

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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— AN unusually large number of communications for the paper have come in during the past week, and we are consequently obliged to hold over a number of them to another issue.

— Owing to the illness last week of the book-keeper in the MESSENGER AND VISITOR office, the labels on some papers have not been changed and some business correspondence has not been attended to as promptly as usual. These matters will now receive attention without delay.

— On the invitation of the Baptists of Indianapolis and the Young People's Societies of the State of Indiana, the Baptist Young People's Union of America will hold its annual meeting in 1893, in Indianapolis, July 6 to 9. It is expected that the gathering will be a very large one.

— The question of the "oldest church" is further discussed by correspondents in this issue. Dr. Saunders contends, on behalf of the Wolfville church, that it has equal claims with Sackville to the right to date the beginning of its history from 1763. A letter from Mr. Warren, which appeared in the Sun, of this city, in reply to some editorial comments on the part of that journal is, at the writer's request, re-printed in our columns. We are pleased to know that some interest is felt and expressed in these matters. It is desirable that all data bearing upon the beginnings of Baptist history in these provinces should be gathered and preserved. But the amount of space which the MESSENGER AND VISITOR can devote to a discussion of the subject is, of course, limited.

— Of the profit-sharing scheme introduced a year ago by Messrs. T. S. Simms & Co., some account was given to our readers at the time of its inception. Owing to some unfavorable conditions which have been met with during the year, the results of the profit-sharing to the workmen have not been as large as under more favorable circumstances. Still we learn that the trial is satisfactory both to Mr. Simms and the employees, and it has been decided to continue it for another year. The amount coming to each person is stated to be between one and two per cent. of his annual wages. The good effects of the system is seen also, Mr. Simms reports, in the greater care and interest in the work which have been inspired in the employees.

— In an article for young preachers on "Growing Sermons," Dr. Cuyler says that "the best sermons grow. The seed or root of them is lodged in the preacher's mind, and often by the direct agency of the Holy Spirit. It should always be a passage from God's inspired and infallible Word. Your divine commission is to 'preach the Word,' and whatever topic or subject should be revolving in your mind, yet the sermon on that topic should have a root in the Bible. The men who draw from God's inexhaustible reservoir of truth are commonly the men who hold out; for human brains often run dry, but the Bible never does. Spurgeon was always a close textual preacher, and that was one great secret of his perennial power. The brilliant Theodore Parker, of Boston, sometimes took his text from Shakespeare; he concocted therefrom brief essays, but they did not contain gospel enough to save a mouse."

— ANOTHER million has been added to the funds of the Chicago University as a Christmas gift from Mr. John D. Rockefeller, raising the sum of his benefactions to the institution to \$3,600,000, and, it is said, bringing the total endowment of the university up to \$7,000,000. This looks like a pretty generous foundation to start on, but still more is wanted and expected. Indeed, in view of the largeness of their plans, it is doubtful if President Harper and those associated with him would feel themselves embarrassed if another seven millions were added to those which have already been received. The expense attending the building operations, now in hand and contemplated, will be very great, and it is especially true of great educational enterprises like this that the supply of one want creates another. If Mr. Rockefeller is disposed to put a few more millions into the institution which, in a financial sense, he may be said to have created, no doubt President Harper will be able to show him how it may be done to advantage. This youngest of the universities is speedily making a name and a place for itself among the greatest schools of America. It has now 119 professors and instructors and 594 students. Of these 256 are undergraduates, 189 divinity and 166 post-graduates.

## PASSING EVENTS.

WITH the great extension of the telegraph and telephone systems and swift express trains passing between all the principal cities, the ease and rapidity of communication between any railroad town and the rest of the world are now such as would have seemed truly miraculous to any past generations, and it might seem that in this respect little were left to desire. Still it is evident that the space-annihilating spirit of this age has not reached a point at which it can rest content. There is a demand for and an endeavor after swifter trains; and especially in respect to the transmission of mail matter increased speed is felt to be a desideratum. It seems not improbable that in the course of a few years, much more rapid methods than those at present in vogue for transmission of mail matter will be introduced. The pneumatic system of transmission has been under discussion for some time, and is now, we understand, about being tested by way of practical experiment in Philadelphia. Attention is just now being called also to an electric system which is to be tested for the transmission of the vast amount of mail matter which is now carried daily by means of wagons between the post-offices of New York and Brooklyn. The Postmaster-General has consented to this work being undertaken by the Automatic Dispatch Company. The tube or conduit which is to be employed, it is said, will be sixteen inches square, and will contain a miniature electric railway run by trolley, the current being taken from a wire between the tracks. "Each car or carrier will be made of steel wire four feet long and fourteen inches square, and will have space for 3,000 letters. Its speed will be at the rate of between 70 and 100 miles an hour. The cutting off of power, switching, &c., will be done automatically. Permission will be sought to suspend the conduit to the iron work of the East river bridge and to that of the elevated road on Adam St., Brooklyn. The company assumes all cost and risk in this experiment. The managers are confident that their system will be successful and that it will be generally adopted between all large cities." It is easy to see that the establishment of such means of communication would be of great importance to business men as well as to all who are interested in receiving or transmitting the latest intelligence from all parts of the world. With an electric conduit or a pneumatic tube, transmitting mail matter at the rate of 100 miles an hour, the people of St. John might read the Boston morning papers with a late breakfast, and a St. John merchant might dispatch a letter to New York and receive a quick return in full the information sought—all within the business hours of a single day. It is evident that the general introduction of the proposed system would, in many respects, give the towns remote from the great centres of population and trade important advantages over those which they now possess.

