

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LII.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,  
VOLUME XL.

VOL. IV.

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 17, 1888.

NO. 42.

**—INCOME ENOUGH.**—It is said an increased allowance will be asked for the Prince of Wales this autumn. This rumor has led to the publication of the wealth of Queen Victoria. She has an annual income from the funds of the empire of about \$7,000,000. In addition to this, she has domains and investments worth over \$7,000,000, with the accumulation of the balance of her income over expenditure for many years. The Prince of Wales ought to be pretty well fixed.

**—BROWN UNIVERSITY, ETC.**—Brown University received \$140,000 in donations during last year. The authorities have decided against the admission of ladies, and that the degree of Master of Arts hereafter will be conferred only on graduates taking a special course of study. Vassar College has suspended its preparatory department, and, nevertheless, has the largest number entering it has ever had. The total attendance will be about 300. Yale has 350 Freshmen; Princeton, 180; Rutgers, 85; Cornell, 400.

**—BRAVEFUL.**—Dr. Bartol, of Boston, one of the most venerable and revered ministers of Boston, describes the treatment he has received at the hands of boys on Boston streets.

"Being mostly a humble pedestrian in my mode of daily exercise, and not lifted in a close carriage above the shot of these Yankee and Irish Arabs, more bold and mean than any Paris gamblers, I have myself, for many seasons, been hooted at, cursed for my looks or dress, called names, affronted for being old; in winter snow-balled, and sometimes, from a dark look or covert on the sidewalk, struck or kicked by one or another small coward, who would instantly, for concealment or protection, retreat into the retrenchment of a dozen scamps of his own color, or deliberate against all expostulation, and who, if their victim said a word or made a motion at the injured party, were ready to renew and stab in the affront."

Scarcely anything more shameful than this can be conceived. It is a sad fact that reverence for the sacredness of age, as well as for other things sacred, seems on the decline in other places than in Boston. Who has not been pained by the exhibitions made of themselves by crowds of young loafers on street corners of evenings in the towns and cities of our provinces? There must be something woefully wrong at the home when this is the product.

**—A NEW DANGER.**—The opium habit is increasing rapidly in the United States. In Boston 14 per cent. of prescriptions contain opium in some form, while a much larger proportion of prescriptions of this kind are brought back to be refilled. Of those brought back to be refilled the fourth time 80 per cent. are opiates. In the craving for excitement and the shrinking from what is disagreeable, which is characteristic of the American race, pre-eminently, opium would be no common danger. Many who would not indulge in the coarser form of exhilaration, or adopt the more beastly method of drowning trouble which rum affords, will resort to this less noticeable and vulgar way. England may soon no longer need to force opium upon the Chinese, because a ready market for all the opium manufacture of India may be found nearer home.

**—RESCUING THE CHILDREN.**—Few are aware of the grand proportions assumed in Great Britain by the work of rescuing the children. In Dr. Bernardo's home, in London, are nearly 3,000 children. In Mr. Quarrier's, in Glasgow, there are over 800. In Miss By's and Miss Macpherson's there are hundreds more. The children are taken from the streets, the most utterly destitute being chosen; they are trained for a time, and then sent away to homes, chiefly in Canada. Dr. Bernardo has rescued over 11,000 children, and Mr. Quarrier over 3,000. Of the first over 3,000 of the last over 2,500 have been distributed through Canada, and are doing well. The work is increasing on their hands. Dr. Bernardo expects to send out 500 this year. There is no trouble in finding the children homes, the demand for children being greater than can be supplied. Dr. Bernardo received last year, by voluntary contribution, the splendid sum of \$500,000 within a few dollars, and still the receipts do not overtake the demand for expenditures. There were 75,000 subscribers to this fund last year, from all parts of the world. He has purchased a farm of 9,000 acres in Manitoba. Buildings have been erected at a cost of \$15,000, and 100 young emigrants are already there, and more about to be sent.

