

# The Messenger

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 12, 1896.

The article of Mr. W. F. Parker, on Acadia College finances, which appears in another column, will, we hope, receive a careful perusal. As an ex-governor of the college, Mr. Parker is able to speak with accuracy respecting its financial interests. It is well that our people should have a correct apprehension of the financial position of our institutions at Wolfville. Mr. Parker again calls attention to the fact intimated in these columns a few weeks ago, that the recently announced munificent bequest of Mr. Fyazant, while it will enable Acadia to enlarge its work and to aid needy students for the ministry, will not meet the urgent demand for funds to carry on the educational work which we now have in hand.

The crowning merit of a book, says David Pryde, "must always be its practical usefulness. It may be a work of fiction diverting your thoughts from the chaos of business and allowing your mind to recover its elasticity and tone; or a history, bringing before you high ideals for your imitation; or a poem, elevating and refining your taste and filling your imagination with beautiful forms; or the work of a Christian philosopher to warn you, as with the blast of a trumpet, from self-indulgence to self-sacrifice. If it makes you more amiable or more sympathetic, or more appreciative of what is beautiful, or more resolute to follow what is good and noble, then the highest purpose of a book is gained."

We regret to learn by a note from our esteemed brother, Rev. H. Morrow, of Tavoy, Burma, that Mrs. Morrow has become so ill as to render it necessary for her to leave the mission field and return to America. She was to sail from Rangoon on July 18 and expected to reach Boston early in September. It is hoped that rest and change will enable her to recruit her strength. Mrs. Morrow has given herself very unreservedly to the work of the mission, and her robust health has at length given way under the heavy strain of so constant work and the influences of the climate. Her leaving creates a vacancy in the mission impossible at present to fill. Mr. Morrow says: "I must remain and do what I can alone. We have a large school of 150 boarders, and all would be broken up if I too were to go. My health is not very firm, but I can keep going yet a while I hope. We are having very heavy rains, sometimes up to nine inches in 24 hours."

Extreme heat was experienced last week over a wide extent of country in the most southern and western portions of the United States. The officials of the weather bureau say that it is very unusual for the temperature to reach such a height in so many parts of the country at the same time. The heat was said to be due to an area of high barometer which has been prevailing over the southern portion of the country and of low barometer in the northern part, which results in great waves of heat coming toward the north. Among the temperatures reported to the weather bureau at Washington, on Wednesday last were the following: Albany, 94; Philadelphia, 94; Montgomery, Ala., 96; Vicksburg, Miss., 98; Little Rock, Ark., 102. (The highest in the country); New York, 90; Memphis, 100; Indianapolis, 94; Oswego, 96; Cleveland, 92; Chicago and Springfield, Ill., 94; St. Louis, Kansas City, Mo., Dodge City, La., and Phoenix, Ariz., 98.

A LATE London despatch states that several most important discoveries have just been made in Cairo bearing upon the history of the Christian church in the first two centuries of the era. Among them is a manuscript from the fifth century which is a Coptic translation of the three original Gnostic writings of the second century. Its value consists not only in the fact that it hands down old Gnostic writings that have hitherto been unknown even by name, but above all in the circumstances that one of them was known to Irenaeus and epitomized by him, without any statement of the source from which he had derived it. The discovery of these manuscripts enables us for the first time to test the accounts of the Gnostic system as given by the church fathers in the light of the original manuscript. It contains three "independent treatises, entitled 'The Gospel According to Mary, or the Apocryphon of John'; second, 'The Wisdom of Jesus Christ'; third, 'The Practice of Peter.' 'The Gospel of Mary' is the document used by Irenaeus, and consists mainly of the revelation of John. 'The Wisdom of Jesus Christ' consists of questions addressed to Him by His disciples, and His answers. 'The Practice of Peter' is a narrative of one of Peter's miracles of healing.

