

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
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—In Manitoba harvesting has begun, and it is believed the crop will not disappoint the reasonable expectations of the farmers. Hon. S. C. Wood, of Toronto, who has travelled extensively through the province of late, believes that the wheat crop is a fair one. He thinks it will average about sixteen bushels to the acre. The oat crop is not more than fair, about 35 to 40 bushels per acre. The potato crop is an usual first-class. These hundred bushels per acre would be a moderate estimate. Mr. Wood finds that the farmers of Manitoba are making substantial improvements in their methods. There is, however, much room for further improvement.

—Ask the farmer, the mechanic, the tradesman or any man of honest calling what he is doing and he will be able to give some good account of himself. His work is not for the advantage of himself, his family and his neighbors. But ask the saloon-keeper to render an account of what he does for the welfare of society, and if he do not turn away in shame and silence, it is because no spark of honest manhood is left in him. He is an industrial vampire fattening on the life blood of his victims. The rum-seller's business is a double robbery, not only fleecing from its patrons their hard-earned earnings but robbing them also of their ability to labor.

—REV. THOMAS SPURGEON is now preaching in the London Tabernacle pulpit as the successor for the time being at least of his distinguished father. Mr. Spurgeon's first appearance at the Tabernacle since his recent return from Australia was on the last Sabbath in July. He preached to large congregations, especially in the evening, when a considerable number were unable to obtain entrance. The hearts of the people appear to have gone out strongly toward the son of their late pastor, and so far as can be understood at a distance, Thomas Spurgeon's work in London begins under highly favorable conditions. Mr. Spurgeon's health has not been very robust, and some doubt has been felt about his being able to live in England and perform the work which the pastorate of the Metropolitan Tabernacle must involve. In respect to this Mr. Spurgeon is reported as saying that his health has been better during the last year or two than for many years previously, and he hoped it would be found sufficient to bear the necessary strain of work, but this remains to be proved.

—It is said that there are some fifty derelicts or abandoned vessels drifting about in the track of trans-atlantic travel. These wrecks, some of them scarcely appearing above the surface, are a constant source of danger to vessels on the ocean, and it is believed that to this cause is due the mysterious disappearance of several vessels of which no tidings have been heard. A proposal is said to be under consideration by the government of Great Britain and the United States that two of the war-ships of each nation shall be employed in searching out and destroying these obstructions to navigation. For this purpose two British ships, it is proposed, shall patrol the ocean along the pathway of steamship travel, and two American ships will do the same along the more southern route frequented by sailing vessels. The guns of the war-ships are to be employed in breaking up the wrecks. It is certainly far better that the warships of the nation should be employed in such a service than in efforts to destroy each other's commerce. Long may it be before the naval forces of Great Britain and the United States shall be engaged in anything but friendly and mutually helpful service.

—The eleventh annual Bible conference, at Northfield, Mass., closed last Sunday night. Revs. Dr. Gordon, Dr. Pierson, Mr. Moody, and other Christian leaders, have been in attendance. A good attendance, fine singing and excellent addresses have been features of the meetings, and it is declared that they have been without exception remarkably helpful and practical. As Mr. Moody wished, the attention of the conference has been mainly directed to Bible study, and under the leadership of Dr. Gordon a course of instruction has been given, which has proved of the greatest value. Mr. Moody's presence the last week of the conference added much to the interest of the meetings, and his earnest talks on Christian living, it is said, have been the feature of the conference. Through the efforts of Dr. Pierson and H. M. Moore, \$10,000 were subscribed during the conference for Mr. Moody's Chicago work. The members of the conference were evidently ready to give as well as to learn.

—“The wage earners of these United States,” says the *Christian Advocate*, “annually pay \$600,000,000 for liquor, a sum so large that if it were saved for a few years and properly invested a fund would be created that, unless wise management, would render destitution among the poor of this country forever impossible. Strong drink consumes the workman's wages, destroys his skill and degrades him to the level of the brute. Deliberately and truly we write down the saloon to be the wage earner's greatest and worst foe.”

—Some of the United States papers, it appears, are resenting the presence of Canadian emigration agents in that country, and threaten that it will be made an international question. One would think that after having drained the British provinces of so much of their home and strew for generations past, Uncle Sam might afford to smile complacently if Canada should be able now and then to induce a few of his people to step across the northern boundary. But, as the *Toronto Mail* says, “it is well to remember that Canada is only imitating, and thus flattering her neighbor. A few years ago Ontario was overrun with agents, who pictured the glories of the then opening territories in the North-west of the United States, thereby facilitating settlement by an excellent race of experienced farmers. If we did not like the campaign of that day, we at least did not make an international question of it. The objections to the system, now that it is working in the other direction, is a denial of the well understood rule that what is sauce for the goose is sauce for the gander. But no modern nation need concern itself to oppose the movements of the people. Settlers will not come north if they do not want to, and they certainly will not stay if they do not like the country.”

