

# Messenger and Visitor

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## A NEW DEPARTURE.

We are anxious to increase the circulation of the MESSENGER AND VISITOR, as we are anxious to circulate good, sound religious literature among our people. So we have concluded to offer a

### PREMIUM.

We will give the MESSENGER AND VISITOR to new subscribers for one year and Drummond's works—bound in cloth, costing 75 cents—for \$1.75. Or the edition in vellum binding—very pretty—costing \$1.35, and the MESSENGER AND VISITOR for one year for \$2 in advance. The expense of forwarding from this office will be paid by the subscribers.

WE HAVE A LARGE AMOUNT OF OUR SUBSCRIBERS—too large altogether. So we will give to all our subscribers who will pay their subscriptions in full to January 1, 1892, these valuable books for 25 cts. and 50 cts. respectively, in addition to balances due us on MESSENGER AND VISITOR account. This offer will be held open for eight weeks.

For the particular excellences and contents of Prof. Drummond's book see advertisement on 7th page.

The papers of the Maritime Provinces have made extended references to the late Dr. Bill. —The *Chicago Standard* man thinks "it is much easier to get a good president for the United States than a good college or university president." The Baptists of the Maritime Provinces have, then, much to be grateful for.

**SECRET NOT.**—A correspondent sends us an obituary notice, and says: "I thought some of our sister's many friends might wish to hear of her death!"

We would direct special attention to the meeting of the Baptist Institute on Friday. The meeting of the Board of Governors is to be on Thursday, so as not to interfere with the meeting of the Institute.

PARTICULAR attention is directed to the joint meeting of the Board of the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces, and the Baptist Annuity Association of New Brunswick, the latter called by H. C. Creed last week, and the former by E. M. Saunders this week. Each notice may be found on the fifth page.

In another letter "Delegate" contends for a sharp discrimination between the evils of liquor drinking and tobacco using. He argues that liquor drinking is bad in itself, and that for the sake of others as well, it should be suppressed. But he thinks that while the use of tobacco is injurious to many and of doubtful benefit to others, yet a large number enjoy the weed without any apparent injury, physical or moral, resulting therefrom. Yet he says "the balance of argument is against its use." But he thinks the evils of intemperance are so much greater than those from tobacco that they should not be connected. We can all agree, however, that all evil should be destroyed, and should not be countenanced by the church.

Another correspondent, "Anti-tobacco" writes strongly against the weed. He commends the article by "E. M. S." in the MESSENGER AND VISITOR, and hopes Convention at Moncton will be so governed by a spirit of progress and consecration that, hereafter, no Baptist shall have a conscience to handle an article so harmful in its effects and so disagreeable to others.

Dr. T. H. RAND calls attention to the *Canadian Baptist* to the value of the hymn book as a collection of poems. He says the study of Christian hymns is now made a part of the regular arts course of McMaster University, and that it is receiving attention in the theological department also. He is afraid that the modern fashion of having large hymnals is working against the universal introduction of the best collection of hymns into the homes of the people. Large

hymnals are too apt to be kept in the pew racks." He also says: "I know of no book, of moderate price and elegant print, equal to the Canadian [Baptist] Hymnal, published at Halifax, and on sale at the Standard Book Room. It contains a body of sacred songs of the first quality, which should find a place in all our families. No better service can be done for a Christian home than to implant in the minds of the children our great Christian hymns."

The *Intelligencer* urges the Free Baptist churches to provide parsonages. It says there are fifty parsonages and only five parsonages owned by the denomination in New Brunswick. The editor thinks every parsonage should have a parsonage if the work were gone about in earnest. We do not know how many Baptist churches have parsonages, but the number ought to be greater, and could no doubt be made greater if the brethren had as much zeal for the interests of the church as for their own interests.

"NOT VERY COMFORTING," was the comment of a little girl on the service in the Cathedral, St. John, at the funeral of the late Judge Watters. The body was borne up the aisle, perhaps two-thirds of the distance from the entrance to the pulpit. The pall bearers included Governor Tilley and Judges of the Court, who stood during the service, which consisted in the rapid, school-boy reading by a young priest, of some sentences in Latin, and the sprinkling of some water on the wreaths that covered the casket. Truly it was not very comforting. With all the uplifting and consoling truths of the Gospel, with all the exhortations of the sacred writers, all the promises of our Lord, the only word offered was something in an unknown tongue, and that so rendered as to be practically inaudible. And this satisfies the Roman Catholic in this day we call enlightened!

