

# Messenger and Visitor.

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—Bro. CREED writes that the report which we published last week to the effect that the students at Victoria School, St. John, enjoy special privileges in regard to entrance into the Provincial Normal School, is groundless. The MESSENGER AND VISITOR expresses regret. It was itself misled by an exchange.

—I rejoice utterly in the free, simple, soul-honoring, independent Baptist (Congregational) polity. I would rather breathe its air than any other air ecclesiastical.—*Rev. Wayland Hoyt, D. D.*  
Very good. Dr. Hoyt is one of the most popular Baptist preachers in the United States. And he finds freedom enough. Some men think, or profess to think, that Baptists have little freedom, yet Dr. Hoyt loves our polity because of its freedom. And rightly too.

—The Colby University (Me.) Oracle for 1891 is a splendid publication. It has about 200 pages of reading matter relating to college life among the students. The fine engraving on the frontispiece is a good picture of Professor Elder, M. A., D. Sc., who for years was on our staff at Acadia and now worthily represents these provinces at Colby. The Oracle speaks in choice terms of Dr. Elder and his services.

—We have received a copy of a memorial of Rev. Walter Bars. It is a booklet of 36 pages. The paper, printing, and mechanical execution are of the first quality. The contents, giving an account of our brother's life and work, and of the memorial services, are of tender interest throughout. This tribute does great credit to the Geneva, N. Y., church (of which Bro. Bars was pastor), by whom it was published, and is a fitting recognition of the worth of an excellent minister.

—The sympathy of our readers will be given to Bro. William Cummings and family, of Truro, in their sorrow caused by the sudden death of Mr. O. C. Cummings, son of Bro. Cummings. The sad event happened at Salt Springs Station, I. C. R., where Mr. Cummings was accidentally killed on the railway. The deceased was widely and favorably known as a leading member of the firm of William Cummings & Sons, and his death will be much regretted by many outside his family, to whom his loss is irreparable.

—In his address at Moncton, President Sawyer said: "At present the royal road to the ministry seems to lie through Rochester Theological Seminary with a side track at Newton." So it seems; for of the twenty-four entering Rochester this term, five are from Acadia; the same number sent by Rochester University itself. Acadia is a valuable feeder to Newton and Rochester. At Newton she stands next to Brown and Colby in the number of men sent up, and now it appears she is taking a leading place at Rochester. And when their education is finished a number of these men do good work as pastors in the United States.

—But, after all, it is not the census tables of production nor of wealth that tell the story of the greatness of this country. Vermont has not been one of the rich States of the Union in gold and silver, and its lands have not given the returns which some of the fertile river-sides of the West yield. There has been here constant effort and honest toil; but out of all this there has been wrought a sturdy manhood which is better than riches, which, rather, than on wealth, the security of our country rests.—*President Harrison.*

—President Harrison looks at things as a statesman. The security of the country rests, he says, on a sturdy manhood rather than on wealth. A sturdy manhood will have industry, intelligence and morality; and a people possessed of these qualities will accumulate wealth almost anywhere.

—The *Central Baptist* makes the following practical remark:  
Dear brother, did it ever occur to you that the religion of Christ is not a dead formalism but a living reality? It is the inner life that counts. What a man really is in his heart is bound to come out through all the avenues of his individual existence; and what external religious life does not come from this, amounts to nothing.

—There is religion and religion. The religion of Christ and the religion of Satan. The one is life and force, the other is a heartless form. The master of evil is wise to his generation. He was quick to discover that absolute disbelief was not a normal condition of mind. He ascertained that man would have religion of some kind. He accordingly abandoned the hopeless task of popularizing absolute irreligion and resorted to the artifice of compounding a religion of his own, which would have the advantage of satisfying the mind without securing the salvation of the soul. To this spurious article many are calmly trusting. There is a vain hope of safety, but no

intelligent assurance. Life and conduct are at variance with all of proper conceptions of the religion of Christ. "By their fruits ye shall know them."

—To bring the smallest country parish up to a while heat is, so far as my observation extends, about as great a work as a man can do in this world.—*Archbishop of Canterbury.*

The difficulty is some cases seems to be greatest where the parish is smallest. The small places are hard to suit. Every little church seems to think it needs and deserves the best man in the country. Many a man who would be discouraged by the carping criticism of a congregation of fifty, will successfully lead a sympathetic church of hundreds. Yet the man who can work up a small number to enthusiasm will do an excellent work for the people, and will show his fitness for the larger place which will probably open to him.

