. The deceased was born in England and came to Canada in 1834 as a missionary of the Wesleyan Methodist church. He was formerly well known in the Maritime Provinces, having labored in all of them and in Newfoundland. Some twenty years ago Mr. Botterell was superannuated and has since resided in Montreal. From the evidence taken at the inquest it appears that the motor-man in charge did all he could to stop his car and to warn Mr. Botterell of his danger when the accident was imminent, but the momentum of the car was too great to admit of its being quickly stopped. From all accounts, too, it seems certain that in Montreal the electric cars ordinarily have been run at much too high a rate of speed for the safety of foot passengers. Strangers visiting the city have remarked this. It is said, too, that just about the time the fatal accident on Thursday occurred an alderman was calling the attention of the Montreal city council to the fact that the railway company was not conforming to its bye-laws respecting the speed of its cars, and pointing out that at any moment citizens were liable to be crushed to death on the streets.

—The English Baptists held their autumnal meetings this year at Reading, and the proceedings appear to have been attended with fully their ordinary interest. The *Chicago Standard's* London correspondent quotes a well-known Baptist veteran as saying: "To me they have been the most helpful and the most enjoyable and the most inspiring of all the autumnal gatherings I have ever attended. The younger men have again demonstrated that no reasonable man need fear for the future." Among the younger men are mentioned Mr. Shakespeare, of Norwich, Mr. Hawker, of London; Mr. Phillips, of Kettering; Mr. C. Brown, of Fermo Park, London, and the opinion is expressed that these young men are not inferior in ability to such men as Drs. McLaren, Landells, Glover, Clifford and others whose names are familiar on this side the Atlantic, and that these rising men will in their turn make equally strong leaders. How active is the interest which English Baptists take in foreign missions and how generous are their contributions for their support, is well known. The ordinary income of the Missionary Society last year was £60,000, but the expenditure was nearly £15,000 in excess of the receipts. The society needs for the work it has in hand an annual income of £75,000. In an historical sketch, Rev. Mr. Williams showed the progress of the work since 1875. Then

there was no Congo mission, now there are 30 missionaries on that mighty river. Then the Baptists had only one missionary in China; now there are 21. But the giving of the churches, Mr. Williams said, was not yet anything like what it ought to be. His address is spoken of as making a deep impression and "sure to stimulate the brethren to renewed effort in this important department of Baptist work."

—The condition of things in Mecca as related to the spread of Asiatic cholera is a subject which continues to be discussed, and not without reason. The United States Consul at Bagdad, Mr. Sundberg, says it is rumored there that there have been 75,000 deaths from cholera at Mecca this year. This is probably little more than a guess, and may be far in excess of the truth. But there can be no doubt that the mortality has been appalling and the condition of things at Mecca is such as to make the city a plague-spot and a menace to the health of the whole world. Under such conditions, the propositions seem most reasonable that the nations shall insist that Mecca shall be cleaned, and that its people and its pilgrims shall be required to conform to sanitary laws. If the Moslem ruler will not of his own accord cause this to be done, then it should be regarded as a matter for international action. The civilized nations of the world should take the matter in hand and establish at Mecca a sanitary police, for so long as the interests of the world demand it. This would be an arbitrary proceeding, of course, but it would be entirely justifiable. The Sultan of Turkey has no more right to make any part of his dominions a source of disease and death to the rest of the world than any individual citizen in a civilized country has a right to keep his premises in such condition as to propagate the germs of disease to the detriment of his neighbors.

