

Messenger and Visitor.

When paid within thirty days, \$1.50

Editor, J. H. SAUNDERS, - Business Manager.

OFFICE:—No. 8 PULLEY BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. B.

ALL CORRESPONDENCE intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

PAYMENTS BY THE MESSENGER AND VISITOR must be by check, draft or P. O. Order. Cash must be sent in registered letter, otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The MESSENGER AND VISITOR will be sent to all subscribers until an order to discontinue is received. Refunding the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, OCT. 24, 1894.

THE EASTERN WAR AND MISERIES.

The Hermit nation, Korea, is the *canis bellii*. It is a peninsula, somewhat like Italy, lying between China and Japan. It is nominally independent, but for various reasons both China and Japan have assumed a certain kind of guardianship. Early in the year a rebellion occurred in the south, and China without consulting Japan undertook to quell it. At this Japan took umbrage, and ordered troops to the scene of action. Partial order being restored, China wished Japan to withdraw her troops, which the latter refused to do until the former answered the question whether Korea was independent or not. Matters became more complicated, until Japan assumed the right to enforce what she considered were her just demands in relation to Korean matters. A battle was fought on land in which the Japanese showed a vast superiority to the Chinese in modern military equipment and tactics, defeating her opponent with great loss and taking many prisoners. This battle was followed by a naval engagement in which they showed the same superiority. In fact China showed the accustomed incapacity of eastern nations in conflict with civilized nations. Japan however demonstrated that she had been thoroughly inoculated with modern ideas, and in possession of best appliances and knowledge of their use. In short her methods and means were western and abreast of the progress of the day in scientific warfare. Steadily China is being driven back, and Japan is marching on, taking post after post, and threatening an attack on Imperial Peking. It seems strange that a nation of three or four hundred millions should fly before one of thirty or forty, but numbers count for little when they are not properly equipped, and are opposed by engines of warfare of such deadly character as those which have been developed in the last score of years. The Koreans seem to be rather more favorably inclined to the Japanese, and at present it would appear that extensive changes political will be the result in Korea and possibly in China also.

As a religious journal we are chiefly concerned with the missionary aspects of this matter. As to Korea, it has been almost the last nation to open its doors to the proclamation of the gospel. Before it had done so, a Presbyterian missionary, Mr. Ross, located in Manchuria, a province to the north-west, had gained a knowledge of the language sufficient to make a translation of the New Testament. He had the British and Foreign Bible Society print an edition of 3000 copies, and these were sent into the country, before our missionaries were allowed to go, by Koreans converted in Manchuria. They did their silent work. The first missionary to enter the country after it had been opened to American commerce, by treaty in 1882, was an American Presbyterian physician, Dr. Allen. He established himself at the capital, Seoul, in 1884, and soon gained royal favor by skillful treatment of one of the princes, who had been wounded in a riot. A royal hospital was established and Dr. Allen placed in charge. The good work has gone on, till now the Presbyterians have some thirty missionaries there, and several missionary societies of other faiths are represented.

As to Japan, in 1854 America and Britain secured commercial treaties with her, including liberty to proclaim the gospel. The change toward civilization and Christianity has since been simply marvellous, so much so that an educated Japanese said in a public address, in this country, that everything in Japan has changed except the natural scenery. "The light of Asia" is fading away, but the "light of the World" is shining in the "Sunrise Kingdom." The newspaper is held to be a good index of civilization. In Japan thirty years ago there was not one, there

are now more than 2000, or more than in all the rest of Asia combined. Nearly every missionary society has there its representative teaching and preaching, and Jesus of Nazareth is being enthroned in Buddha's place.

Mission work in China began with Robert Morrison, the last maker, in 1807, who in Chinese garb worked and studied the difficult language till he was able to translate the Scriptures.