**—MOHAMMEDANISM WAKING.**—Prof. Virchow has been on a visit to Egypt, and declares that every race over which Islam holds sway is slowly but surely waning. This is due, he declares, to the unhealthy condition of the women. Their veil hinders respiration, and their other clothing transpiration, while their habit of sitting cross-legged hinders circulation. The offspring partake of the inferiority of their mothers. Hitherto, new blood and vigor has been infused through their slaves; but the slave trade is about done, and

henceforth the race of Islam is likely to deteriorate even more rapidly than hitherto; and the time is not far distant when it will be utterly without influence on the fortunes of the country.

**—DISACQUAINTANCE.**—The Reformed Presbyterian church of the United States has had to consider the question whether it is scriptural for churches to appoint sisters to the diaconate. It came up in the Synod through an appeal from the decision of a Presbytery which had questioned the action of a church in ordaining a deaconess. The Synod, after a long discussion, adopted, by a vote of ninety-three to twenty-four, a resolution that, in their judgment, "the ordination of a woman as a deacon is in harmony with the New Testament and the constitution of the apostolic church." If anyone wishes to see an able discussion of the question of deaconesses, let him read an article by Dr. Galusha Anderson, in a number of the Bibliotheca Sacra, a few years ago. There is much evidence in favor of this office.

**—MISSIONS IN BRAZIL.**—The Southern Baptist have a mission in Brazil. In less measure than their mission in Cuba, but still in great measure, this mission is also being blessed. The people seem to hunger for the Bible, and the pure gospel it brings. Colporteurs into the interior tell of the thrilling eagerness with which the people read the Word of Life, and listen to the old, old story. At Rio Janeiro and at Bahia conversions are frequent. The missionaries are now rejoiced over a prospect of the final adoption of a freedom of worship's bill by the government. It has passed one house, and only awaits the action of the other to become law. This will relieve the work of some difficulties, and, it is hoped, will be followed by yet greater success in mission effort. The Spanish and Portuguese races have had an unenviable history in their past relation to Protestantism; it is to be hoped the curse of the past is to be changed into blessing.

**—"ABRANT NORKENS."**—This is what the youths of the Progress call our editorial of last week on dancing. This reminds us of an incident in the life of the late Dr. Fyfe. As a prince among men, he was, as a prince among men, and a prince among preachers. Once, however, when he had preached a splendid sermon at an association, a youth, who had not outgrown his conceit and impertinence, accosted him with the remark, "You are no preacher." Dr. Fyfe turned upon him, and, quick as a flash, extinguished the fledgling with the retort, "You are no judge, sir."

**—ENCOURAGING.**—From the published reports of the judiciary of Great Britain, there appears to be a gratifying decrease in the number of crimes and criminals. In 1887 there was a decrease of one per cent. in the number of criminals known to the police, and of 8 per cent. in the number of houses of ill-fame. The number of indictable offences reported by the police has fallen by 5 per cent.; and the number of persons sent for trial is 4 per cent. less than before. The total commitments to prison have fallen off by 6,877—in itself an enormous improvement. The number of the known criminal classes are only 28,000 now, as compared with 35,000 ten years ago; and there has been a very notable decrease in the number of female criminals.

**—FAITH CURE.**—Dr. Callis, the head of the faith cure movement in America, is in failing health, and has had to leave Boston and go up into the hills of New Hampshire, in hope of regaining it. He has been, by word and pen, that the worst of diseases can be cured by faith alone; but he finds now, in his own case, that other means are necessary. The whole faith cure idea assumes that disease is not one of the divinely ordained means of discipline for believers. It also would withdraw disease from the general law which prevails, whereby God works by means. We add a remark of the *Western Recorder*:

God does cure the disease in answer to the prayer of faith, just as he gives good crops in answer to the prayer of faith, and in avoiding the "faith cure" error, we should carefully guard against the opposite error of making light of faith as a power in the world. Faith is, in truth, the foundation of all our endeavor.