## PASSING EVENTS.

SPAIN is considering, with much perplexity it would appear, the idea of an African war. The Moors of late have been guilty of contempt towards the Spanish power in Morocco and the code of honor which prevails among the stronger nations of Europe in reference to the weaker nations of Africa and Asia seems to demand that Spain should make aggressive warfare upon the Moors and extend her territory and prestige in Northern Africa at their expense. Spain would not dare to move in such a direction in the face of any decided disapproval on the part of France; but the latter is said to be quite ready to permit Spain to go to war with the Moors, with the expectation of securing Spain's friendship against the day when France shall measure swords again with her European enemies. The people of Spain, too, are said to be eager for war with their traditional enemies on the other side of the Mediterranean. But the government hesitates for financial considerations. Spanish finances have shown some improvement of late; but the country is in no position to sustain the cost of an expensive war without great embarrassment. The voice of the people is for war, regardless of consequences, and to resist the popular cry may mean overwhelming defeat at the approaching elections. Thus the Spanish government appears to occupy the embarrassing situation of being between the devil of unreasoning popular clamor and the deep sea of national bankruptcy.

IF the judges of the Supreme Court of New Brunswick are so sensitive to newspaper criticism as some matters of history would seem to indicate, it is to be hoped for the sake of their mental repose that their newspaper reading during the past week or two has not been extensive. If it fell within the province and became the duty of the New Brunswick judges to punish all the contempt which has been uttered against them by the newspaper press of Canada during the last fortnight, they could hardly fall to be appalled at the magnitude of their task, however well disposed to uphold the dignity of the bench by punishing presumptuous editors. As for Mr. Ellis, when he shall return to the *Globe* office after the expiration of his thirty days imprisonment, there seems to be no reason to suppose that he will present the appearance of a heart-broken man. Quite the contrary indeed, for he has certainly had many comforts in his affliction. The press of the Dominion has expressed much sympathy with the imprisoned editor and, in not a few instances, strong condemnation of his judges. The Attorney-General of Nova Scotia has em-

ployed his facile pen in fashioning fine sentences for Mr. Ellis' comfort, declaring that the editor of the *Globe* is suffering for a great principle, and that he would gladly be in his place. Banquets and other favors have been showered upon Mr. Ellis in prison, and he has been visited by hundreds of friends, including his honor, the Lieut. Governor, and his wife, with other persons of eminent respectability. It is also reported that there is a movement among the newspaper men of the Upper Provinces to make up the \$3,000 cost in the case, assessed upon Mr. Ellis. Altogether Mr. Ellis seems to be having a very tolerable kind of time. In fact it is quite a triumphant time. The *Globe* and its editor have not lacked friends in the past, but certainly were never so popular as at present. It is to be presumed that the judges feel that they have done their herculean duty in the matter and sufficiently vindicated their dignity, and as for the editor the indications are certainly that he will survive his sentence.

AMONG the Christian scholars of the age few men were more widely and favorably known than Dr. Phillip Schaff, of Union Theological Seminary, N. Y., and the news of his death which occurred on Friday, Oct. 20th, from a third stroke of paralysis, has been heard with deep and wide-spread regret. Dr. Schaff had lived to a ripe age. He had nearly completed his 75th year. His life had been a most industrious and fruitful one, but he had not completed all the tasks he had set himself, and it will be a matter of regret to many that his history of the Christian church—his monumental work—had to be left unfinished. Dr. Schaff was born January 1st, 1819, at Coire, Switzerland. The education which he received in his native town was supplemented by study at the Universities of Tubingen, Halle and Berlin. After travelling for a time and then lecturing for two years in Berlin University, he came to America in 1844 to accept a professorship in the Theological Seminary at Mercersburg, Pa. By some of the men of that day the young professor from Germany was looked upon as a dangerous man, because of some of his published views, and he was accordingly arraigned before his synod on a charge of heresy. He was acquitted, however, and his connection with the seminary at Mercersburg continued until 1863, when, during the war, its buildings were required for hospital purposes, and Dr. Schaff removed to New York, where, for a time, he was secretary of the Sabbath Society, and in 1869 received the appointment to a chair in the Union Seminary. Dr. Schaff's was a life of constant industry, and his activities found employment in many things. He was one of the principal promoters, and for some time secretary, of the Evangelical Alliance. In 1871, as delegate of the alliance, he paid a visit to the Russian Czar to protest against the suppression of religious liberty in the Baltic Provinces. His position as president of the American Committee on the revision of the English Bible was felt to be a just recognition of his eminent scholarship, and his work in that connection added to his fame. He published many books both in German and English, the more important of them in connection with the subjects of biblical theology and church history. The value of his work as editor of such works as the *American edition of Smith's Bible Dictionary* and Lange's commentary is recognized by all the students. His church history is a work of large value to the English student. It presents the results of great learning and industry in a form so well devised and attractive as to make its perusal a delight to the reader. As we have remarked, many will regret that the learned author was not permitted to carry out to the full his purpose in regard to this work. Dr. Schaff was interested in the Parliament of Religions, lately held in Chicago, and probably the last public act of his life was to read before that body a paper on "The Reunion of Christendom."