Little advance was made till the war with Britain in 1856, which resulted in a treaty by which the right to preach the gospel was made an article, and the whole empire thrown open to the missionary. All the leading missionary societies are represented there, and Baptists both English and American have sent thither some of their ablest men, such as Dr. Graves and Dr. Ashmore. China however has been aullen and inhospitable to western civilization and the gospel message. Her ancestor worship dies hard, and her prejudice to western reforms is obstinate. Here and there an enterprising man appears such as Li Hung Chang, but he is opposed and thwarted. China has had her day and she has not grasped and improved her privileges in respect to the gospel or to civilization. She is almost sure to be humiliated before an antagonist who has profited by what she has despised. The outcome of the whole matter is hard to predict, but it may be safely said that any check which missions will receive will be only temporary, and that this upheaval will, like all in the past, tend to the furtherance of the kingdom of Him who rules over all nations, and who has determined to fill the whole earth with His glory.

A question of serious moment to our churches is, will we be ready for the new openings which this war will make in these three kingdoms. The Lord of the harvest is, in His providence, opening up fields faster than we have had faith to enter. These beckoning signs of our "mighty God" as He passes through the nations should be heeded more promptly, responded to more generously and universally, else we may fall under the censure of unprofitable servants. The present is specially a time for prayer that missionaries and converts in China and Korea who are now suffering the destruction of their homes and goods in many places may be sustained, and receive in this severe ordeal equipment for more consecrated service. To many brethren and sisters this commotion in the east should be the beginning of a personal struggle ending in a response: "Here am I, send me." If the heralds of mercy are provided, will the churches be ready with the necessary provision to send them. The call to arms in this religious warfare is general, and no one can find an excuse for not helping on the battle that will satisfy our Lord and Master. The work is broadening on every hand, and Christians everywhere must enlarge their sympathies and gifts "till earth's remotest nation has learnt Messiah's name."

PERSECUTIONS IN CHINA.

An especially striking instance of persecution is shown in the case of Mr. Cecil H. Polhill-Turner. With his wife he penetrated to the extreme northwestern part of China with the design of learning the language of Tibet, and lived for more than a year in a small native village on the borders of that country. In one place he was seized by a mob and brought before the magistrate who, like Pilate with Jesus, would have gladly released him, but weakly gave way to the furious demands of the mob and condemned Mr. Turner, with his wife, to be scourged. They only escaped this indignity and suffering by the devotion of two of their Chinese Christian helpers, who offered themselves to receive the scourging in their place, so the anger of the mob was appeased and Mr. and Mrs. Turner escaped. This is but an instance of the many sufferings which have been endured by missionaries in China at the hands of the people. Two English missionaries were murdered in the city of Wuhu, and two Swedish missionaries gave up their lives for the testimony of the Lord Jesus in a smaller city south of the Yangtze-kiang.—*Exchange*.

SORROW AND SUFFERING.

Jesus Christ was a wondrous teacher. We are not surprised that the people at the close of the mountain instruction were astonished at His doctrine. It is so unique and self-evidencing that it aroused them and compelled their assent. The more our Lord's teaching is studied in the light of the age and people to whom given, the more will its divine certificate be known and felt. To thoughtful minds and earnest hearts the comparison of Christianity with the philosophies of the age of its inception, affords much that tends to strengthen faith.

Jesus says: "Love thy neighbor and forgive thine enemy." This was an entirely new doctrine of brotherhood and forgiveness. The cultured heathen had no sympathy with the barbarian, and nothing but relentless hate for the enemy. Crowd both to the wall and triumph over their prostrate bodies, was thought to be the proper thing. The Jew had contempt for the Gentile, and imprecations for the enemy, as some of the Psalms testify. Jesus was a teacher standing alone in the lofty, holy, and

human doctrine he propounded and illustrated.

Sorrow and suffering are as old as the garden of Eden, and in every age have been held to be penalty for wrong doing. The heathen have taught that the gods are offended with the subjects of affliction, and the sufferers associate tell him he must suffer on till the gods are appeased. This is heartless and often leads to despair. Divine wrath and judgment don't offer a satisfactory explanation. Some suffering doubtless is retributive, while other is organic penalty; but most of that which the child of God experiences is disciplinary and educative. "Every branch that beareth fruit he cleanseth it that it may bear more fruit."