—GROWTH OF UNION SENTIMENT.—From time to time we are assured that the union of the denominations is just about to take place. But some discouraging things do come up. For instance: Not long since in a little community, there was a good sized Methodist meeting house, capable of seating all the worshippers of the community. There was also a small number of Presbyterians. The latter built a meeting house a few rods from the Methodist chapel. At the opening services a Presbyterian D. D. preached what the papers reported as an eloquent sermon upon Christian union. The peculiar fitness of the sermon to the occasion could not escape the notice of the laity! Little events like this must give us pause when asked to believe that zeal for "our church" is a thing of the past.

### PASSING EVENTS.

—BETWEEN THE OPENING OF THE ST. JOHN EXHIBITION and Cattle Fair, and arrival of distinguished officers of the U. S. Army on a visit of inspection to the military camp at Sussex, the present week will prove an unusually exciting one in and around St. John. Major-General Herbert, commander-in-chief of the Canadian Militia, will officially inspect camp at Sussex. Adjutant-General Porter and U. S. A. staff will be present on the occasion. In addition to other unusual features, an officer of H. M. Horse Guards will inspect the Horse Fair at Goosepath, with a view of securing a supply of horses for the British cavalry.

A STRIKE OF A LARGE NUMBER OF WORKMEN at the lumber mills in Hull opposite Ottawa, resulted in a serious outbreak at the capital. The strikers refused to allow other men who were desirous of working to go on with their employment, and appealed against the calling out of the militia to protect the owners of the mills from their interference. It would seem that the men think they can take the law into their own hands and that it belongs to them to say who shall work and where and when. The strikers have a perfect right to refuse to work if they choose, but when they take up arms to prevent others from enjoying their right to labor, they should be treated with all the firmness that should be shown to other violators of the laws.

—LIEUT. GOVERNOR ANGEWS, OF QUEBEC, has at length taken official notice of the damaging disclosures in which his government are involved, in connection with the Baie des Chaleurs affair. The correspondence between the Lieut. Governor and the Governor-General was recently laid on the table of the Senate. The following are among the significant passages:  
"Sir—It was not my intention in the foregoing to present a complete précis of the facts revealed before the senate committee having charge of examining the bill presented by the Baie des Chaleurs Ry. Co. to the parliament of Canada. I have wished merely to draw attention to the most important of these disclosures which have caused me great alarm. I beg to draw your attention to the fact that the mode of raising funds by letters of credit without the sanction of the representative of the crown is not recognized by law. In this manner in the present case the government has drawn on the treasury the sum of \$175,000 without having recourse to the sanction of the lieutenant-governor, required by law. It must be noticed that in this instance no order in council was ever passed authorizing the provincial treasurer to draw any sum on the treasury. I find that the system of drawing on the finances of the province by the means of letters of credit without the sanction of the representative of the crown is prejudicial to the public credit. It appears that the above is clearly shown by the several steps that had to be taken to utilize the letters of credit issued by the government and the checks given by their representative.  
"It would seem that there exists between the government and the creditors

of the province a gate where tribute must be paid before doing justice to the claimants. Under these circumstances it is my duty first, to demand explanations about the Baie des Chaleurs railway affair. Second, to demand your cooperation, so that a royal commission composed of three judges be appointed and authorized to enquire into and make a report on the facts and circumstances which have preceded, accompanied, caused and followed the transactions made in consequence of the Act 54 Vic., cap. 88, in so far as relates to the Baie des Chaleurs Railway company. As members of that commission I propose the Hon. Louis A. Jette, judge of the superior court; the Hon. Mr. Louis Francois, George Baby, judge of the court of Queen's bench, and the Hon. Charles Peers Davidson, judge of the superior court. Until further orders, I also call on you to limit the action of the government to urgent acts of administration, and I revoke the nomination of the deputy lieutenant-governor made by virtue of the treasury act to sign the orders on the consolidated funds of the revenue, according to article 7, 655 of the revised statutes of the province of Quebec, and I beg you to give notice of this revocation to whom it concerns.

I have the honor to be, sir,  
Your obedient servant,  
A. R. ANGEWS,  
Lieutenant-Governor.

TO BREAK THE RECORD would appear to be the ambition of the ocean racers that now course the highway between Europe and America. The steamship Arizona, of the Guion line, recently ran down an unknown schooner in a dense fog, while on her usual rush across the Atlantic. To secure the doubtful advantage of a slight lowering of the record, life and property is put in constant peril. Says an exchange:  
It is charged by bank fishermen and by coasting sailing vessels that they have no rights that the steamer will respect, and that many vessels on the Grand Banks are run down during a fog at anchor, never more being heard of, as they hardly leave a scratch on the big steamer which sweeps over them. As the accident reported by the Arizona's passengers took place on the 6th of September, off Sandy Hook, on her voyage out, the whole ship's company were probably drowned, and the schooner and cargo will by-and-by be listed among the "missing" at Lloyd's. The Arizona did not make a drop of water after the accident, though some of her gear was carried away.

