

Messenger and Visitor

THE CHRISTIAN MESSENGER,
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THE CHRISTIAN VISITOR
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—On Saturday, September ninth, a daughter was born to President and Mrs. Cleveland in the executive mansion. The new comer, it is said, has the honor to be the first child born to a president in the White House. The public is also informed that the president's new baby weighs nine and three-quarter pounds, and there is a rumor that she is to be called Esther.

—The great hurricane of August 27, which swept over the Southern Atlantic States, appears to have been even more destructive than was at first reported. The islands along the coast of South Carolina suffered most severely. They were exceedingly fertile and densely populated. Now homes, crops, everything is swept away, and the loss of life is estimated at from 800 to 1,500. Some 25,000 people are left in an utterly destitute condition, and for a year or more until a new crop can be grown, they must depend upon charity. The governor of the state has issued an urgent call for help.

—On Saturday, September ninth, the death occurred in St. John of Rev. J. R. Naraway, a highly esteemed minister of the Methodist church. Mr. Naraway was ordained to the Christian ministry in 1845. He was a studious man, especially well informed on current topics and possessed rare gifts as a public speaker. He was considered in his day one of the strongest preachers in the connection, and had also a reputation as a lecturer on matters of public interest. For a time he rendered important services to his denomination as editor of the *Westways*. Owing to loss of hearing which interfered seriously with the discharge of his ministerial duties, Mr. Naraway had been on the supernumerary list since 1869.

—"There is some danger," says the *Waldman*, "that the maxim that the new is not always the true, may be so overworked as to foster the idea that the new is not the true. Of course the fact is that while the old has a certain pre-eminence in its favor, there are many old doctrines, old methods, old theories, that are simply pernicious survivals, and the sooner they give way to true doctrines and suitable methods and adequate theories the better. There is more than a suspicion of cant about a man when he proclaims that he stands by the 'old gospel.' What we need is not the old gospel or a new gospel, but the true gospel, and in that there are some things as old as the eternal hills, and some things as new as the flash of the sky in a September sunset."

—The work which the Presbyterians have done on the Pacific Islands is a grand object lesson to show the power of the gospel to reach and save degraded humanity. In the face of bitter and bloody opposition, martyr missionaries planted the standard of the Cross among the degraded savages of these islands of the Pacific. To the cool and calculating worldly spirit it seemed but folly to invest so much of Christian money, labor and life in such an enterprise, but few will question to-day that the results are worth many fold more than they have cost. The Christian missionaries who first went to preach the gospel among the cannibals of the Southern Pacific were prompted to their task by the command and the Spirit of their Lord. They were encouraged in their work by the prayers and sympathies of their brethren and the promises of Christ. Thus inspired and helped, they laid their lives upon the altar. Their faith has been honored. The seed they sowed and watered with their tears and with their blood is coming to a glorious harvest. The history of missionary work in the New Hebrides is one notable and practical answer to the question: Do foreign missions pay? The veteran missionary, Dr. Paton, now in these provinces, is telling, to large and deeply interested audiences, in which Christians of other denominations are glad to be represented, the wonderful story of the mission to the New Hebrides, in the service of which he has himself grown venerable. As the companion in their trials and perils of the Gordons, the Mathesons and others from these provinces, who so heroically devoted themselves to this work, Dr. Paton's graphic account of his experiences and the work of the mission are of thrilling interest to our Presbyterian brethren, and of only less interest to Christians of other denominations to whom the lives of these missionaries of heroic faith and courage has been an inspiration, and who, while rejoicing in the work which has been accomplished for the people of the Pacific Islands, with unite in wishing to those who are engaged in it a hearty Godspeed.

PASSING EVENTS.

THE Presbytery of Montreal has dealt with the Campbell heresy case, with the result that the two counts in the libel against Prof. Campbell are both declared to be proven. The first count charged Prof. Campbell with holding "A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth." Prof. Campbell denied holding or having taught such a view, and the Presbytery was not at all unanimous in its opinion on this point. The count was, however, declared proven by a vote of 21 to 13. The second count charged the professor with holding "A view of God which sets Him forth as one who does not smile either in the way of punishment or discipline, and who has nothing to do with the judging or punishing of the wicked." In respect to this count there appears to have been substantial agreement among the members of the Presbytery, and the count was declared proven, with only two dissenting voices. Prof. Campbell has given notice of appeal from the decision of the Presbytery to the Synod of Montreal and Ottawa, which will meet next May.