### PASSING EVENTS.

THE McLEOD WILL CASE has been settled in favor of Dalhousie College, Halifax. This case has been before the courts for several years. Alex. McLeod, of Halifax, by will dated 1880, made Dalhousie College his residuary legatee. The will was contested by the heir-at-law of Mr. McLeod. The case went to the Privy Council of Great Britain. But the will stands, and the relative has a lot of costs to pay.

SIR HECTOR LANGEVIN'S TESTIMONY before the Committee of Privileges is placed by some of our exchanges under head lines such as "Direct, Explicit and Precise," and by another the record is "Sir Hector's Innocence— Astonishing Ignominy of Details—Langevin Trapped," etc. So much seems to depend upon the standpoint from which we look at passing events. But prejudiced writers and prejudiced readers have no place in a righteous verdict. These either assist criminals—especially official criminals—to escape justice. The single eye and aim alone can guide, in the trial of wrong-doers, to just conclusions. Personal and party ends destroy the force of the verdict as they damage the character of a tribunal. A righteous verdict in the case of the members of our government and officials in our civil service, no on trial for mal-practice, is the sincere desire of every Christian patriot in our Dominion. This will do much to remove the dark cloud of dishonor which now hangs over our government, and our country's fair name. It is to be hoped that the committee who have this grave matter in hand will be able, at the close of the investigation now being held, to give a just verdict. If any official is wrongly accused let him be justified; if any found guilty let him be condemned.

TENNEN IS EIGHTY-TWO YEARS OLD, and his birthday is honored the world over. The Qin and her subjects are one in the recognition of his worth and of the indebtedness of all to the poet. England is now, as in the past, great orator-statesman and prescher. She has all had great poets. Of these is Tenny. What a power he has exerted over the minds and hearts of his countrymen! "Stronger than beat of the brain is the throb of the heart." But Tenny has both head and heart. How rich would be gained if young people would, more generally, devote the time and money they now give to stories of a trivial character, or worse, to securing of a good acquaintance with classic works of our poet laureate.

JAM RUSSELL LOWELL has passed away. His literary standing in the United States was high. He had been U. S. Minister to England, and was known a man of versatile talent and

high character. He was one of the most finished writers of the day. As poet, critic, essayist, he contributed largely to the thought of his time. Let us be thankful for good poets and other literary men. Their thoughts enrich and ennoble human life.

EDUCATION FOR THE COLORED PEOPLE of the South is being discussed with vigor in the United States. Dr. Corey, of Richmond, Va., well known to our readers for many years, a native of New Brunswick and a graduate of Acadia, writes strongly on this subject in the *Richmond Herald*. For "our own sakes," he says, we should provide this education:

"It will appear to any thoughtful mind that it is for the best interests of the South that Christian education should be provided for the colored people of the South. People who are led by intelligent and godly ministers, who study the Bible and practice what it teaches, will not be vicious and idle. They will be thrifty and conservative, and the friends of law and order; they will be opposed to strikes and riots, and their influence will tend to make property more valuable and communities more prosperous. Ought we not, therefore, to assist them in building up their academies and seminaries?"

To us it may seem to have been unwise and ungenerous—perhaps unjust—to the people of the South to invest the ex-slave with the ballot, yet the ballot may be an important factor in settling the question of the ultimate success of the American republic. If we can help and can guide the black man to a true manhood, he may become a most welcome and indispensable ally in some great crisis of our nation's history when the combined forces of alien errors and anarchy shall surge around the foundations of the structure reared by the fathers of our country. As Baptists, are we doing what we ought to help our colored brethren? Are we drawing them towards us, or are we indifferent? There are in the South fully 11,250,000 members of Baptist churches, constituting more than one-third of all the Baptists on the globe. In fifteen schools of the American Baptist Home Mission Society, for the training of the colored people, only 416 are preparing for the ministry. The Congregationalists, with barely 10,000 colored members, have 100 in preparation for the ministry. If we were doing in a like proportion for our own brethren we should have 12,000 young ministers in training. There are more than 500 white ministerial students in the Baptist colleges and seminaries of the country receiving aid at the average cost of \$100 per annum for each man. Some receive \$150. More than \$50,000 are expended in direct aid to these men. Fifty dollars will support a man in Richmond Theological Seminary.