RUSSIA HAS MADE ANOTHER MOVE on the great international chess-board. She has persuaded Turkey to permit her transports to pass through the Dardanelles. This act is an open violation of existing treaties. England promptly resented it by seizing and fortifying Mytilene, a small island on the Asiatic coast, and within sixty miles of the Dardanelles, and commanding its entrance. These movements, following each other so closely, are believed, in diplomatic circles, to possess more than ordinary significance. Great Britain's interests in the East, and especially in Egypt, forbid her to view with unconcern Russia's breach of treaty obligations. Russia's latest move is only an advanced step along the line of her traditional policy. Constantinople is her objective point. If she is checked now, her pet scheme will only be interrupted, not abandoned. There are those who believe that however long the struggle between these two great powers is postponed, it will eventually take place. The next move must come from Russia. The world awaits the issue with uneasiness, if not alarm.

Why Wait for Feeling?  
In taking up your church duties do not wait to feel all ready for them, but begin at once to do them faithfully. Professor Huxley defines education to be the ability to do the thing you have to do when it ought to be done, whether you like to do it or not. A similar ability in the moral and spiritual spheres is one of the soundest proofs and best results of religion in the soul. Practice what has been aptly called "methodical piety." Do right by rule and you will soon find yourself doing better by impulse. "The more pains we take," says a great preacher, "to make the letters in our copy book like those at the top of the page, the sooner we get along without any copy book. Our life can become unmechanically holy only by first being artificially and laboriously holy. The law is a school-master to bring us to Christ."  
—*Examiner.*

"The worst witness is a lawyer," a legal friend remarked the other day, "his faculty of refining and hair-splitting makes it difficult for him to give a correct impression of a master of fact." It is more than doubtful, inspiration aside, if the New Testament writers had been lawyers, whether their evidence would leave the impression of truthfulness given by the testimony of fishermen. A child with good eyesight and hearing may tell the truth quite as well as a trained witness.

—We have never more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken.

### African Baptist Association.

The African Baptist Association met with St. Thomas Church, New Road Settlement, Preston, on September 9th, in the thirty-eighth annual session, and closed on the 9th. Sixteen churches were represented; one recently re-organized on the Musquidobit Road, that had laid silent for ten or more years, with a membership of sixteen, and others to follow. During the year twenty-six have been added by baptism. Six have died; with removals, etc., leaving a net gain of eleven members.

It was an interesting sight to see hundreds of the city and Dartmouth townspople, as well as those from East Preston, gather on those historic grounds; it having been once the home of the brave Maroons, first brought here from Jamaica. The climate having proved too cold and severe for them, they were subsequently removed to a more genial climate.

On Lord's Day, 6th, Bro. E. Borden, licentiate of Acadia College, preached in the forenoon; Dr. Hartley, of the Nova Scotia Methodist A. M. E. conference, in the afternoon; and Dr. A. W. Jordan, ex-moderator, in the evening. At all the services large congregations greeted the preachers.

Monday's session was devoted to the hearing of the condition of the various churches and their relationship to each other. At night a mass missionary meeting was held. The facts elicited from the speakers were the need of a missionary to work up the churches generally to a sense of mission work.

Tuesday's session a profitable discussion was happily terminated. This was a case of an excluded member who thought that he was unfairly dealt with by his church. It was a case almost without a precedent, and the council for the future government of the brethren allowed the case to be opened, i. e., that the brother might get the full benefit of his doubt, when, after due deliberation, the council fully sustained the action of the church, and recommended the brother back to the field from whence he had strayed.

In this Preston district there are upwards of a thousand souls when all are at home; but little has been done in behalf of education, with the exception of the Benevolent Bazaar Society, of London, who paid a teacher a small salary which was always forth-coming whether he worked or not. Hence the school was a sort of a go-as-you-please resort for the children. This has been a large drawback to the people, very few being able to read the Bible.

Very recently the government has given them a school, and much will be expected from them in the near future. Religion is of little worth where the settlers are unable to read God's Word intelligently. Another hindrance to the success of the cause: too many churches in the settlement. Advantage would be taken by one as soon as discipline was exercised in the other; hence a lot of disciplined members from one church would find shelter within the walls of another. This matter was brought up at this session and finally settled, that no church shall receive for membership any person without bringing a proper letter of dismission from their last membership, under pain of discipline by the association.

A vote of sympathy was passed and ordered to be cabled to the afflicted family of our dear and highly esteemed prelate, Rev. C. H. Spurgeon. A collection was also taken for the Convention Fund.

In the evening a mass temperance meeting was held, which is to be hoped will result favorably for the New Road Settlement, and tend to the formation of a lodge of the I. O. G. T. order; one having been started in East Preston a few weeks ago by Mr. J. T. Bulmer, with a good membership.