## PASSING EVENTS.

THE Telo-telegraph is the newly-coined name of a new instrument, the invention of Prof. Elisha Gray of Chicago, which, as its name implies, is designed to transmit in fac-simile by wire to any distance any pen marks made on paper. Prof. Gray, it is said, has been for seven years working out the problem which he believes his invention has solved. The projectors of the telotelegraph appear to be sanguine that the instrument will have a great future, and that its importance to the commercial world will be immense. It is claimed that, when it has been fairly placed before the world, the present telegraph system with all its machinery, save the poles and the wires, will be out of date. The poles and the wires, however, are just that part of telegraph machinery which a long-suffering public would like to see superseded. But let us hear what the telotelegraph is to do for us. There is to be no longer any use for the expert telegrapher. Any one who can write legibly will be able to do the work required of the operator. In most cases, indeed, the operator will be required only to feed the copy within by the person sending a dispatch. But other and greater advantages are claimed for the invention. Persons whose handwriting is known can be identified in this way when sending a dispatch from a distance. Arbitrary signs or trade marks can be dispatched in orders for goods, etc. The person at either end of the wire can file away for future reference an exact copy of his own dispatch as well as of that of the one received. The receiver works without any attention. Hence to offices where instruments are placed, dispatches may be sent, which will be found duly written out in fac-simile when the occupant of the office returns, and thus dispatches received at a main office in town can be distributed to places having instruments without the aid of messengers, and when no one is present to receive them. The wires cannot be tapped in this case, and hence a secrecy in the transmission of messages is possible which is not so with either the telegraph or telephone. Sketches of places, portraits, diagrams and maps, can be transmitted by wire, and hence the value of the invention to newspapers. Such are the claims put forward on behalf of the telotelegraph, and if they shall be justified in practice, it is easy to see that Prof. Gray's invention is indeed an important one, and will prove quite revolutionary within its own sphere of operation.

—For sick headache, sour stomach, loss of food, dyspepsia or biliousness, take Hawker's Liver Pills. They will cure you. Recommended by leading physicians as a most reliable medicine.

## The English Episcopacy.

In the religious world the sentiment of the present day is for peace and union. There has been a swing of the pendulum from the old time tyranny on the judgment and the conscience, to a demand for every person and every church to believe and do according to their own choice and preferences. In the midst of this state of things anything severely critical from a Baptist source is sure to be attributed to the alleged bigotry of the denomination and its traditional conservatism. It is therefore refreshing to find a man of the standing, ability and Christian character of Archbishop Farrar, ignoring the peace-peace-at-any-price-sentiment of the day, and writing boldly, as he has done in the July number of *The Contemporary Review*, on the English Episcopacy. “The Undoing of the Work of the Reformation” is the heading of his trenchant article.

Of course the Archdeacon does not go to the root of the evils against which he deals heavy blows. He cannot do so, because he himself clings to it. Accept ecclesiastical history as given by Roman Catholic, Episcopalian, Presbyterian and Lutheran authors, and leave out of the account Baptist writers, and it seems plain to Baptists that the general and great abuses in all these religious bodies—abuses which some of them recognize and deplore—are clearly traceable to infant church membership, or in other words, to infant baptism. But it is rarely so seen or acknowledged by Episcopalian writers of church history. Be this as it may, Archbishop Farrar has made a call to arms against the Romanizing tendency in the Church of England. He charges them with undoing the work of the Reformation.

He designates the teachings of the Ritualists “blasphemous fables and dangerous deceits.” From the Manual of “The Confraternity of the Blessed Sacrament,” a society in the Church of England, he proves the object for which this fraternity was called into existence. It is for “the propagation of the Mass and the Real Presence, together with the advocacy of the Masses for the dead and the reserved Sacraments.” He says a dignitary of the Church of England stood in a cathedral and said, “My God is lying on yonder altar.” Every error, says the Archdeacon, of the Church of Rome in regard to the Lord's Supper, “is taught in the Church of England openly and unrepented.”