THE LOOKER FOR GOOD TIMES when war shall cease still keeps in the distance. Much has been done by Christian influences to hinder civilized nations from engaging in blood-shedding, as they were so ready to do in other days. But the martial spirit of the blood-thirsty warrior of olden time seems just now to possess national financiers, and this spirit finds constant employment and intense enjoyment in the tariff wars so popular in the political and commercial circles of the present time. The influence and power of the tariff is far reaching, and so tariff making and mending is justly occupying much of the time of politicians. No permanent or profitable relationship with the several members of a nation, or with other nations, can be had in the absence of a fair and fraternal commercial arrangement. This tariff war of nations and the strivings of capital and labor, and the wasteful misappropriation of public funds are all doubtless rooted in the one evil principle of covetousness. The news of this week chronicle much of the sad fruitage of this unreasonable strife. Among these is reported the distress of operators who are thrown out of work in some districts of England because of the depression of the iron and other trades. The ukase of Russia forbidding the export of grain is giving much trouble to other peoples of Europe who heretofore have been Russia's chief customers, and who are now forbidden their usual supply.

The treaty recently signed between the United States and Spain, whereby the products of the former are admitted free into the Islands of Cuba and Porto Rico, is an infringement of the rights of Great Britain and her colonies, secured by a former treaty still existing between Spain and Great Britain, containing the favored nation clause, which gives the right for the free admission of the natural products of Great Britain and her colonies into these Spanish ports. The relations of these great Christian nations are strained and their mutual prosperity is soured. The "Golden Rule," which secures the greatest success to all peoples is set at naught. As Christianity, with its purpose of good will to men and peace on earth, has done much to prevent the nations of the earth from shedding their brother's blood, may it not be for the financial profit of all the nations to apply this heaven-born principle to the commerce of the whole world?

EUROPE IS SHORT OF BREAD. It is not worth while to repeat or to controvert extravagant statements which have recently been published that worldwide famine is close at hand, with greater suffering and distress than the world has seen since the dawn of history. It is plain that such accounts are greatly exaggerated. They are palpably untrue. But unless the United States is able to ship more than 200,000,000 bushels the people of Europe will not be able to get as much bread to eat during the coming year as usual. It is not to be inferred that starvation will result. In modern times starvation on a large scale is simply impossible. If wheat is deficient other grain can be obtained.—*N. Y. Tribune*.

It is one of the benefits accruing from advanced civilization that the increased means of communication make the food resources of one part of the world immediately available for all other parts, so that the danger of widespread famine is largely averted. Canada has the promise of an abundant harvest.

### Manitoba and North-west Missions.

A CALL FROM LETHBRIDGE.

I should like to place before the readers of the MESSENGER AND VISITOR, a brief account of the work in the town of Lethbridge. This is a new cause, worthy of the denomination's attention, but of special interest to the people of Nova Scotia.

The Manitoba and North-west Mission Board were unable to take up work here until June last, although it had been anxious to do so for some time. Lethbridge is situated on the Belly River banks, in which lie the valuable and almost inexhaustible coal mines of Alberta. It is about 100 miles south and west of Dunmore, the junction at which the railway branches off from the main line of the C. P. R. and 60 miles north from the international boundary line, to which the Alberta and Montana R.R. runs, making connection with the Great Northern R.R. of the United States. Lethbridge has a population of 1,800, and is rapidly building up, and gives promise of continuing for some time. There is abundant scope for Gospel labor, and every indication of immediate return for evangelical effort now put forth. Mining is the chief industry, although ranching and farming is carried on to some extent, the former especially with gratifying success.

Our membership is small. There is fully as many as the number of our membership who have been under Baptist influence and are such in sentiment, but, not being believers, are more or less indifferent, or attending service where there is a suitable building for worship. These we shall reach and gather into our services as the work advances. Thus we have a good nucleus for a Baptist cause. A very large element of the population of Lethbridge (I think I can safely say one-third) has come from Nova Scotia. Among them some from Baptist homes and Baptist influences, in whose hearts the seed was sown while they were East with you. Now, I assure you, there is a good opportunity for the missionary here to share in the work by gathering the harvest. The work begun needs following to the end.