**—JERUSALEM AGAIN.**—Iggeroll seems to be forgetting more and more that he ought to preserve the outward demeanor of a gentleman, even though he has rejected God and his Word. Not long since, we noticed his meeting with J. A. Cook, and his profanity and threats of violence. Since then, he cursed and raved to such an extent at a hotel that he drove all the guests from the room. The reason was that the landlord was about to introduce him to a clergyman. The Christian sentiment of the latter is outraged and indignant. In one respect, such exhibitions are not so much to be regretted. Iggeroll raves at the idea of God ordained in the Bible, and pours out upon it all the venom

of his evil nature. He declares those who hold themselves subject to such a being cannot be very good. He, at least, is not subject to Him. Such exhibitions as these show how much his boasted superiority over those who acknowledge God amounts to. No regard for public opinion can long suppress the evil and depravity which coexist in a nature which has no place for even the idea of God.

## Missionary Correspondence.

BOBBILI, Aug. 29th.

It has been on my conscience for some time that I ought to write something for our paper, but one day has been so much like another that I have not found the proper time to begin. For these last few days the thought of so many of our people being together at our Convention, has been much in our thoughts. And this morning we had a pleasing, and at the same time a reminder of their being together and of their kind remembrance of us in this heathen land, in the telegram from the secretary, Bro. Keirstead, expressing the sympathy of our brethren and sisters with us, in the great sorrow that has come upon our Bobbili home.

Allow me through the MESSENGER AND VISITOR to express our gratitude to all our brethren and sisters who took part in this kindly act of Christian remembrance. While it cannot take away the sorrow, yet the assurance it gives us, that our brethren and sisters are thinking of us, and that we have their sympathy and prayers, is a great comfort. And this message coming to us while the Convention was still in session, made it seem so near to us. It seemed to me I could almost look right in upon the assembled people, and here and see those who were taking a prominent part. How pleasant it would be to be present in body, as well as in spirit. This telegram bringing us so near is the next thing to it. And now I suppose the Convention is drawing to a close. This will probably be the last day, and no doubt, as usual, many are leaving to-day. How anxiously we shall look for the report of what was done. I hope and trust that it has been a very profitable session, and that the discussions and plans laid for the future will be for the furtherance of our destination in all that pertains to the building up of Christ's kingdom both at home and abroad.

I sincerely hope that such liberal provision has been made for Acadia college, that it will not in future have to depend so much upon the yearly offerings of our people. Once relieved of this burden on our funds, we might hope that our Home and Foreign Mission work might be greatly strengthened. We are looking and waiting for news of reinforcements for our foreign field. I trust another year will not pass before our number of workers here will be increased. I feel that the affairs of our Foreign Mission are in a very critical position just now. I trust that better things are ahead of us. As regards our work here at Bobbili, I have not much to report of special interest.

Much of the time since the death of our dear boy I have not been well, and at times quite ill. My voice has been a good deal affected, so that speaking has been an effort, and I have not felt able to do much work in that direction. When I have been out lately I have noticed a difference in the manner of the people. They are very anxious as to crop prospects. There has been but very little rain for more than two months—just a few light showers which have only moistened the top of the ground for a few hours. The early crops have been almost an utter failure.

And now it is high time to transplant the rice crop. But there is no rain, no water in the tanks and a great part of the rice plants have died. There is little work for the people to do, while prices are rapidly rising. I cannot say at present how extensively this state of things prevails, but all this district and a part of the Orissa country is suffering. In the neighborhood of Poor (Jaggerath's home) I see that already there is talk of relief measures. Even should rain come at once, there could be but a partial crop, while it is delayed much longer, there will be terrible want and suffering. Under these circumstances the people are anxious and depressed. They are more inclined to listen to us now as we speak of sin and its punishment. They have a good deal of complaint against government on account of taxes on houses, and especially the very high tax on salt. Whether, if the present distress should continue and increase, it will lead the people to give up their faith in their idols and in the Brahmins, is hard to say. I think it is already having that effect. The Brahmins are in a trying position. They have promised the people plenty of rain and good crops this year, but in spite of all they can do the crops so far are a failure and the rain will not come. They have bathed and anointed one of their idols and are bathing and anointing through their various performances and have promised rain in four or five days. If it comes they