Auricular confession, he says “has been stamped by age after age with the just stigma of indelible abhorrence.” “But,” he continues, “in the stress of unrestrained license to which we have now been reduced by supineness in the defence of truth, any silly youth who has barely scraped through a poll degree, and who may have shown in his ordination examination an incredible ignorance of the most elementary facts of scripture, scholarship and theology, thinks himself at liberty as soon as he enters a parish, to pose as confessor, and to tell men and women, whose very shoes he is not worthy to tie, that they are to come and kneel to him “as superiors before their judge.” Notwithstanding all this and more, the Archdeacon says, “Ritualists are patronized” in the Church of England “by many in their worst excesses” and that “now, like a swarm of locusts, ritualistic practices have settled on every green field.” He predicts that in twenty years, if things go on as now, “the Church of England will be Romiah in every thing but name.” “There are thousands,” continues Canon Farrar, “where fifty years ago there were only scores in the upper classes who now devote their Sundays exclusively to worldly amusements, who rarely enter a church and scarcely ever dream of partaking of the Holy Communion.” “In the working classes such men may be counted by millions, and their numbers will steadily increase as ritualism increases.”

This subject has to the Maritime Provinces more than a transatlantic interest. The state of things in England answers to a corresponding state of things in the Episcopacy of this country. What has been going on beyond the Atlantic has been going on among the Episcopal churches in America. This communion, possessed of culture, wealth and prestige, notwithstanding the ritualistic and sacerdotal corruptions, found among a large portion of her constituents, has great power to attract numbers from bodies less pretentious, and to exert over even greater numbers a baleful religious influence. The religious state of every denomination, especially of those which from various reasons easily assigned, have the greatest power for either good or evil, is a matter to which no one can afford to be justly indifferent. No Chris-

tian body lives to itself. Neither its good or bad influence is confined within its own bounds.

It is to be hoped that there may be a revival of evangelical sentiment in the Episcopacy, both in England and her colonies, and that men may be raised up who will be enabled to turn back the tide of Romanism which now seems likely to carry away the great blessings fought for and gained at the Reformation.

In the mean time, it becomes Baptists carefully to note the tendencies and repulses of any and all departures from the Word of God, and fortified with the verdicts of history, double their diligence, and reconsecrate their talent and time in defending the teachings of God's Word, and in standing firmly by their ancient belief, that the Bible, and the Bible alone, is the highest source of religious truth, and the ultimate tribunal for settling all matters of religious faith and practice.

Evangelical Christians generally must be greatly gratified, and hold it as a favorable sign of the times, that a man, so distinguished for talent, learning and fidelity to his conscientious belief, as Archbishop Farrar, should take so decided a stand in his church and before the world, in denouncing the Romiah practices and doctrines which he sees gaining ground in the Church of England. He knows, as is intimated in his article now under consideration, that such opposition as he gives to Ritualism blocks his way to ecclesiastical preferment, so much coveted and sought after in the episcopal establishment. His, in its measure, the spirit of the martyrs urges the Archdeacon to the discharge of a duty which makes deeper and wider the gulf between himself and the larger body of clergymen of every rank, who are in power in the establishment, and who have in their power to repress or elevate in the sphere of episcopal dignities and positions whom they will. If his spirit and courage should become contagious and fire the hearts of what is called Low Church clergymen and laymen in England and the colonies, an arrest to Romiah practices might be made even early day, and a reform effected before the Church of England had reached that sad state predicted by Archbishop Farrar. But at present supineness seems to hold in bondage the Low Church party, while High Churchmen are well organized, resolute and aggressive.

God rules. The conflict of religious opinions is now moderate on account of the prevailing sentiment of peace and union among Christian denominations. If this does not lead to the abandoning of error, and the embracing of the truth then it is certain that plain speech and fidelity to conviction will supplant the spirit now cherished in the Christian world.

“Thy kingdom come, Thy will be done on earth as in heaven,” should still be the burden of prayer and the object of Christian labor.

## Literary Notes.

The medical missionary preaches a gospel that the most degraded heathen understands. The subject of medical missions is one of the greatest importance, and the leading article in the September *Missionary Review of the World* on “Medical Missions in Syria and Palestine,” by Rev. George E. Post, M. D., of Beirut, Syria, furnishes some striking illustrations of the power exerted by missionary physicians. Two interesting sketches of a biographical character complete the department of “Literature of Missions,” one by Rev. F. F. Ellinwood, D. D., on “The Late Arthur Mitchell,” and the other on Robert S. McAll, by Rev. A. F. Beard, D. D. In the international department J. J. Lucas, D. D., contributes an inspiring article on “Self-denial Week.” This number is rendered exceedingly valuable by reason of containing so much information about that most interesting land, Japan. The department of Christian Endeavor, conducted by Professor Amos R. Wells, contains an interesting review of the recent memorable convention of the societies of Christian Endeavor in Montreal. The department of “General Missionary Intelligence” summarizes the current news of missionary enterprises in all parts of the world.