THE death of Frederick Lothrop Ames which occurred very suddenly on Wednesday last in the state-room of a Fall River boat, removes, so it is said, the wealthiest man in New England, his wealth being estimated at some thirty-five millions of dollars. His great-grandfather, John Ames, was a blacksmith, who began to make shovels by hand at West Bridgewater, in the days when Massachusetts was a British colony, and so wrought the beginning of the great Ames works which have since flourished at North Easton. Fred. L. Ames was born in 1835, was graduated at Harvard in 1854, and afterwards entered into business, becoming partner with his father, Oliver Ames, at the death of his grandfather in 1863. His college education and refined tastes did not interfere with the development of his remarkable talents as a business man. Mr. Ames widened his field of operation in business beyond the lines in which his father and grandfather had worked, and as he was able invested in railroads and other enterprises, extending his interests steadily but safely. At the time of his death he was officially connected with seventy-five railroad corporations. He had much wealth invested in real estate in Boston, being taxed for some \$6,000,000 worth of such property. Mr. Ames took an interest in some benevolent enterprises and gave considerable sums toward their support, but he does not appear to have founded any charitable institution or to have devoted any large portion of his great wealth to such a purpose during his life. What disposition he may have made of his property by will is not as yet announced. A good deal of regret is expressed at Mr. Ames' sudden taking away, and it is said that his death will be generally mourned, as he was much more highly regarded—and deservedly so—than men of extreme wealth often are. If he had not devoted his money largely to directly philanthropic uses, he had not perished if he retired in any selfish way. It was kept actively employed in large enterprises and was thus making for the general good. Mr. Ames leaves three sons and two daughters to inherit his great fortune.

THAT Mr. Gladstone's Home Rule bill would be rejected by the House of Lords was among the things expected. Hardly anyone, however, expected that the Lords would finish the whole business of dealing with the bill in a week, and would reject it by a majority of more than ten to one. Yet such is the fact. Forty-one peers only recorded their votes in favor of Home Rule, and four hundred and nineteen against it. It was a notable occasion with the peers, not because of the display of eloquence for there was little discussion of the bill, but for the counting of titled noses. The Lords came up to vote against Gladstone and Irish domination; they voted and went home again. They did not come to Westminster to discuss the bill. Few, indeed, among them were prepared for any intelligent discussion of it. They came to vote. It was once in a lifetime with some of them. They had never been in the council chambers of the nation before, and as strangers had to enquire their way through the building. Quite possibly they will never be there again. They came to sit down upon this execrable nonsense of Gladstone's, and they sat down—very heavily. Is it likely under present conditions that Mr. Gladstone can live long enough to see his Home Rule measure realized?

Many will think not. But at least the veteran statesman is not likely to give up the fight. (The National Liberal Federation, which is said to be in close sympathy with Mr. Gladstone, has issued a manifesto which proposes the amendment or abolition of the House of Lords on account of its recent action. If Mr. Gladstone had a majority of the English people with him on the Home Rule question his prospects of success in a fight against the Lords on this line would be more hopeful. As it is there are, no doubt, many among his supporters who care more for the abolition of the upper House than they do for Home Rule. But while the fight goes on, will Mr. Gladstone's impetuous Irish friends be able to possess their souls in patience?

THE man who of late years has been known as Emin Pasha was by birth a German Jew, named Edward Schnitzer. He was born in 1840, studied medicine in Berlin and Konigsberg and gained some reputation as a scientist. Later he entered the Turkish army as a surgeon, and was sent to Egypt. There he met Gordon who made him governor of the Equatorial Province. This was in 1878. At the time of the struggle with the Mahdi and the death of Gordon, Emin disappeared, and whether or not he still lived was uncertain. He was found by Stanley in 1886, but soon after disappeared a second time. Rumors of his death have been current for some time past, and these rumors appear now to be confirmed beyond doubt. An account of his death is given by Rev. A. J. Swann, a missionary of Ujiji, who says Emin was murdered by Arabs. The immediate cause of their hostility was the belief that Emin had hanged six Arabs because they refused to barter with him. Mr. Swann's story appears to imply that the Arabs had ground for their belief. He states that when Emin was murdered he was separated from his caravan and was traveling with thirty Nubian followers toward the west coast, in order that he might avoid the Eastern Arabs who he knew were on his track. The actual murderer was a young Arab whom Mr. Swann knew personally, the son of Dr. Livingston's old friend whom the whites in that region round the lake call "Old Tunganyika." It is stated that Emin was beheaded and his body given to the Manyemas, a cannibal tribe, by whom it was eaten as were also the bodies of his Nubian followers.