Prof. GANONG, of Harvard, and Principal Hay, of the Victoria school, St. John, have been enjoying an outing in Northern New Brunswick, which besides being pleasant and healthful to themselves, has doubtless yielded good results of scientific knowledge in which the public will some day share. The *Globe* of Friday says: "Mr. Geo. U. Hay came into the city this morning by rail, looking as brown as a berry and as vigorous as a bear. With Prof. W. F. Ganong, of Harvard, he had just completed a most interesting trip. The two gentlemen nearly a fortnight ago left St. Leonard's and were portaged across to the Restigouche, a distance of about twenty-five miles. They then commenced in their canoe the descent of the latter river, to which they gave nine most delightful days before they reached Campbellton. They did the canoeing, cooking and camp work themselves, having no guides nor assistants. Mr. Hay was profuse in his expressions of pleasure at the trip. No doubt from the observations of two such capable naturalists something more will result to science than their personal delight. Prof. Ganong remains a day or two at Campbellton."

News of the death of Principal Bates, of the Woodstock, Ont. school, has been received with great sorrow and regret. Mr. Bates had gone to Massawa for a rest during the hot season, and it was there he died. His death is reported to have been due to blood poisoning. The first report stated that he had been poisoned by ivy. A later, and probably correct account, is that the poisoning was due to a slight wound made by an old fish-hook (one account says boat-hook). It spite of the best medical attention that could be secured Mr. Bates sank rapidly and died on Wednesday last. He had been for a number of years a teacher at Woodstock, and the fact that at the death of the late Principal Huston, Mr. Bates was chosen as his successor, is proof of the high esteem in which he was held as a Christian man and an educationist. Of his first year as Principal at Woodstock, the *Canadian Baptist* says that "it seems to have been markedly successful," and there was promise of a larger success. Mrs. Bates is a daughter of the late Joseph Reed, of Baronsfield, Camb. Co., and sister to Dr. H. H. Reed, of Halifax, and Henry Reed, Esq., of Sackville, N. B. Many readers of the *Messenger* and visitors will unite with us in sympathy with Mrs. Bates and her family in the hour of their sore bereavement.

Two adventurous seamen, named Harro and Samuelsen, have crossed the Atlantic in an open row boat. They left New York June 6, and reached the Solli Isles on Aug. 1. On the voyage they fell in with a number of vessels, from some of which they received necessary supplies, but steadily refused to abandon their own frail craft and their dare-devil enterprise. They encountered some bad weather and very heavy seas and once—on July 10th—their boat was capsized and they were thrown into the water, but after a few minutes succeeded in righting her, getting on board and balling her out. But all their provisions, anchor, cooking utensils, signal lights and other articles not lashed to the boat were lost. After this for some days they suffered severely from cold, having to remain in their wet clothing, but on July 15, they fell in with a Norwegian barque which they boarded and obtained a supply of water and provisions. On July 24th when about 400 miles west of Solli, they spoke the Norwegian barque *Eugenia*, from Halifax for Swanes, and obtained from her a small supply of bread and water. Both men are in good health and look weather beaten by long exposure. They pulled two pairs of oars during the day and at night kept watch of three and a half hours interval, one man pulling while the other man slept.

A REMARKABLE story is told by a Jacksonville, Fla., correspondent of the *New York Herald* of a steamer's encounter with whales. The steamer arrived at Jacksonville showing great dents on her plates on each side and with some of the delicate machinery in her engine room disarranged as a result of her battle with the monsters of the deep. Soon after passing Sandy Hook Mr. L. E. Morton, the purser, says the vessel ran into a school of whales. Soon six of the monsters appeared almost under the ship's bow and she crashed into one of them. The impact apparently broke the whale's back and it began to spout blood. The officers and passengers witnessed a remarkable sight. As if in a rage the five other whales drew off a short distance and dashed madly against the vessel, causing her to tremble from stem to stern. The whales repeated this performance four times and at each collision, the 'Seminoles' quivered as if about to go to the bottom. Many of the

passengers were hurled to the deck and bruised. Several women fainted. So terrible was the shock that some of the furniture in the saloon was broken from its fastenings. The whales were badly injured by the collision and after the fourth rush drew away spouting blood. They tried to come again, but moved slowly because of their injuries and the vessel soon distanced them. It was feared that the 'Seminoles' was badly damaged but examination shows only the superficial injuries mentioned. The passengers say the whales were nearly one hundred feet in length.