will partly save their credit; if not, I shall have another instance of their ignorance and falsehood to use against them. On Sunday evening we had an interesting and rather amusing time. A Mohammedan took our part against the Hindus, and showed the folly of idolatry and the rationality of the Brahmins, in a most ridiculous manner. They had little to say in reply. After he got through, we had a long talk with a large number, who listened very well indeed. The next night I had a long talk with some Bellamah men, but they did not care to hear much of our religion. Yesterday, a Brahmin came to see us. I was busy at the time out of doors. He told Mrs. Churchill that he believed Christianity to be true, that he believed in Christ, and wished to be baptized. He promised to come back in the evening, but has not since made his appearance. Whether he was sincere or not, we have no means of knowing, as he does not belong to Bobbili. There does not seem to be any more in Bobbili who is really interested and inquiring. One of our servants (our boy) seems interested and in reading the Bible diligently and praying. We hope he will soon accept of Christ. There is a man at Parvatipoor also, who seems anxious to become a Christian, but is very ignorant of the truth. I have seen him but once and could not be sure of his motives, though he seemed to be honest and sincere. The two men at Palkondah of whom I wrote last January, have taken no step forward so far as I am aware. Mr. Giffis, of the London Mission Society, has taken me severely to task for saying anything to them on the matter of baptism. Perhaps I wrote of this before. By the way, I am anxious to learn the outcome of that controversy between Bro. Weeks and his opponents. From the brief notices in the MESSENGER AND VISITOR, I can only guess at the points in dispute. I suppose the same weary round had to be gone over, for I do not imagine that much that is new can be said on either side. And on the Baptist side I do not see that anything new is needed. The trouble is that so few really know what has been admitted and affirmed by eminent Paeleopists in our favor. In this respect Booth's "Paeleopism examined" seems to me unanswerable. If I suppose the discussion will go on awhile longer. How anxiously we look for the MESSENGER AND VISITOR and how we miss it when, as sometimes happens, it fails to come at its proper time.

I am tempted at times to make some suggestions as to how it might be changed a little so as to suit me better. Wouldn't it be nice to have every reader express his or her views and have it made up just to suit each one? But I must stop now. We are fairly well at present and busy day by day. How still and lonely our house seems these days. What an "aching void" can be created by the removal of a childish form and the stilling of a childish voice.

G. CURCHILL.

## On Historic Ground.

BY REV. J. CLARK.

NO. VII.

In the two borough towns of Hastings-on-Clare, during the greater part of the year, the church bells toll out a somewhat mournful peal, commencing at ten minutes of eight o'clock in the evening, and continuing till the clock strikes eight. What may be the significance of this? The answer is given in a line from the poet Gray's inimitable elegy: "The curfew tolls the knell of parting day." The tolling of the curfew bell carries one's thoughts back to the days of William the Conqueror, when the law went forth that the fires of the hearthstones of England must be "covered," or put out at eight o'clock at night. In this nineteenth century it seems a foolish thing to keep up a custom which, happily, has neither force nor meaning; for the law in that respect is a dead letter. But in this, as in many other things in old England, custom is king.

In searching a graveyard, unsoo'ed, for the tomb of the Rev. Wm. Unwin—the poet Cowper's friend—I came upon an object that arrested my special attention: It was a stone coffin lying upon the grassy sod. The lid or cover was gone. Whose was it? No one could tell. It must have been old, very old. Generations, perhaps centuries, ago it had been occupied by one whose name had perished from the earth. Verily "man walketh in a vain show." There was the perfect shape of the human body out deeply into the stone—a round body for the head, greater width for the shoulder, narrowing downwards toward the feet. It had probably been exhumed at some period before the old town cemetery was laid out, to make room for a newer tenant in the narrow house appointed for all living.