The association closed its sessions, to meet with the Dartmouth Lake church in 1892, after passing the usual votes of thanks to the people of the settlement for entertaining the delegates, also the Windsor and Annapolis and the Western Counties railways for reduced fares on their lines. A very pleasant and interesting season was spent throughout the sessions.

E. DIXON, Moderator.  
P. E. MCKENROW, Secretary.

—We have never more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken.

### Letter from London.

Last Sabbath we attended service at Spurgeon's Tabernacle, and enjoyed an eloquent sermon by Rev. Mr. Norton, who in his opening prayer referred to the illness of his pastor. From all over the house was heard a low "Amen," a response with more real heart in it than all the printed responses we have heard in the English services. Special prayer meetings have been held for eight weeks by his church for his recovery. The vast Tabernacle, holding 5,000, was comfortably full in every part. The building is light, well ventilated, neat and clean; very little decoration; the one object of the arrangements seems to be the accommodation of people to hear the Gospel.

When the pastor preaches the church is always packed. Beside sittings for 5,000, the aisles are always full of those who stand, and fully another 5,000 are turned from the doors. During his illness enquiries are sent to his residence by high dignitaries in the English church, law and in political life, showing the high estimation in which he is held by his contemporaries.

There is no organ in the Tabernacle. Singing is led by a precentor; but as he did not keep time with a baton, his own voice was not sufficiently strong to keep the people together, so, as regards time, the singing was a failure, but for volume it was tremendous. In all congregations, every one, young and old, large and small, think it their duty to join heartily in the singing, whether led by a choir or an organ. We were told that Mr. Spurgeon had been present when the singing was poor he would ask the congregation "to sing the hymn over once more, and please speak the words with the precentor."

The papers are giving accounts of the exhibition of the Holy Coat of Treves, that is daily attracting thousands of faithful Catholics, who flock into the town in such numbers that a law is passed that the pilgrims must remain only twenty-four hours, to make room for others; every one bringing rosaries, etc., etc., that for a consideration the priests touched the Holy Coat, and ever afterward these articles are believed to cure all diseases. Some time since a rival was brought forward in a smaller coat, said to have been worn by our Saviour. The dispute was finally ingeniously settled by the Pope, who declared that they were both holy, the smaller one might have been worn by our Saviour when a child, the larger at the time of the crucifixion.

A clever take-off is displayed in front of a Protestant publishing house in Paternoster Row, where hang two very old coats with large holes, and near by this explanatory placard in substance:

"For the benefit of those who cannot possibly go to Treves we display a hol(e)y coat of our own. No one can deny that it is very old and very hol(e)y. This is other one, though smaller, we will guarantee to be possessed of equal virtue with the larger one, and if these do not satisfy we have still a few more hol(e)y coats that can be produced if wanted."

Of course a continual crowd fills the narrow street, and all pass on, either laughing heartily or frowning. The good taste of the exhibit is open to question, but it certainly shows the absurdity of the superstition which is played upon by the priests for their own pecuniary benefit. OSMAN.

### W. B. M. U.

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

### Children of Foreign Missionaries.

BY A MISSIONARY.

One of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses: they must either send or take their children home and leave them to the care of others, or abandon their work at a time when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must prematurely leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others? Evidence of special care bestowed by the Master upon such children has not been wanting, as may be found, it is believed in the following communication.

The writer has the names of all missionaries sent by the American Board to

its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others. While he was himself connected with one of these missions for nearly forty years, it was the practice in each, for its members, to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly within the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union Army during the Civil War; two died in college, and one soon after graduating. One was pursuing his studies in college a year ago, and three in theological seminaries. Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago, one was in her last year of study preparatory to Wellesley College, one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries, who went out in the same ship. The company consisted of four men, with their wives, and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes. All early became members of the church. Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign missionaries, and another would have gone but for the failure of his health. Two engaged in journalism. One studied medicine, and settled as a physician in New York City. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States. Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practicing physician in Massachusetts. One, an elder in a Presbyterian church, is a journalist in one of the principal cities of the North-west. The two others, in useful callings, are active workers in the Sunday-school. Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man. One graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important church. One, having received an education in other schools of high standing, graduated at the Women's Medical College, Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain. The other three are all useful as intelligent Christian wives and mothers. These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them, and to those who give them sympathy and help. Does not the Lord care for such children?—*Missionary Review of the World.*

—"Such as I have give I thee," said Peter to the lame beggar. God makes His human servants the channel of His grace to the needy. The heathen world lieth in the wicked one, helpless as the lame man, and like him can be raised. Such as you have, your prayers, your money, your life, are you giving them? Can you withhold them and be true to Him who loved us and gave Himself for us?—*Rev. John M. Foster.*