For the successful progress of our cause in this place a chapel is a necessity. We now meet in a rough, unfinished building in an out-of-the-way place. There is but one suitable place available, but the rental would be \$20.00 a month, and that is beyond our reach. Our people are not blessed with an abundance of this world's goods, yet they have undertaken to raise \$500.00 for the purpose of erecting a chapel. The W. F. M. Society have voted \$200 towards a church building for this town, and also hold out inducements for a loan after all that is possible has been raised by the field and through contributions from outside. We have planned for a building. Lots, material and labor are all high in this Western country, and to erect a plain chapel, with a seating capacity for 200 persons will cost at least \$2,000. The Calgary church which was built last year, is the only Baptist chapel in this territory, and is distant from this mission station to the East is Moose Jaw, 300 miles, while the nearest chapel in this direction is that at Brandon, Man., 700 miles.

Your interest and contributions of late have done much to encourage the workers, and make possible the opening up of new points in this vast and important mission field of Manitoba and North-west Territories, but there is yet much room and a need for your further effort. And when you have responded to all the claims made public, then there lies beyond a wide field untouched by us. We are pulling up a little, but we are still far behind in our work in this new country. Act now and prevent waking up to its needs when too late.

Any contributions sent for the erection of a chapel at Lethbridge will be received by John Hughes or myself.

THOS. DOUGLASS,  
Missionary,  
Lethbridge, Alberta, N. W. T.

### W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

### PRAYER TOPIC FOR AUGUST.

That the presence of the Holy Spirit and a spirit of harmony may pervade all the meetings of the W. B. M. U. and the Convention, and that glorious results may follow.

An extract from the address of Sir J. W. Dawson, delivered at the Canadian Intercollegiate Missionary Alliance, November 6, 1890:

In referring to the mission to the new Hebrides, founded by Dr. Geddie, a class-mate of his own, Sir William says: "Our churches (Presbyterian) in Nova Scotia were scattered over the country, each one thinking how it could keep itself up and hardly thinking of its next neighbor. But when they began to think about missions in the distant New Hebrides, they began to think of home missions in Nova Scotia also. A new spirit was infused into the church by the missionary associations got up within it, and I believe the new mission did fifty times as much real spiritual good as Dr. Geddie could have done if he had remained at home. That is the case with missions everywhere. . . . It is not altogether a question of who shall be missionaries and who not. Every Christian has a mission. There is no Christian man or woman, no man or woman on whose heart the Lord Jesus Christ has a hold, no man or woman who is filled with the love of Christ, and love of Him, who has not a mission of some kind or other in the world, great or small it may be, or one of several kinds. It may be the mission merely to which the chairman has directed your attention, of letting your light shine in the world. Now that is a most quiet and beautiful kind of mission. It does not go about and make any noise, or trouble, or disturbance of any kind. It merely lets the light flow out of it. That may be the mission of some; that may be the sole mission of some, but it is a great and glorious mission and there can be no question who should be a missionary in this sense. Then again, there are those who can help actively in mission work. If you look into the New Testament you will see mention of many good people who were not apostles or missionaries themselves, but were recognized as helpers of apostles and missionaries. You will find the good people in Philippi, who sent help to the Apostle Paul when he was likely to be stopped in his mission. You find Aquila and Priscilla helping him also in a material way when in need and difficulty.

"You find others, again, whom He speaks of as helping with their prayers. There are many ways of helping. The missionary who goes abroad needs somebody at home to back him up, to get up the spirit and the interest of the church in the missionary work; somebody to furnish the sinews of war. That is a blessed mission, and a most important mission, for those who cannot themselves go to foreign missions. These men are the people, whom the Spirit of God has brought under our notice in Holy Scripture as being important helpers in the work of the early Christian church. And everyone, however humble, who is helping towards this great missionary work from the position in which he or she may have been placed by God's providence, every such person has an important mission. There is another kind of mission that has been alluded to by the chairman, and it is the mission of defending missions, and the truth that lies at the bottom of missions. Missions are assailed a good deal in our time. Some persons say we had better leave heathens and moslems where they are; but if we look at it from a Christian standpoint we shall find that missionary work is the first great step towards the elevation of the human race, and we shall come to the conclusion that the saving of human souls is a great and glorious thing. If we can gather a people for Christ out of the world, even if it be only a small people, it is a good thing; and it is a still greater thing to think we may be hastening the kingdom of the Lord Jesus Christ in the world. Now, missions need defenders. They need those who are able to show a reason for the faith that is in them, and able to hold up the truth before doubters; and no men or women are better fitted for doing this than those who have had such educational benefits as you are enjoying, and, therefore, there rests upon you a responsibility to be the defenders of