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—A. D. Chisholm, Readville, Mass.: K. D. C. has wrought in my case what no doctor's prescription or other patent medicine could. Two years of misery from Dyspepsia, brought on by La Grippe, had weakened my digestion so I could eat little except dry toast without distress. Tried some fifty different remedies, and spent nearly two hundred dollars, but got no relief. With very weak faith I began the use of K. D. C. Slowly at first, but surely it did the work, and to-day, after using four bottles, I can eat anything with relish, and consider myself cured.

—Chinese boys are taking to athletics, thanks to British influence.

## W. B. M. U.

PHOTO FOR THE YEAR.  
“As the Father has sent Me, even so I send you.”—John 9: 21.

### Minutes of the Executive Board.

The Quarterly Meeting of the Executive Board was held at the Mission rooms Thursday p. m., August 10. President in the chair. The meeting was opened by reading 1 John, 5, and prayer by Mrs. G. O. Gates. Minutes of the last meeting were approved. Members present were: Mrs. J. W. Manning, Mrs. G. O. Gates, Mrs. James E. Masters, Mrs. J. F. Masters, Mrs. J. E. Hopper, Mrs. J. J. Baker, and Mrs. C. H. Martell. The Treasurer's quarterly report was accepted. The Corresponding Secretary's report showed, correspondence had been received from the following: Mrs. Archibald, Mrs. Churchill, Mrs. Morse, Miss Wright, Miss Gray, Miss MacNeil, Rev. H. G. Mellick, and Mr. A. MacDougal, clerk of the Regina Baptist Church, all of which was placed before the Executive Board and duly considered. After arranging some of the work for the annual meeting, the meeting closed by singing the Doxology.

A. C. MARTELL,  
Cor. Sec. W. B. M. U.

### N. B. Provincial Notes.

One day as Paul and some of his fellow workers were talking over the interests of the Lord's work he proposed “to go again and visit the brethren in every city where we have preached the Word of the Lord, and see how they do.” We find Christian workers to-day with the same desires for the prosperity of the cause of God; and we also find personal visitation a strong stimulus to the work. Willing workers are strengthened by counsel and instruction; weak ones are made stronger by realizing the responsibility that is upon them, and in many cases some of the indifferent ones have been impressed with the fact that every Christian has a mission to perform, and we shall be accountable for the talents God has given to us. One of the most pressing needs upon us is the service of an enthusiastic, judicious sister, to visit all the Aids and Sunday Schools, and present to them the claims of our missionary enterprise.

On our way to the Association at Jacksonville we found a few days to spend in visiting some of the societies in Carleton county. Arriving at Benton Thursday p. m., June 24, we met a few of the sisters. After spending a season in prayer we had an informal talk regarding our mission work. In the evening the little hall was filled to its utmost. With Pastor Young and Rev. B. H. Thomas' help the different phases of our work were presented, and special appeals were made to the strong young men and women who have recently been brought into the church. We hope to hear soon that Benton has a flourishing Mission Band. By their taking up this work they will not only give help to those who are without the Gospel but they will develop their own Christian vigor and find “it is more blessed to give than to receive.”

At Jacksonville, Saturday, p. m., 26th, the W. B. M. U. Societies, comprised in the N. B. Western Association, held their meeting in the Methodist chapel, Jacksonville. Representatives were present from Jacksonville, Jacksonville, Woodstock, Florenceville, Centreville, Andover, Forest Glen, besides several visiting sisters who participated in the exercises. The Cor. Sec'y spoke on the Women's work for women in India, dwelling particularly on that of the W. B. M. U. Mrs. W. S. Saunders spoke on Home Missions, calling special attention to the Grand Ligne and North-west Missions. Miss Clara Good, Cor. Sec'y for Carleton and Victoria, spoke on the influence of Quarterly meetings on our work. After spending a season in prayer we separated, feeling we understood more about the work of the W. B. M. U., and with greater desire to do the will of God. Sunday p. m. the meeting under the auspices of the W. B. M. U. was conducted by the Corresponding Sec'y. Scripture reading by Mrs. S. J. Archibald; prayer by A. H. Baker, Lic. Addresses were given by Rev. J. H. Saunders, W. H. Jenkins, Jas. Wallace and B. H. Thomas, and Mrs. Martell. In these addresses the needs of the Telugu, North West and Grande Ligne Missions were presented, followed by an appeal for the united co-operation of the churches there represented.