Jottings from the Seminary.
The Seminary opened Sept. 6th with a good number of pupils. Several of the teachers, who have done valuable work in the school for a number of years, are missed from their accustomed places. It is to be regretted that change must come in so able a corps of teachers as it has been the privilege of Acadia Seminary to have for the past few years. Miss Treffy has charge of vocal music. She is a pupil of Arthur Hubbert, an eminent teacher in Boston. Miss Burnett is conducting classes in elocution. She is a graduate of Dr. Curry's School of Expression. This, in itself, is a strong guarantee of success in her department.

Fraulein Beck remains with the school as director of the piano. Miss Sawyer, who has at different times taken charge of instrumental music in the Seminary, is again teaching in the school. Judging from the number of pupils in this department, we would say it must be very satisfactorily conducted. Miss Fitch gives lessons in violin music. Miss Harding and Miss Higgins are so well known to both pupils and patrons of the school, as to make any comment here unnecessary. With the excellent facilities the Seminary now affords for drawing and the increasing demand for a knowledge of the subject, there should be a large number of pupils in this department.

For the present Miss Power and Miss Jackson take the work of Miss Fitch and Miss Crowell. Miss Power, who is known as an excellent teacher, is a student in Acadia College. Miss Jackson is a graduate of Acadia, and has had many years experience in teaching. For the past three years she has had charge of the English department in the State Normal School of New Hampshire.

In pursuance of the purposes of the school, that of providing a broad, thorough and practical education for young women, photography has been introduced. It is to be hoped this fact may be known as widely as possible, for it cannot be doubted that a study whose utility is so generally acknowledged, will have attractions for the wisest and most alert of those seeking education. Under the wise and fostering care of its honored principal, Miss Graves, Acadia Seminary, is making steady advance in efficiency, and the character of its work.

Mission Work in the New Hebrides.

Dr. Paton, who for some thirty-five years has been engaged in missionary work on the islands of the Pacific, is now visiting our provinces in the interest of this work of the Presbyterian churches. On two occasions, recently, he addressed large audiences in St. John. Both these addresses were of thrilling interest. Dr. Paton depicted in clear and terse language the sad condition of these islands in their heathenism, the origin and progress of Christian missions, and the present happy condition of those people who had been led to enter upon Christian lives. The reforms here wrought, and the high standard of Christian character attained by those who had been raised from the lowest conditions of savage life, gave convincing proof of the all-sufficient power of the gospel of Christ to bless the world as nothing else can.

The evident piety had intense devotion which characterizes Dr. Paton and his coadjutors, as well as the simple devoted lives of these converted heathen, won to Christianity and taught by these missionaries, when contrasted with the ordinary ministry and membership of our churches at home, must suggest to every thoughtful person that the piety of our boasted civilization is not of the highest type. Is it not true that one of these converted heathen visiting us would be scandalized by the all too common immoralities of Christian lands? Would they not find temptations to evil habits here, to which they are utter strangers in their own heathen home lands. This venerable servant of God certainly gives unmistakable proof that a life of self-sacrifice and hardships in the service of God among cannibals, is favorable to the highest, culture of the Christian graces and right royal Christian manhood. As this is so it follows that a more intelligent missionary zeal in our churches, and enlarged operations in this department of the church's work, would be a valuable means of grace to our people. Every Christian must have been moved to give more abundantly and systematically to missions at home and abroad, as they listened to Dr. Paton's plea for the South Sea Islanders, so many of whom are yet degraded idolaters. The marvellous triumphs of the gospel among these people are indicative of the purposes of God in their behalf, and should be an unfailing source of encouragement to the church of Christ to continue in this work. The peculiar efficiency of the native converts as helpers in mission work should give them a large place in all plans for the evangelization of the heathen.

Doubtless the visit of Dr. Paton, as were the visits of Dr. Geddie and others in the by-gone, will be an inspiration for good to all Christians in these provinces. As he returns to his much loved people and work Dr. Paton may be assured that he carries with him the earnest prayers, and we hope large contributions, of our people.