THERE is war in South Africa between the British South Africa Company and Lobengula the King of Mashona land. The question at issue appears to be the possession of the country lying between the Zambesi and Limpopo rivers. This country was formerly held by the Mashona and Masasi people, but nearly seventy years ago they were conquered by a Zulu chief, Unililigi, the father of Lobengula. This Zulu rule continued until 1889, when the South Africa Company was formed and obtained certain rights in the Mashona land country through treaty with Lobengula. The country is said to be rich agriculturally and in minerals, and its mines have attracted thousands of Englishmen who have built semi-fortified towns in various parts of the territory. Probably the influence of Lobengula in Mashona land has not been a wholesome one for its people, or one to foster the development of the country. Naturally the South Africa Company and the English residents would desire to be rid of him. It is quite possible that Lobengula has not been treated by the company with the fullest measure of justice. However this may be, it is certain that the Metabete monarch has regarded the encroachments of the British in Mashona land with a jealous eye, and has been growing more and more unfriendly to the company, until his attitude has now become that of open hostility. The issue must be either the destruction of Lobengula's power or the withdrawal of the company from Mashona land. The English have several fortified towns in this region, and the company has a well-equipped white police force of 2,000 men and the assistance of the native Mashona. On the other side Lobengula is accounted to be a shrewd, able and far-sighted leader. He has many warriors who are brave and fierce fighters and ably commanded by their chiefs. The Governor of South Africa has been ordered to send forces to the assistance of the company against the Metabete. It appears that the British Home Government has taken up the quarrel, and Lobengula will no doubt be forced to submit. But to break his power will cost some British blood beside a good deal of treasure. British law and civilization ought to prove a blessing to Africa, but one cannot but question whether these might not make their way in that country with less terror and more benignity. If the forward march of Anglo-Saxon enterprise and courage revealed less of selfish greed and more of the spirit of Christianity, it would be more in the interests of the country invaded and more to the glory of British rule.

## Halifax Notes.

District Committee No. 3 met on 29th ult. with head of St. Margaret's Bay Baptist church. Revs. D. G. Macdonald, A. C. Chute, W. E. Hall, Bro. G. A. McDonald and Bro. Burthoff, from New York (visiting), Bro. M. W. Brown and members of the church assembled at 8 p. m. to consider matters within the county. Reports from Fall River, Bedford, Sackville, Afriville, Beach Hill, Hammond's Plains, Jeddore, &c., were spoken to by different brethren, expressing regret that so many of our churches are pastorless, and praying the Lord to raise up men for these churches.

Thanks were tendered to Bro. Hall and the committee who completed repairs to the Afriville church. Bro. D. G. McDonald reported visiting and preaching at Sackville during the week, and announced a service for Thursday evening. It is proposed to hold fortnightly Sunday afternoon services at Preston—one of the pastors and following in turn one or two of the lay brethren. The erection of a public school for the children at Preston is being considered, as is also the engaging of a man who will teach and preach.

Bro. Davis still holds the fort at Beach Hill; Bro. G. Havenstock and committee at Afriville. Encouraging reports come from these sections. It is the systematic work performed at these stations that is telling. In the evening Bro. Chute preached to a large audience, and Bro. Hall conducted an evangelistic service at the close of the sermon. Bro. G. A. McDonald sang "Will you be there," after which an invitation was given to enquirers, when nine anxious souls rose for prayer, mothers, fathers, sons and daughters.