"A minister's relation to the church," says the *Watchman*, "is not simply one of legal contract. On its spiritual side it is a relation of confidence, respect and common service. It is neither for the interest of the church, the minister nor for the wholesome effect of religion in the community to find either party standing on its legal rights. The important question arises to what extent should he be influenced by the desire of a strong minority in his congregation that he should resign. That is a question that can hardly be answered on general principles. Very much depends on the character and grounds of the opposition. But we are quite clear that a minister should act, both for his own influence and for the good of the cause, to resign rather than to split a church into warring factions. The world is wide and there are too many opportunities of usefulness for a minister to waste his resources in leading a faction."

The sentences quoted above are truly and wisely said, and the minister who allows a sense of what is due to him personally to be the dominant consideration and to operate to divide or greatly weaken the church is in the highest degree blameworthy. And unfortunately such cases though, as we hope, rare are not unknown. It sometimes appears as if a minister were quite willing to see a church tear itself to pieces as a punishment for its lack of wisdom in not being unanimous in the desire that he should continue as its pastor. But on the other hand it happens sometimes that a pastor is quite too sensitive to opposition. A small minority may have the power to make a pastor's position uncomfortable and sometimes he is influenced by such opposition and discontent to seek another field, when duty and the interests of the church he has undertaken to serve demand that he should remain, and by the help of the Lord, overcome opposition, which, more or less, is likely to be felt in almost every church. Some men doubtless find it much more difficult to do this than do others. Some natures are so sensitive in such matters that the knowledge that the sympathy of any of their brethren has been withdrawn causes great discouragement. The question as to going or staying is one which often requires great wisdom and single-ness of purpose. But doubtless the pastor who is conscious that his supreme aim is to do his Lord's will and serve His cause will not seek in vain the wisdom to guide him aright.

## Foreign Missions.

It will be very gratifying to the friends of our Foreign Mission work to learn that Rev. R. E. Gullison and wife, of Lower Aylesford, were appointed to the staff of Foreign missionaries, at a late meeting of the Board. The report of the physician as to the health of Mr. and Mrs. Gullison is very satisfactory, and the Board and denomination are to be congratulated in securing the services of two such devoted laborers. Mr. Gullison leaves a church and congregation that are strongly attached to him, for the arduous and responsible position of a missionary. He feels that the greater need is to those who know little or nothing of the glad message of life and peace. To them he would go, and for them he would spend and be spent. Those who know this brother and sister are not at all surprised at their decision. It is just what might have been expected from them. They will be missed from the work here at home. But the Master calls and they gladly respond, *Here am I!* We bespeak for this brother and his wife as also the two young ladies who will accompany them this Autumn, the active sympathy of the friends of Missions throughout these Provinces, and as the Foreign Mission Board will be at great expense in the matter of outfit, travel, and the expenses already upon them, which will have to be met so early in the year, they would urge upon the pastors of our churches, and all lovers of the Lord Jesus, to do all they can to help at this time. If any have any offerings to make we would bespeak an interest in the hearts of all who desire to see Christ's Kingdom come.

Brethren pray for us. We need all the help you can give us now and ever.  
J. W. MARINCO,  
Sec.-Treas. F. M. B.

## N. B. Home Missions.

The work of the Convention year is drawing to a close. In the Home Mission departments in this province much has been achieved during the year and considerable help has been afforded to many needy fields.

The committee of the Maritime Convention and the Board of the New Brunswick Convention have made joint appropriations and appointments throughout the year and the utmost harmony has characterized the business of the monthly sessions. At the commencement of the financial year considerable funds lay in the hands of both treasurers, thus enabling the Board to make its appropriations with confidence, while still relying on the help of the churches to continue the liberal spirit of their first appropriations. The total outlay for the year has exceeded \$2,500, part of which was paid on debt of the former Board. It is not at all probable that the same amount can be laid out another year, unless there shall be a constant increase in the gifts of the churches. Quite a number of the present year's grants also do not fall due until September 1st, and some even later, so that instead of beginning the new year next month, with a large surplus to last year, we expect to be somewhat pressed to meet the claims falling due and demanding immediate payment in opening the business of the next Convention year.