Monday, p. m., we had a meeting at Eel River—a meeting never to be forgotten. These dear sisters may experience the unspeakable joy there is in active service for the Master we earnestly pray. “When saw we thee an hungry and fed thee, or thirsty and gave thee drink? When saw we thee a

stranger and took thee in, or naked and clothed thee; or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto the least of these ye have done it unto Me.”

Tuesday we had a drive through that charming country from Woodstock to Florenceville, then meeting with kindred spirits. By the help of Rev. A. H. Hayward and Bro. Hutchings we had a good time Tuesday evening. The following week they organized a Mission Band, with a membership of 45.

Wednesday we met with the workers at Centreville—Bro. Cahill's charge—and found a well-trained busy lot of people. We hope to hear of their forming a Mission Band here—a grand work for these young people.

July 5—Saturday, p. m., the meeting of the W. M. A. S., represented at N. B. Southern Association, was held in the Presbyterian Church. Mrs. J. W. Manning presided. An hour was spent in devotional exercises. The delegates from Societies then reported. There are 21 W. M. A. Societies in the Southern Association. Mrs. Manning gave an outline of the work done by the W. B. M. U. in India, and showed pictures of the various stations and missionaries, urging the sisters to renewed efforts in this mission work. The meeting was a season of refreshing to all.

A mass meeting of the W. B. M. U. was held in the Baptist Church Sunday p. m. A large attendance. Mrs. Manning presided. Scripture reading by Mrs. E. J. Grant, and prayer by Rev. G. O. Gates. Mrs. Manning gave a sketch of the women's mission work from the beginning up to the present, dwelling especially upon its growth and importance. The present needs were plainly set forth, and the necessity for greater efforts and more numerous workers to be actively engaged in this department of work. Rev. G. O. Gates delivered a most earnest and impressive address. Miss Dumersque sang a solo, which was highly appreciated; and Rev. W. C. Goucher spoke on the importance of Mission Band work. After the collection the meeting closed with prayer by Rev. W. G. MacIntyre.

The Women's Baptist Missionary Union, in connection with the Eastern New Brunswick Association, met in the vestry of the Baptist Church at Surrey, Albert County, on Monday, July 17, at 2.30 p. m. The session opened with singing “Blest be the fountain of blood,” and “Greenland's icy mountains,” followed by scripture reading (Psalm 72) by the President, Miss Lillie Phillips. Prayer was offered by Mrs. Edgett and Mrs. Cook. Reports were then heard from the delegates representing the different societies.

Mrs. Estabrooks gave a favorable report of Port Elgin Society—one very pleasing feature being the fact that all the sisters of the church are members of the Society.

Sackville Society reported 75 members. Special interest is manifested in Home Missions. Two Mission Bands are doing good work—one being in aid of support of Mr. Morse. Five meetings for Home Missions held during year.

Miss Hattie Richardson read a very excellent paper (prepared by Mrs. Phillips of Fredericton), which received marked attention.

Mrs. Long, of Fairville, (Prov. Sec'y), briefly addressed the meeting, and in a very touching manner exhorted the sisters to have strong confidence in God amidst discouragements in the work.

Rev. H. H. Saunders, of Egin, in a brief but very interesting address spoke of the volunteer movement.

Rev. S. McCully Black, in the closing address, gave valuable information concerning the Grande Ligne Mission.

Session closed with singing and benediction.

## W. B. M. U. RECEIPTS.

Monies received from August 2nd to August 28th: Sheriff Logan, Edmonton, \$2; St. John, Germain St., F. M., \$4; Blitton, F. M., \$9.50; H. M., \$1.00; Hopewell Hill Mission Band, F. M., \$3.50; H. M., \$3.50; Ganard, F. M., \$15; Charlottetown, H. M., \$5; Dartmouth, F. M., \$2; Guysboro, F. M., \$3; Long Creek, F. M., \$1, H. M., \$4; Union Corner, F. M., \$2; New Germany, F. M., \$3; Advocate, F. M., \$6.50; Amherst, two mite boxes, \$3; Amherst, G. Christie, Edmonton, \$1; Point de Bute, F. M., \$3.95; H. M., \$3.95; St. John (Main St.) Mission Band, H. M., \$10; Forbille, F. M., \$3; Halifax, first church, Mrs. Judge Graham, F. M., \$7.50; H. M., \$2.50; Amherst, F. M., \$2.75; Egin, F. M., \$10; Chester, F. M., \$12; Melvern square, F. M., \$9; Belmont Mission Band, F. M., \$5; North-West, F. M., \$3.50. MARY SMITH, Treas.

P. O. Box 518; Amherst, N. S.

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