"Whom the Lord loveth He chasteneth," or educates as a child. The writer of the Epistle to the Hebrews uses the word for education to express discipline or correction such as a father gives a child. God has an inheritance in the saints, and He guards and cultivates it well that at last it may be found prepared unto glory. Unslightly fogs when torn, and washed, and cleansed, and passed through various stages of preparation, make our beautiful white paper fitted for the service of the king. Our righteousness is as "filthy rags." The clay after being fashioned by the potter and painted by the decorator is not fit for service till it passes through the furnace fire, till its true beauty is revealed and fixed forever. The human soul needs not only the regenerating touch of the Master, but educative and corrective influences that shall reveal the beauties of that life hid with Christ in God. The most eminent of God's saints in bible times were the most afflicted. Through much tribulation they entered the kingdom. They have had a line of successors even since. The way to Zion's hill, as of old, is still the same. Afflictions rightly interpreted cause the soul to mount up as on wings of angels, wrongly read they depress the soul and send it down among the tents of Kedar. God deals with His children as children. He permits no trial to come that they are not able to bear, and in the bearing of it He gives them songs in the night, and assurances that at break of day they shall see the King in His beauty.

RELIGIOUS LIBERTY.

It is surprising how slowly the doctrine of religious liberty progresses in Roman Catholic countries. In Canada the priesthood endeavor to make the press believe they are in favor of toleration, but, strange to say, in centres where Romanism is almost supreme violence has always been common, and yet obtains in its worst forms. If the priesthood instructed its people in true freedom of worship this state of things would not be so common. These certainly must be a favorable squint, or blindness in the Catholic pulpits to these acts, else they would cease. There must be some firing of the persecuting spirit by the hierarchy, or else we should not see it so widely diffused. The better educated classes, we are glad to know, begin to frown on such acts, and the French press, for various reasons, show a tolerant spirit, but the old persecuting spirit in the ignorant masses is too common and receives little, if any, rebuke from their religious guides. The old "bend or break" spirit of Romanism dies hard. It wishes power and so practices the arts of the serpent. In different lands it faces differently. Its attitude in America varies. In the United States it is the advocate of toleration. In Quebec it is partially blind to oppressive acts. In Mexico it owns half of the property of the country, and makes its iron heel felt. Today all over this continent it is engaged secretly and publicly in a campaign to destroy the free public school system, and put in its place the percheron school, which often degenerates into a place where little education is given, save that of instruction in the catechism and church rites and ceremonies. Rome sees clearly that the public school tends to unify, broaden and liberalize our people, making democratic government possible.

In Hungary parliament has just passed a bill giving liberty of worship to all; but it was only able to do so by a majority of three. This shows how Roman Catholic countries lay behind in the best reforms of the age and by what slender majorities even now they can effect the most elementary political and religious reformation.

Religious Parliaments.

A parliament is an assembly for talking and for making laws. There is generally a great deal of talking in their sessions; some people think more than is necessary. Now, as far as talking about religion and religious work goes, we have numerous assemblies that perhaps may be called parliaments. Each denomination has its annual gatherings for talk and for passing resolutions. Baptists have the anniversary of their institutions of learning, their associations, conventions, S. S. meetings, Y. P. conventions, W. B. M. U. conferences and numerous

other gatherings. Each of the other denominations has an equal number. Then there are the interdenominational meetings, Endeavor conventions, missionary conferences, Volunteer movement convention, and all the rest. These assemblies are held in country places and in the cities; some attended by near residents while some attract their members hundreds and even thousands of miles. The convention in general has become a big business. What does it all mean?

It means a deal of money spent in railway fares and hotel expenses. The economic results are considerable. If the money thus used were devoted to direct work large sums would be added to the funds for religious purposes. Why is it that so much is spent in this way? In answer it must be said that some go to these meetings partly from curiosity and the love of travel and sight-seeing. No doubt many went to Toronto at the recent convention to see the city and to visit Niagara. But the number of such is probably small in proportion to the whole attendance. There must be deeper, more controlling reasons for so many large gatherings. We think it means that more people are every year more deeply interested in religious matters and they therefore travel a long way to listen to famous men speaking on the great subjects. The facilities for travel enable more to go; but the interest of the people must be growing or there would not be so much talk about Christianity. Viewed in this light we can all rejoice in the evidence of advancement.