Many of the churches have not as yet contributed anything for this year's H. M. work. We would urge upon them the necessity and duty of coming to our help. The Maritime Committee have closed their report for the year in order to be in readiness for the Herwick Convention, and whatever amounts may come to them can be credited on next year's account. The Board of the New Brunswick Convention do not close their report until September 1st, so that all Home Mission funds sent to this Board will be credited on the account of the present year's work, the same as those sent earlier in the year. These should be sent without delay to the treasurer, J. S. Titus, St. Martins.

At the last monthly session, held on the 6th, the grant to the Queensbury field was increased from \$50 to \$100 in compliance with an urgent request from the churches there.

The Board also decided to appoint Rev. E. A. Allaby general missionary for three months in the county of Charlotte. Many neglected and pastorless churches there seem to demand this as the best substitute the Board can at present afford. We trust this appointment will be productive of much good. Bro. Allaby comes to us with excellent testimonials, and the members of the Board are hopeful of good results.

W. E. MOISTRETT, Sec'y.

## RIGHTS AND SOUVENIRS IN INDIA.

FOR BOYS AND GIRLS IN CANADA.  
DEAR GIRLS AND BOYS:—

I have been requested to write the life of a Telugu boy. Here is the biography of a boy as told by himself:

My name is Pallakoorthy. My father and mother are both Christians. On the 15th of May, 1869, I was born in a village about seven miles from Bimlipatam. I first saw the light of this world in a house, whose walls were built of mud and whose roof was covered with the leaves of the banana palm. My mother brought me up tenderly and used to carry me long after I was able to walk.

All the year round I went barefooted and bareheaded, playing in the sand or chasing the chickens, or racing with the other boys. Thus I grew up till I was six years old and thought myself a very big boy. I remember, one day I went with my father and mother to Bimlipatam to play with my cousins. It was wonderful to me to see the town so much larger than the village where I was born. It was great fun to go down to the seashore and play on the beach. The waves rolled in and washed over our feet. The father boys swam out into the billows like ducks. Out in the Bay a big ship came in with black smoke pouring out of its chimney like the smoke of Chittavalas factory. One day as I was going through the town I saw in front of me a great tall thing like the smoke stack of the Chittavalas factory; my cousin called it "Guntis Stambam," i. e. The Clock Tower. We heard singing; we saw a crowd. As there were other boys there we went up too and were not afraid. There was a white man there and a Telugu man standing by his side. Both were singing out of a small black book. Then the white man read something out of a larger book and told about a good man named Yasa Chrestu.

My father's hired man yoked the oxen and we all came back to our home in the village under the hill. It was about this time that I commenced going to school. Our school house had a roof, but no walls and no floor; we sat on the ground with our legs curled under us, as they say, in a tallor sits, cross-legged, on his bench, in Canada. But as my father was pretty well off, I brought a little mat and sat upon that. The most of the pupils sat on the bare ground.

I remember, one day, when I was eight years old, a pedlar came to our house selling books about a man named Yasa Chrestu. My father was very angry at him, and sent him away. After he had gone, we found one of his books on the veranda. The pedlar came to our house with the book. He could not find him and brought it back. Father took the book and hid it as if it were a box of poison.

I had nothing to do with the courtship myself, and she had nothing to do with it. My father made the bargain with her father. Her name was Veeraballa and I thought it was a very pretty name. Do you not think so too? My father gave her the engagement ring—not a finger ring, but a wedding and nose ring, made of gold and precious stones. One day after we were engaged I went to her house to see her, but she was not at home. All the time I was there she kept out of sight. After that she would run and hide whenever I came to her father's house. I hardly saw her face again until the day of our marriage. But I had her name, and often said it over to myself, "Veeraballa! Veeraballa!" For two years more I was out to school, and I remember that men used to come to our village to tell about that same man, Yasa Chrestu.

When I was fourteen years old, I went to go to Bimlipatam to school and get more education, but my father and brothers would not let me. Every time I spoke about it they made me hold my tongue, therefore for some time all my days were spent in tears. I was so broken-hearted that I thought of committing suicide. I ran away to Visnupatam to see if my friends there would not send me to school, but the very day I got there, my richest uncle died, and all my hopes died with him; none of the others would have anything to do with me. I came home with all my ambition crushed. God alone knows what a sad boy I was!