Year Book.

The New Year Book is being printed faster than usual and will soon be out, unless the printers have to wait for copy. Having certain reports set up before Convention and copies struck off for use when the subject is before the Body for discussion, helps the Year Book along and also saves time and gives much clearer understanding at Convention. Several thoughts I beg to give here:

1. The list of ordained ministers is being corrected by Bro. Coburn; all recent changes should be reported at once by card to him or to me. The date of ordination and the literary titles we are anxious to have exact.
2. The list of licentiates must come from the clerks of associations. If any names were omitted last year the church clerk or pastor should inform the clerk of association and have him forward the correction. You readily see that the name of a person cannot be inserted as ordained or licensed merely because some one unofficially advises, nor can a name be struck off unless there is some authority or right. The clerks of associations must send lists of licentiates to ensure correct work.
3. Several association minutes are not yet to hand; last year for four weeks the book was delayed, waiting for copy. This is not fair to the printers nor to the intelligent Baptists and public who are waiting. Some years ago it took seven months to get the book out, now all are anxious to have it within two months, and we can too, but some dilatory officials' copy may be omitted or get into the wrong place.
4. Only 2,000 copies are being printed; we hope to condense a few pages and have a better book than ever before. Friends who will help the cause by advertising will please communicate with Rev. A. A. Kempton, Carleton, St. John, who has this part in charge. Twenty-five pages of advertisements would print the Year Book; and it is one of the best known means of advertising. The customers drawn through the advertisements in Baptist Year Book are permanent, and are sure to pay for all they buy.

J. PARSONS,
Chairman Pub. Com.
Halifax, Sept. 15.

W. B. M. U.

PHOTO FOR THE YEAR:
"Lord what will Thou have me to do."
PRAYER TOPIC FOR SEPTEMBER:
That the influence of our annual gathering may be felt in every Aid Society and Mission Band during the coming year, and that thus better work may be done.

To the Members of the Women's Missionary Union.

My Dear Sisters,—I feel that I am far away from my station and my work, but they are never far away from my heart, and in a few weeks I shall return to them with renewed vigor.

Eighteen years almost in the East, and this is our first trip to this lovely sanatorium of Southern India. I did not believe that I could stand the hot season on the plains this year, hence our trip to these hills.

The past year has been a hard one in many respects; but through weakness, loneliness, anxiety for loved ones, evil reports, trials by the Christians, and trials from the heathen, the Lord has given me to realize His promise fulfilled, "My grace is sufficient for thee," so I want here to record His faithfulness as "very present help in trouble," one always near, and that to bless.

I only want to "know Him" more fully, and the "power of His resurrection," and the fellowship of His sufferings," and by a deeper consecration of all I am and have, to be in such a position, that He can work by me, and through me, in leading my Christian women to a higher plane of Christian living and working, and in bringing lost ones to Him.

I am convinced that it is more of Himself that we missionaries need, more of Himself that you, my dear sisters, need and more of Himself that our native workers need to make us successful in this great work of leading the heathen to take Him into their hearts and lives. And He is willing, may more, anxious, to fill us all with Himself, if we only empty out self and the world to give Him a place. May the dear Lord empty us, and then fill us. As Mr. Churchill has been much away from the station during the last year, I have had to attend to all the work of the station in his absence—morning prayers in Telugu, weekly prayer meetings, preaching and Sabbath-school on Sundays, seeing that the native preachers were doing their work daily and encouraging them in it, as well as attending to the work of my teachers and Bible women. I have gone out with my women, doing sermons work and telling the story of Christ's love, from house to house and street to street, as often as my strength would allow. When I could not go with them they have gone, accompanied by boarding or school girls, and pretty faithful work has been done in this way.

We have had eight boarders most of the year—four boys and four girls—who have done well in their studies and in other respects. One, Mabel Hold, we took to the Timpany memorial school at Coacanada, in January, where her board and schooling are paid for, by us missionaries, as well as that of four other English girls whose parents are not able to educate them.

Mabel's clothes and books are paid for by a mission fund in Nova Scotia, and we still call her child to work and pray for. My girls' school in the town has been prosperous—64 on the rolls. Ten went up for the government examinations, and all passed but one. Five of these were Christian girls and five Hindoo. For the first time I have kept a Brahmin girl in my school long enough to pass the IV standard, and another caste girl the V standard. But what rejoiced my heart more than their passing the examinations was that each of these five Hindoo girls began to kneel and pray aloud to the true God, in our school prayer meetings, on Friday afternoons.