Bro. D. G. Macdonald and M. W. Brown held a service at Black Point with very much encouragement. The gatherings of the District committee are proving very helpful. Bro. S. March, the chairman of the committee, was absent owing to illness.

The Tabernacle church held a very pleasant occasion in the vestry on Monday evening last, when Bro. and Sister Hall were presented with a very handsome silver tea service. The twenty-fifth anniversary of their wedded life was about to pass when the church took advantage of the occasion and greatly surprised the happy couple. Bro. Chute, of the First Baptist church, was invited to make the presentation on behalf of the church. An elaborate programme was carried out, after which the Y. E. U. served wedding cake and fruit. Short congratulatory addresses were made by invited brethren, Rev. M. W. Brown, of St. Margaret's Bay; Rev. R. E. Philp, J. Burgoyne, of the First Baptist church; and G. A. McDonald, of the North church. The wedding march, presentation of flowers and silver service, ad-

dress, songs, duets, etc., were all highly enjoyable. The autumn leaf decorations were beautiful.

The North Baptist church held a roll call on Monday evening last, it being the anniversary of the Rev. D. G. Macdonald's call to the pastorate of the church. A very large gathering assembled. The absent resident members responded by letter. It was a delightful occasion. A new church directory is being prepared and the winter campaign mapped out.

Our Presbyterian brethren of Fort Massey church, have secured a successor to Rev. Dr. Burns, calling the Rev. A. Gaudier, of Brampton, who preached his first sermon Sunday last, from Acts 10. It was a practical, pointed and earnest discourse. The induction service held during the week was largely attended and of a very happy character.

Bro. A. Cohoon passed through this city en route to Caps Breton. Rev. E. M. Saunders has gone to Fredericton for a season.

Rev. M. A. Brown spent a day in the city, looking forward to a rich harvest of souls to the Mas. er this autumn and winter from around the shores of St. Margaret's Bay. M.

## W. B. M. U.

W. B. M. U.  
"Lord what will Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 211 Princess Street, St. John, N. B.

Mrs. Montague's Dream.

The Rev. Dr. Hoakins preached a sermon on Foreign Missions—a powerful sermon, for Dr. Hoakins is a powerful man, and it seems that the Lord gives him special help on Foreign Mission days. —Mr. and Mrs. Montague always go to church in the morning, so they heard the sermon. They both felt uncomfortable, for they do not believe in Foreign Missions, but they said they enjoyed the music and were glad they went. In the afternoon Mr. Montague read the papers, and Mrs. Montague slept upon the sofa in the library. At least she tried to sleep, but the sermon disturbed her some little time.

"Harry," she said, "have you any notion of believing all that Dr. Hoakins said this morning?"

"Well, I suppose it is true enough from a preacher's standpoint. You know some of them think if they can't hit a mark the next best thing is to shoot past it. I don't myself."

"But if he did hit the mark, Harry, you and I are not doing our duty."

"We are giving our tenth, Grace, and I am not sure that any one may speedily just where we are to give it."

"That is true enough, but the Lord has commanded us to go."  
"Oh! yes, that's how they talk; but if every one did as well as we are doing there would not be room for fault finding."

"But the heathen, Harry?"

"The heathen are all around us. Now you had better go to sleep, or you will have one of your nervous headaches. I'll darken the room if you like, and will read in the dining-room."

The room was darkened, and Mrs. Montague slept and dreamed that she sailed away from a very beautiful city. The streets of the city were wide and clean, the houses were large and costly, but homelike. In front of every house was a garden where grew the lily of the Valley, the Star of Bethlehem, the Balm of Gilead, besides roses of every variety, field lilies and daisies. The flowers had not their own times and seasons, for they were all in blossom the day that the ship, in which Mrs. Montague took passage, heaved anchor and put out to sea. A breeze, off land, carried with it the fragrance of the flowers.