My father then was more severe than ever. He took me to a goldsmith, who worked in the village, and hired me out to learn the trade. For a whole year my hand trembled heavily with every stroke of my hammer, but as I learned the work and got used to it I began to like it better. When I had acquired the skill to make beautiful ornaments I even found pleasure in the work that was at first so distasteful. I was proud of what I could do, and partly forgot my disappointment. But with nobody to console me or guide me, I fell into the worst kind of sin. My strength began to forsake me, and I was left a mere miserable wreck.

At this time a little book on "Caste" fell into my father's hands. It was written by a Christian Telugu named Parabottam. My father hated Christian books; but because this one was "Caste" and because it was written in such smooth, good Telugu, he kept it and made me read it aloud. This book made me think a great deal. It showed me that Caste, which we thought was everything, was nothing. I began to argue with the people who came to our goldsmith shop and tell them that Caste was no good.

When I was eighteen years old, my father resolved to take me on a pilgrimage to a village named Kotapally about two hundred miles away. As I had been named after the idol of that village, he wanted to take me and present the idol with the locks freshly shorn from my head. Then he would say to the stone image "O God! Here are the locks of thy namesake's head! We offer them to thee. Take them and bless him!" But I was losing faith in the foolish idolatry of Hinduism and went with him much against my will. We got aboard an ox cart and started on our long journey. There were many other carts going in the same direction and we were together in a long train, like a caravan. At night we slept on straw in the cart, while the oxen trudged along at a snail's pace, following the other carts. Each morning when the sun grew hot, we turned aside into an orchard. There we unyoked the oxen and fed them with straw. We made a fire under the trees, cooked our rice and took our breakfast in the cool shade. At evening we started again on our Telugu journey. Thus, far, I know not how many days and nights our cart wheels rumbled along until we reached our destination. But when the hour came for me and my locks to be presented to the idol, I ran away and hid. My father could not find me anywhere, and his wrath knew no bounds. We had come two hundred miles in an ox-cart to perform this ceremony, and now I could not be found! After the day was over and it was too late to do anything I returned. To all my father's grief and anger, I answered boldly that I would have nothing to do with that hideous idol. Then, back we came over the same road, the same two hundred miles at the same slow pace, without having accomplished the purpose of our pilgrimage. My dear father! It was not long after this that he died a sad and disgraceful death! I do not care to tell you the particulars. My heart bleeds, as I think of his poor soul and where he is today!

I kept on at my apprenticeship. Although I knew how wrong it was, I had not the strength to give up my old wicked life. Ere long, I was stricken down with a fearful sickness. For four months I tossed in unutterable agony and could not stir from my cot night or day. None of my friends believed that I could live; but I myself had hope. (To be continued.)

Yours truly,  
Bimlipatam, India. L. D. MORSE.

NEW YORK despatches of Sunday last report extreme heat in that city. Fifty-one persons died from the greater New York district as a result, and over 100 cases of persons who were prostrated have been reported in the territory embracing New York city, Brooklyn and Staten Island. A number of these cases, the physicians believe, will prove fatal. In New York city alone 40 persons are known to have perished because of the extreme high temperature. The list of persons who suffered from sun-stroke and who are now at their homes, or at the hospital, in charge of the physicians will reach 70.

## B. M. U.

NOTICE FOR THE YEAR:  
"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. Manning, 25 John Street, N. B. PRAYER TOPIC FOR AUGUST.  
For Mr. and Mrs. Arethald, that health may be completely restored and their work greatly blessed; that the Holy Spirit may descend upon them and those to whom they speak; for our annual meeting, that it may be to His glory who has called us to be laborers together with Him.

Outline of Programme for Annual Meeting of W. E. M. U. to be held at Berwick, Aug. 21st, 1896.

Thursday, Aug. 20th, 7 p. m.—Executive Meeting.  
Friday, Aug. 21st, 9.30 a. m.—Prayer-meeting; 10 a. m.—Enrollment of Delegates; Appointment of Committees.  
Secretary's Report, Mrs. Henry Everett.