'Tis true, this joy was mixed with sorrow, for one girl, a Brahmin, was almost immediately taken away from the school, and two others were not allowed to return to school after the examinations were over. But I sorrow not without hope, for the good seed has been sown in their hearts, their voices had been trained to sing the praises of Christ, and they had learned to speak to Him in prayer, and commit I trust Him with the rest? He loves them more than I do, and longs more to save them, and He has the power.

Another Brahmin girl, one of my best pupils, who answered questions in my Bible-class as well as any of the Christian girls could, and who always had a number of verses in Matt. committed to memory to recite on Sundays, told my Bible women that she had read Matt. all through to the women in her house, and she wanted more of the Bible to read evenings. I gave her a

New Testament, and soon after this she too was taken out of school, according to the custom of the country. But I have no doubt that she is reading the Word of God in her home, and is it not the "sword of the spirit."

I could not give up my day and Sunday-school work among these caste girls. I believe, though many of their names may not appear on the church book down here, we shall hear them read out from the "Lamb's Book of life," and hear many of their voices blending with ours in singing the "New Song," in the "Sweet by and by."

In January we spent a couple of days visiting these Rajah caste villages in which many are said to be believing.

Mr. Churchill and his preachers spoke to the people in the streets, and Siam and I visited and talked to the women in their homes. Many listened so attentively to the gospel, saying they believed in Jesus Christ. But, O dear sisters, consider what it means to them to come out and confess Him. They would literally have to leave all—home, husband, children, etc., and come to us of whom they know nothing except that we preach Jesus, the Saviour of men. Then all their ideas of modesty revolt against coming out in public as a bold, impure thing to do. O remember their bonds of caste and prejudices, and ask the sympathizing Saviour who understands it all far better than we do, to make a way for their escape in His own way and time, and give them courage and strength to follow Him fully.

In one of these villages lives an outcaste man, who heard and believed a year or so ago. Just before we left home he walked the twenty miles to Bobbili, witnessed a good confession and was baptized. He went back home to labor with his wife and daughter, and promised to bring the latter when we return, and place her in our boarding school. He gave us the names of many caste men and women whom he says are believing truly.

Pray earnestly for them and us, in the request of your loving sister in the work.
M. F. CHURCHILL.
Ooty Cottage, Ootacamund June 12.

Questions.

Is the pastor of a Baptist church chairman *ex officio* of all business meetings? By business meetings I mean those called to consider questions of finance, pastors' salary, church building, etc.

No, we do not think that a pastor by virtue of his office simply is chairman of all meetings that the church may hold. If he makes a stipulation to that effect in his engagement with the church, that is another matter of course. Otherwise the church is at liberty to choose its own chairman at any business meeting. Under ordinary circumstances, however, it seems fitting that the pastor shall preside over any meeting at which he is present. In case of any matter, especially affecting himself personally, a sense of delicacy would forbid his presiding. Occasions may arise, too, requiring business tact and experience in the chairman which some other member of the church possesses in much larger measure than the pastor. A wise pastor will know when such an occasion occurs and gracefully take the initiative in selecting the proper chairman.

Can you give your readers the present number of Acadia College scholarship owners; also the number of scholarships which have been cancelled, as well as the names of present scholarship owners. I would suggest that the names of scholarship owners be published in the Year Book.

We have not the information called for by our correspondent. Perhaps some of our readers may be able to give it.

1. Is it in accordance with Baptist principles and doctrines that church members should attend picnics where fiddling and dancing are practiced?

2. After the church has denounced such practices and has labored with its members for a number of times, and still they continue to go in defiance of the church, what is the proper course for the church to pursue?

1. In this as in other matters Baptist principles and doctrines are to be sought in the New Testament, and the appeal to this authority is open to every Baptist church. Bearing in mind the injunction to "shun the appearance of evil," we think that Christians will do well to avoid dancing parties, and especially when these are held in public places and apart from the restraints of home.

2. If members of a church, disregarding all admonition, persist in a course that grieves their brethren and brings scandal upon the church, it appears to be a plain duty of the church to withdraw fellowship from them. But before taking such a step the church should be sure that it has dealt with its erring members with that patience and charity which the Spirit of Christ would dictate.