In the second place the demand for the parliament gives promise of more men and more money for religious work in the future. Each of these conventions stir some sluggish Christians to active service, and sets free some mean Christians' money for the Lord's cause. The cost of the parliaments is a profitable investment when it creates opinion in favor of Christian life and work. For in modern society opinion is all powerful. It overturns governments, it upsets heavy institutions, it guides commerce, it makes war and peace. If sentiment, founded on reason, is generated by these conventions, as we believe it is, the outcome will be such as to justify the expense.

The movement promises a fuller knowledge of the gospel's power. Christianity is seen to have relation to all phases of life, and to be almost identical with the welfare of the race. Thus there grows upon the Christian a deeper sense of his Lord's power and a deeper attachment to Him. At the same time there is strength gained for each by the unity of purpose pervading all evangelical bodies.

There is one danger in having so many parliaments of this kind—the danger of thinking the work has been done when we have only talked about doing it. To discuss methods and to stir enthusiasm is all very well provided the sentiment is turned into active service, consecrated effort; otherwise the conscience is hardened, the mind is blinded, and the last state is worse than the first. We see the duty clearly, but we go away and straightway forget it all. To attend these conventions is a privilege; but to do nothing except to attend them is condemnation. He that hath ears to hear, let him hear.

Reflections and Journey Notes.

To Readers of the Messenger and Visitor:

Having spent some two months in this our native province, visiting many of our dear friends and relatives and reviving many hallowed memories, as we have retraced many of our boyhood paths and recognised anew some of the landmarks of our youth, as well as others of our riper years, we are seized tonight with a desire to communicate again—as once we were wont—with your readers, many of whom we still count as our personal friends. Possibly the thought of some recent quite unexpected expressions of appreciation from the lips of esteemed friends of our former haphazard contributions, is father to our present humble desire to gratify them again. We are also moved to extend Christian greetings to our dear friends at Canoe, North Brookfield and other places, whose faces we did long to see, but circumstances forbid our prolonging our visit, as we must soon turn our faces toward our present adopted home in Southern California.

As a Nova Scotia Baptist, during the years of our absence, we have not been indifferent readers of the MESSENGER AND VISITOR. We have impatiently watched for and cordially welcomed its weekly visits in our distant home, and we have shared with our brethren in their well-founded joys over victories gained for Christ both at home and in the foreign field. Nor have we been indifferent to the recent action in the formation of a N. B. Convention. Possibly the future may disclose that this has been among the "all things" which work together for "good." Let the brethren who have been loyal to their convictions either in its advocacy or otherwise, be a unit now in praying for the supremacy of the Holy Spirit in

all future deliberations whether at Maritime or New Brunswick Conventions, and all will be well. Just here we cannot refrain from giving expressions to our humble conviction that the future is big with hope for the extension of our principles as Baptists. If asked to give in brief the ground for our conviction, we would give emphasis to the unmistakable evidences that more than usual prominence is being given by our writers and preachers to the fact that our true secret of power and influence in the world is the abiding and all pervading presence of the church's *paraclete*—the spirit of truth which proceedeth from the Father. May we not reasonably hope for grand results to follow the careful reading and circulation of that most excellent circular letter prepared by Bro. Camp and recently published. We are disposed to believe that we have already witnessed during our recent journeyings some of its fruits, as we have heard echoes of the same golden thoughts from both our lay and ministering brethren. Let us hope and devoutly pray that all our workers for extension, whether in our Young People's Union or in the churches proper may henceforth be filled with that divine energy prompting and controlling them, and using them as "earthen vessels," thus demonstrating to the world that the "power is of God and not of man."