Treasurer's Report—Mrs. Mary Smith.  
Provincial Secretaries Reports—Nova Scotia, Miss A. E. Johnston; New Brunswick, Mrs. Margaret Cox; P. E. Island, Miss M. E. Davies.  
Home Mission Report, Miss Johnston.  
Report on Literature, Miss Myra Black.  
Appointment of Officers for the coming year.

Friday, 2.30—Praise Meeting; President's Address; Address on Mission Band Work, by Mrs. P. R. Foster; Map Exercise on our Telugu Field, by Rev. W. V. Higgins; Address on the work among the French, by Miss Grenier; Greetings from other Societies; Open Conference.

Saturday, 9.30 a. m.—Bible Reading by Miss Harrison; Verbal Reports from Delegates; Memorial Services for those who have been called up higher during the year; Unfinished Business.

Saturday, 3 p. m.—Platform Meeting.  
We are expecting to have the largest number of missionaries ever present at our annual meeting, and this session will be given up to them. Mrs. Higgins, Miss Grey, Mrs. Laffamme, Mrs. Gullison, Miss Harrison, Miss Newcombe and others.

The Executive meeting on Thursday evening is open to all who wish to attend. Shall be glad to see all the delegates present.

Friday morning is a most important session. Every sister should be sufficiently interested to want to bear these reports of work done the past year and suggestions for the future. Let each one be provided with pencil and note book, prepared to take down all the important items so that they may be discussed promptly and intelligently. Let any one who wishes information be perfectly free to ask questions, come prepared to do this, it is the best way to gain knowledge and shows an increased interest in the work. Let none of our sisters omit the Mission Band meeting on Friday afternoon. Mrs. Foster's address and Mr. Higgins' map exercise. We want to go home prepared to tell our Bands and Sabbath schools all about that Telugu map.

There will be no meeting on Friday evening as the B. Y. P. U. have a service, and the ladies wish to attend Saturday morning has always been one of our most helpful and inspiring meetings. Plan to be present. Saturday afternoon is "the great day of the feast." We are looking forward to a delightful time.

My sisters are you praying that above all the Master's presence may be felt at every session? "Without Him we can do nothing." If we shall go carrying a blessing with us, determined to attend all the prayer and praise services, that our hearts may be tuned and prepared for the business that must be done we shall be blessed ourselves and be a blessing to others.

On Sabbath evening, August 2nd, a public missionary meeting was held in the Tabernacle Baptist church, Haymarket Square. Rev. E. K. Ganong occupied the chair. This meeting was called in the interest of the Women's Baptist Missionary Union, with a view to organizing an Aid Society in that church. Mrs. J. W. Manning, president of the Union, gave a very earnest missionary address, in which she told of the origin of Aid Societies, their growth up to the present time, giving some very touching incidents in missionary life. In closing she urged those present to consider the obligation resting upon them as Christian women to obey the last command of Christ and do all in their power to save some poor heathen soul. Mrs. Ganong followed with a very interesting missionary reading. Appropriate music was furnished by the choir, and solos by Miss Rising of Leinster street church. The meeting closed with some inspiring remarks from Rev. J. W. Manning. He spoke of the great need of more workers in the Foreign field. At the close of the public meeting, W. M. A. S. was organized with seventeen members, and the following officers chosen: Pres., Mrs. E. K. Ganong; Vice-Pres., Mrs. W. Morrell and Mrs. Best; Sec'y., Miss M. S. Whitman; Treas., Miss M. Day. M. S. WHITMAN, Sec.

Falmouth, N. B.

The W. M. A. S. of Falmouth, held a public meeting Sabbath evening, July 19th. The pastor took charge and introduced music, dialogue and reading. By special invitation Miss Susie Elder, of Hartport, read a paper, subject "Spiritual Labor and how to prepare for it." It was most appreciated and we believe it will do much good. At the close a silver collection was taken in aid of our missionary work. We have these missionary evenings every three months and find them interesting and profitable. M. E. MURRAY, Pres.

Miss Clara Barton has about completed her work in Arminia, and her return to Washington is expected soon.