The ship's sails were full, and the city was soon lost in the distance. Then a deep twilight fell, and the sky grew grey. A huge rock appeared in sight, black and rugged. Mrs. Montague entreated the sailors to sail away from it, but they shook their heads, saying they were bound to obey orders. Upon reaching the rock a life-boat was lowered and the passengers were taken to the rock. There was no danger from exposure, for the night was warm, but the darkness was dense, and the winds and waves made mournful music. Mrs. Montague found a secluded spot, and making herself as comfortable as possible, sat down to await the ship's return.

Suddenly, over the black waters came a strange ship of extraordinary proportions. She carried no range lights and was heading for the rock. She looked like a moving mountain, and thousands of people stood upon her deck. As she neared she turned her instability to the rock and cast anchor. The first to disembark was a woman who must have been very beautiful at one time, but

she was badly dressed, and there were one or two scars upon her face. She had also lost the sight of one eye. Over her dark hair was a band, upon which was written in letters of fire, "Conscience." She was leading by the hand a little Hindu girl. The child was weeping, for she was still in great pain, although there were fresh burns upon her little body where the parents had tried, by branding her with hot irons, to appease the anger of the god who had sent the illness to the little child. Standing with the child in front of Mrs. Montague, the strange lady read from a book, "Who forgeth all thine iniquities and heathen all thy diseases." As the child turned away the strange lady beckoned to a woman who came out of the crowd, and stretching out her thin, brown arms cried, "Come over and help us." Upon her shoulders were marks where she had been struck with a rope. Then came an old man from China. His strength was almost gone. His lips moved, but his words were inaudible, and the strange lady read, "Having no hope, and without God in the world." Afterwards came little Hindu widows, doomed to lives of hopeless degradation and bitterest woe; and boys and girls who were already bound to be sacrificed as some cannibal feast. Men and women from Burma, Japan, China, India, Africa, the South Sea Islands, and from every heathen country in the world, appeared before Mrs. Montague and told tales of sin and hopeless misery, then returned to the ship and bowed down and worshipped gods made with their own hands. A storm arose; the people became panic stricken, and the ship rolled from side to side. The strange lady wept as she looked upon the wretched assembly. A fatal wave struck the ship; and as she sank, a wild cry came from every one on board; then turning to Mrs. Montague the strange lady read:

"The heathen are sunk down in the pit that they made. . . . The wicked shall be turned into hell, and all the nations that forget God."

The lady then seated herself beside Mrs. Montague and said, "I was not always the unlovely creature whom you now behold. Once I was fair, and my grace and beauty made me a valuable possession. You are responsible for what I now am. Do you remember when you gave me this scar? and this? and this? Do you remember when you robbed me of the light of this eye? O wretched woman! But it is not too late to make reparation. There is one who can restore me to what I once was if you will only plead for me. Then I will come to you, and serve you, and make you your life a blessing. Behold! the sea is yet rough with the sinking of the ship. Thousands have perished while you have been idly waiting to be taken back to the favored city, and after you return, while you enjoy your fruits and flowers and sunshine and song, millions will perish every day. Then I conjure you, as you hope for salvation, to listen attentively while I read:

"Who will have all men to be saved, and to come unto the knowledge of the truth."  
"He shall have dominion from sea to sea, and from the river unto the ends of the earth."  
"Yes, all kings shall fall down before Him; all nations shall serve Him."  
"The harvest truly is plenteous, but the laborers are few."  
"Go ye into all the world and preach the gospel to every creature."  
"Whosoever shall call upon the name of the Lord shall be saved."  
"How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent?" "If ye love Me keep My commandments."

Mr. Montague read the papers, then turned to some books lying upon the table. But he did not enjoy reading. The hymns sung at the morning service would ring through his brain in spite of his best efforts. After walking up and down the room for some time, as quietly as possible he went to the piano and sang with whole-hearted energy,

"Can we who souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation! Oh! salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Hath learned Messiah's name."

A missionary and his wife have lately been sent to the foreign field, representatives of Mr. and Mrs. Montague. Eva Ross York.

Minard's Liniment cures diphtheria.