But we did not intend to trespass on space. Possibly as "a mere layman" we have already overstepped the bounds of privilege. We did purpose, however, to refer briefly to some of the things which have to us been joyous during our visitations. Language is inadequate to describe the sweet joy of greeting so many of our kindred and mutually reviving reminiscences of the paternal home, hallowed by the memory of loved ones who one by one have passed on and entered the portals of the home beyond. The unexpected pleasure of attending for several days a series of evangelist services, conducted by Rev. D. P. Brown, in connection with the old home church in New Albany, and hearing familiar voices again united in worshipful praise, was indeed a sacred privilege. The evangelistic blow the gospel trumpet with no uncertain sound. The last meeting we attended there was of more than ordinary interest, as quite a number of unsaved ones indicated by uplifted hands their desire to obtain eternal life.

A somewhat prolonged stay at Ingram River has afforded us frequent opportunities of mingling in worship with the scattered brethren on the shores of Margret's Bay, where we spent many happy years of our earlier life. The memory of these days revived by so many familiar scenes has stirred us with peculiar emotions. Here was the scene of much faithful and successful labor by Rev. Wm. E. Hall during the early years of the church's history. Here our beloved brother, who has since proved himself the veteran church builder, was largely instrumental in the erection of two houses of worship. It may not be considered out of place just here to remind our readers that this dear brother, the present beloved pastor of the Tabernacle church in Halifax, is at present suffering from the effects of overwork and unable to attend to his much loved pastoral duties. Will not all unite in an earnest petition to heaven for his speedy recovery. The churches of Margret's Bay are under the pastoral oversight of Rev. M. W. Brown, who, with his faithful wife, have evidently established themselves in the hearts of the people. We have noted with much pleasure the evidences of growth, both in the spiritual uplifting of those with whom we worshipped in by-gone days and in large additions to the church from the ranks of the young, some of whom were reared under pedobaptist influences. How cheering to witness the ingatherings of the harvest—particularly if we have had an humble part in the seed sowing! To hear the voices of those who were formerly our Sabbath-school scholars honoring God with their confessions and supplications, brings a thrill of joy to our hearts. The seal of some of the recent converts here, manifested in their efforts to attend the weekly prayer meetings, is worthy of special commendation. Bro. Brown has already done a noble work among this people. He labors to a great disadvantage, having to scatter his work over so large a field. God has blessed him with a strong physique, and nothing but a loving devotion to the spiritual well-being of his people, commensurate with his strong body, could ever have accomplished so much in the way of effective organization. In closing permit me to say that we shall ever regard, with prayerful solicitude, the interests of our beloved denominations in these provinces. Brethren, "Let the peace of God rule in your heart, to the which also ye are called in one body."

Yours faithfully,
C. A. WHITMAN.
Ingram River, Oct. 15th, '94.

USE SKODA'S DISCOVERY.

The Great Blood and Nerve Remedy.

The End of Much Protestant Money.

Money is requested. Money is needed. Money is given. It is requested by boards appointed by the churches, or the churches which have appointed the boards; and is expected of every christian. It is needed to sustain churches, missions home and foreign, institutions of learning, and all charitable institutions. It is given and given largely. Much that is given takes the direct way toward the needs stated; much tumbles aimlessly into the givers' hands; to the ignorance of the giver; much is rendered reluctantly with every motive but the right one; and much falls, thoughtlessly, carelessly, foolishly, aimfully, into the bags of rapacious Rome. Much good money, much good Protestant money, much good Baptist Protestant money, actually contributes to the building and supporting of darkened Roman Catholic strongholds; contributes to the maintaining of fast priests, teachers of error, defenders of ignorance, and deceived and deceiving nuns; contributes to the developing and strengthening of the most perfectly organized machine on earth, the Church of Rome. Piousness, baseness, lotteries, begging sisters and fathers, partial government men, and every other means, good or bad, are employed to lay hold of Protestant money. Baptists claim the Bible as their text book, liberty of conscience as every man's right, and the separation of church and state as indispensable to religious liberty. The Roman Catholic church suppresses the Bible; denies the right of free conscience and would unite church and state, thus gaining the arm of the temporal power to defend the other of spiritual despotism. Let Baptists keep their fingers out of Roman Catholic's pies and give their money to the Lord.

REV. H. S. BAKER,
Milton, Queens County, N. S.

The Kings County Baptist S. School Convention.