A well known name in this country is that of Poto Brown. Poto Brown was a wealthy M. V. of Quaker extraction, whose sympathies were directed out into the general (evangelical) benevolence. His

benevolence was large and discreet. It was largely through his purse and perseverance that Finney, the great American revivalist, visited England more than a dozen years ago, whose preaching caused considerable theological controversy, and led to the awakening of very many of the churches, and bringing numberless souls to Christ. By the same means J. B. Gough was led to cross the Atlantic, whose labors, we might almost say, brought about a new era in temperance work and life. One of the peculiarities of this man was his habit in regard to lending books. He had a good library, and many visitors, often a visitor would say, "Mr. Brown, I would like to read such a book, will you lend it me?" "With pleasure," Mr. Brown would say, "that book cost me five shillings, or whatever the price might be—give me the cost of the book and you shall have it. When you return it I will refund you the money." Under such conditions the book was prized, and in good time and good condition returned. Not a bad plan, some will say. Mr. Brown's father was noted as a man of generous feelings, and unimpeachable veracity. One day a working man brought something to his house, and was invited to partake of its hospitality. "Would he take some bread and cheese?" The man declined. "Would he take a glass of ale?" The offer was accepted. The ale having disappeared, the man felt as though he would like a bit of bread and cheese after all, and said so. "No," said the Quaker, "thou shalt have none. Thou shalt tell no lies in my house." The man went away. Some time afterwards he had occasion to call again. He was again invited to partake of ale with bread and cheese. Being told that he might help himself, he took up the cheese—a whole one—and asked where he should cut it. The Quaker replied, "Thou mayest cut it where thou pleasest." "Well," said the man, "by your leave I will take it home to my wife and family. Thou shalt tell no lies in my house." And the man took home the cheese. The Quaker, feeling that he was beaten, made no resistance.

On a branch of the One is a quiet old water mill, now going, or rather gone, to decay. I remember the man who used to "run it." He was getting into years when I first knew him. He had accumulated considerable money, and had no family to spend it on. Splendid opportunities were around him for doing good, but he let them slip. He became very feeble in his old age, and he knew his end was drawing near. He called for his money bags. He must have them in his hands. For days and nights he hugged his bags of gold. He would not allow them to be taken out of his reach. When any one approached him he held his money with a stronger clutch. He actually died with his hands grasping the money-bags. Poor man! His gold could not prolong his days on earth, nor smooth his path to heaven. I recall his name, his face, with pity. "How hardly shall they that have riches enter into the kingdom of God." Alas! for those who have all their wealth on earth—no treasure, no attraction, in the bright world. Very different was the feeling of another business man I know. He "handled so much money," he said, "that he hoped he should see money no more when he entered heaven." No; there will be none there; for none will be needed. Whether we have little or much on earth, let it be used for good and for God.

## Dakota Correspondence.

The constantly recurring visits of the angel and ever welcome Messengers and Visitors, remind me that a contribution to 10 columns is due from Dakota. Since the last communication from this quarter, several changes have taken place on the field occupied by the Red River Valley Baptist Association in Dakota. At that time some six of the thirteen churches that constitute it were without pastors. Now there are all supplied, four of them having ordained pastors, and the other two are served by lay brethren. Never has the Association been better supplied with workmen in the ministry than at present, and at several points there have been marks of the divine presence and power. Two brethren have been ordained pastors of churches—Bro. C. W. Riches, a young man of marked promise, who lately came to us from the Methodists, was appointed pastor of the Park River church, successor to our excellent Bro. Peter Grant, compelled by ill-health to remove to the Pacific coast; Bro. Peter Mitchell, lately from Scotland and at one time an elder of the Presbyterian church in the "land of oaks," was ordained Bishop of the Langdon church and appointed missionary to all the region round about that new but rapidly growing city. This brother, who has rare power in illustrating the truth, it being much blessed in his new field of labor, Bathgate, the oldest church in the Association, was for six months or more without a pastor; but it is now happily supplied with an overseer in the person of Bro. H. Pro-