Christian missions. That may be your mission, and a good mission it is to defend the work of the Christian church, and help it and strengthen it. Then, you may go as a missionary yourselves. You may be those who shall have the great honor, and privilege, and blessing, of carrying the truth of God to nations and people who have not heard it before. That is the highest kind of missionary work. It is the missionary work of the veritable apostle who is sent as an ambassador and representative of Christ to those who know Him not. It is a blessed thing to think many young men and women are going forth from this country, in the capacity of missionaries, to those parts of the world that are deprived of Christian knowledge. May there be more of them to go. My own belief is, if there are those who are anxious to go for the love of Christ, and who are fitted to go and fit to be useful, the means will be found to send them and support them. Get the men or women themselves fitted to be missionaries and means will be found to sustain and support them. It is easy to collect means, sometimes easier than to get the missionary; but if you can get the missionary then the means are sure to come. Here are four great leading directions in which a Christian may be said to have a mission: We must be Christians, actuated by the love of Christ above all other affections, and then we have our mission, which may be one or other of those I have mentioned. It may be mere lights in the world; it may be the mission of helpers to others; it may be the mission of aiding and defending those who are doing the work; it may be the mission of going ourselves into the high and advanced places of the great field of Christian warfare. Which ever it may please God to place you in, I am sure those of us who have grown old in the struggle of life will wish you God-speed, will most earnestly pray and hope that in any of these missions, or in whatever combination of them you may be called upon to work, you will have God's blessing, and all success and prosperity. In conclusion I have this to say: Do not forget there is nobody here or anywhere else, who is a servant of Christ at all, who has not a mission to fulfill and a mission to account for in the last great day, when all shall appear in the presence of our Saviour."

### Programme of Annual Meeting.

- FRIDAY, AUGUST 21.
- 9.30 a. m.—Prayer meeting.
- 10 a. m.—Meeting of Executive Board.
- 2 p. m.—Enrolment of delegates.
- Secretary's report, Mrs. J. Macch.
- Treasurer's report, Mrs. B. Smith.
- Reports from Provincial Secretaries: Nova Scotia, Mrs. A. E. Johnstone; New Brunswick, Mrs. A. E. Emmerson; P. E. Island, Miss M. E. Davies.
- Report on Home Missions, Miss Johnston.
- Appointment of officers—other business.
- 7.30 p. m.—Bible reading.
- Paper by Mrs. Chipman.
- Questions concerning our mission work asked and answered.
- Letters from our missionaries.
- SATURDAY.
- 9.30 a. m.—Prayer meeting.
- 10 a. m.—Unfinished business.
- Open conference for County Secretaries and delegates.
- 2.30 p. m.—Platform meeting.
- President's address.
- Addresses from Mrs. Archibald, Miss Wright, and others.

A GENTLEMAN worth twenty millions died recently and left a considerable sum to his wife on the condition that she should remain unmarried. All her past service and labors and sacrifices and co-operation, the fact that she had been the mother of eight children or more, went for nothing should she at any time commit the appalling crime of marrying a second time. Stipulations of this kind are not uncommon, but are not always justifiable.

"Where a man has acquired property, the presumption is that his wife has done her full share toward accumulating it. Almost all the fortunes are made from small beginnings; and whether a man shall have that small beginning usually depends upon his wife. 'Would a man be rich? Let him ask his wife.' It is an adage of the shrewd Yorkshireman. He may make it true, millions; but she saved the hundreds out of which the millions grew, and without which the millions would not have been. Under all ordinary circumstances, the wife is certainly entitled to a share of the property as her own, without any conditions or restrictions. The wife brings as much into the partnership as the husband. She makes him a home to which he comes weary, and from which he goes out recruited. She bears for him and for his children burdens that he never dreams of. The law recognizes in some states to a very imperfect extent her claim upon the property; but if he chooses, the husband can usually put his property into such shape that the legal claim amounts to very little; and he who uses all the power which the law gives him, shows himself such as we will not particularly delimitate."