The annual meeting of the Kings Co. Baptist S. S. Convention assembled in the Berwick Baptist church on the 20th September, 1894, at 10 o'clock, a. m. C. W. Roscoe, Esq., the president, in the chair. Opened by singing and prayer. The following were appointed the officers for the current year, viz: Bro. W. S. Sweet, president; Bro. J. H. Eaton, 1st vice-president; Bro. H. J. Chute, 2nd vice-president; Bro. W. Wallace Nelly, secretary; Bro. C. W. Roscoe, treasurer.

Thirty-two delegates reported themselves; but in consequence of the unfavorable state of the weather the general attendance at the sessions was smaller than it would otherwise have been.

Three sessions were held. Thirty-seven schools were heard from—fifteen more than last year—and the aggregate number of scholars reported is 2,400.

Rev. E. O. Read presented an interesting and suggestive paper on "The relation of the Sabbath-school to the home," which was discussed until the time for adjournment.

In the afternoon Bro. S. C. Parker presented "the address of welcome" on behalf of the Berwick church, to which Rev. P. O. Weeks replied on behalf of the convention. Rev. W. N. Hutchins then read a carefully prepared paper. Subject: "The Sabbath School an opportunity." Mrs. S. March presented a thoughtful and suggestive paper on "The study of the Bible in the class," which called forth a lively discussion, spoken to by Revs. P. O. Weeks, C. H. Martell, A. Cohen, J. L. Leeds and others.

In the evening Bro. C. W. Roscoe read a paper of much excellence on "Denominational Sunday Schools," which furnished matter for discussion, a large number of the brethren taking part. It was deemed desirable that the contents of these papers should be placed before the public, but the ways and means did not present itself. All present felt they had received stimulus and aid in the work of Sabbath-school instruction.

The sessions were enlivened and cheered by the singing of the choir, and especially by solos rendered by Brother Hyland with great solemnity and good taste.

The secretary reported commendable progress in S. S. work throughout the county during the past year. Adjourned to meet on the 19th September, 1895.

W. WALLACE NELLEY,
Sec'y of Com.

Lunenburg County S. S. Convention.

The sixth session of the Lunenburg county S. S. Convention met with the Baptist church at Chester Basin on Oct. 19th, 1894, and notwithstanding the very unfavorable weather there was a fair representation of the schools throughout the county.

The first session opened at 230 o'clock by president, Rev. H. N. Parry in the chair. Reading of Scripture by president and prayer by Rev. M. W. Brown opened the session. Reading of minutes followed and were declared approved.

The following schools were represented by three delegates: Woodstock,

Mahone Bay, Lak

Farmington, New

many, New Corn

Chester Basin, Che

Officers for annu

ected by open vot

G. A. Parker, of Lun

dent, Bro. Joseph B

secretary and treas

of Lunenburg, R

and superintendent

committee.

Reports were s

seventeen schoo

them in, the rem

five having sent

secretary stated

the reports, and

get no report at

that even at the

fill out their rep

the secretary.

Resolved that

powered to select

to prepare the qu

to the schools for

G. P. Raymond,

Barns appointed.

Reports from

then read or give

Pickles read a v

from the district

Hiram Hennigar

on Western Schoo

cook schools, as d

on New Germany

Farmington and

Bro. G. A. P.

and Cross Island

it was resolved t

ceived and embod

Resolved That t

mittee act during

Question was r

adults in our sch

sufficient time t

it was dropped.

At this stage R

asked to take a s

tion and discuss

the body.

After a lengthy

solved that this

initial in referen

national Convent

Session closed

Ham, to meet ag

EVENTS

opened with devo

committee select

brought in their

On motion the

vention from For

to meet with the

was accepted.

A stirring addre

Rev. G. P. Raym

on "The Respons

In Reference to

was ably support

Revs. Brown, C

Bro. Ham, Park

Bro. H. T. Be

Study in its bear

read by Rev. M

ing absent.

The question

and answered by

Bro. Barns and

The following

Rev. J. W. Brow

Mr. Shaw, of

Coldwell, of N

Parry, of Ches

Brown, of Mar

invited to a seat

A vote of than

the friends of o

kindness during

vention there.

Convention o

Foster Settlement