bert, a returned missionary from Congo in Africa. He is also cheered by signs of reviving from the presence of the Lord. Elder G. H. Kemp, the new pastor of the Grand Forks City church, has had some drops of refreshing also from the passing cloud. A number have been baptized in to the fellowship of the St. Thomas church, also, by the pastor, your old friend Dr. John Crawford, who has of late been grappling with his old time energy with some of the errors, cracks and foibles of the most sectarian of sects, "the Plymouth Brethren," who here, as elsewhere, true to their instincts, are endeavoring to tear down the sects, in order to build up another. The doctor has very little sympathy with their "Paganian Theology," and he tells them, so pretty plainly. Here and there, like David's assembly of old in the care of Adullam, they find the distressed, disconcerted or bitter of soul, and they gather them into their care and feed them with such food as they have. Every community has more or less of such pious peasants, as they call them; for, as they feel like the submarine creatures, that feed on the wrecked food and carcasses from stranded vessels, they subsist on the wrecks of the sects. Well, I suppose, as the Alliance can do, and over-rule all things so as to serve wise and good purposes, these "dear people" must serve some important end. It may be to develop the patience and power of endurance of His more reasonable, meek and humble people. I have thought sometimes Mr. Editor, that you who have handled the noisy drumming, jumping and militant Salvation Army "brothering," might, with good effect, give these "troubled in Israel" a little wholesome talk through the MESSENGER AND VISITOR. Yes, do! I will send you a copy of Dr. Crawford's tract, which you may deem worthy of a place in your columns. It may do good elsewhere, as well as here, in setting at liberty some of those "soul-bound" pilgrims, and guarding others against their foibles.

This whole country side, including Minnesota, Dakota and Manitoba, and the North West, has been very sorely scourged by the early frost, which visited us about middle of August, leaving the country generally with scarcely one quarter of a crop. The Alliance has, no doubt, a gracious purpose in this; but it will surely be followed by much distress and destitution. At a future time I may speak more fully of this.

A. M. D.

## Evangelical Alliance.

A very important Conference is soon to be held in Montreal. The Evangelical Alliance of that city after consultation with the parent Society in England, has called together representatives of all the Evangelical bodies in the Dominion to consult about some questions that deeply affect the moral and social life of the people. Gen. Sir Robert Payre, K. C. B., Vice-President of the World's Alliance, has been sent from London as a representative to take part in the Conference.

The programme is the result of much thought and will be seen to be of vital interest and embracing such subjects as British Influence, Capital and Labor, Current Events, the Political Influence of the Sabbath, Sabbath Desecration and other points of our mutual life. Every Christian and every lover of law and order will be interested in this strong manly effort to meet the dangers. Addresses are to be made, opening such discussion, specialists each subject, and representing all denominational organizations, some of the foremost men in the United States and Canada, will take part, and such a body of vigorous thinkers have not met together for many a year. There are dangers to the State, to society and the human mind, are common to all the churches, and a review of the grand army will give courage to those who fear that the time of evil is to come for us.

The meeting will be held, three sessions a day, from Oct. 25th to the 28th. Churches everywhere are urged to cooperate by sending delegates. Certificates or reduced rates of travel can be obtained by applying to Rev. W. Jackson, Sec., 59 Post St., Montreal. Those coming from the United States will procure their certificates by applying to Rev. Josiah S. Long, D. D., Bible House, N. Y. Ministers in all the cities and villages are asked to make mention of the meeting in public remarks, and to lead their congregations in prayer for God's blessing upon the discussion. A detailed programme is appended, and it is expected that the addresses will be published in a volume after the Conference. Delegates from ministerial associations and from branches of the Alliance, will be entertained if they will forward their names to the Secretary mentioned above.

—When a Hindu is asked to sign the pledge, he has to make his pledge whether he will give up his Jaggerau.