WE have our doubts respecting the essential morality of the methods through which in the course of a few years one man becomes possessed of many millions of dollars of property. No doubt in not a few instances, by virtue of superior sagacity and especially favorable conditions, this is accomplished through means which are open to all, and which are quite legitimate in respect to the laws of the land. But whether the laws are right and just which permit and favor the accumulation in one man's hands of so vast wealth—wealth not created by the industry and skill of the getter, but resulting from the development of the country's resources, to which the whole people contribute, is another question. In regard to this whole subject, which is coming to receive a good deal of attention at the hands of social economists, different views will no doubt obtain. And whatever view one takes he can hardly blame severely the men who have become rich through methods which the laws permit, and which have always been regarded as legitimate. It is always highly gratifying, too, to see men who by such means have become possessed of great wealth using it generously to promote the welfare of those who are in need. These reflections are suggested by the announcement that Mr. Philip D. Armour, one of Chicago's millionaires, has added to his previous public benefactions by founding, at a cost of a million and a half of dollars, a Manual Labor Institute in that city. As we understand the purpose of Mr.

Armour's proposed school, it is to place within the reach of poor boys such a practical training as will enable them to take their places as intelligent and efficient workers in the great industrial army of the country, thus enabling them not only to earn their own living, but to contribute to the general welfare. Such an aim and the spirit which inspires it are certainly worthy of the highest commendation.

THE noted heresy trials before the Presbytery of Cincinnati and New York, in which, respectively, charges against the orthodoxy of Prof. H. P. Smith, of Lane Theological Seminary, and of Prof. Charles A. Briggs, of Union, were considered, have been concluded. The charges in each case were of a similar character, but the results of the trials are different. The result in Prof. Smith's case has been his suspension from the ministry of the church, while in Dr. Briggs' case the result is acquittal. The views held by the latter are certainly not generally regarded as more in conformity with the standards of the church than those of the former. Yet Dr. Briggs is acquitted while Dr. Smith is condemned. Thus it would appear that in the Presbyterian body, what is orthodox doctrine in Cincinnati, in the Cincinnati presbytery opinion was pretty evenly divided, the vote to suspend standing 31 to 27. In Dr. Briggs' case the majorities were larger, ranging on the different charges from 6 to 24, but it is evident that, in both Presbyteries, opinion as to the agreement of Prof. Smith and Prof. Briggs with the standards of the church and with the Scriptures is very much divided. It is probable that in both cases there will be an appeal from the decision of the Presbytery to the Synod, and from the Synods also in due time to the General Assembly, so that some time is likely to elapse before the question will be finally decided whether or not the Presbyterian body is broad enough to find room within it for men who hold the views promulgated by Professors Briggs and Smith. These views, as is generally known, relate principally to the question of the absolute inerrancy of the sacred Scriptures and to the authorship of certain of the Biblical writings. In Prof. Briggs' case is embraced also the question as to the place of reason and the church as fountains of divine authority co-ordinate with the Scriptures, and that of progressive sanctification after death. There are no doubt many other scholarly men within the Presbyterian communion, as well as in other Protestant bodies, who hold substantially the same views as to the inspiration and authorship of the Bible as those for which Professors Briggs and Smith were brought to trial. A very general interest is therefore felt in these cases, as showing to what extent the Presbyterian body is ready to endorse these views. The Presbyterian church has more difficulty in adapting itself to new views of doctrine or new interpretations of Scripture than other Protestant bodies because of the greater rigidity of its standards. From the attitude which the General Assembly has shown toward Prof. Briggs, it appears likely that his case will find much less sympathy in that body than it has in his own Presbytery. There are those who believe, and the opinion does not seem improbable, that if the General Assembly shall decide that Dr. Briggs and those who hold his opinions cannot remain in the Presbyterian ministry, the result will be a disruption of the body.

RECENT accounts from Russia show that most bitter persecutions are being inflicted upon the Jews in different parts of the Czar's dominions. Six edicts have been issued, aiming to disperse these people from the towns where they are numerous, weaken their position, diminish their wealth and influence and crush out their religion. These edicts, it is said, are enforced with severity everywhere, and in some parts of the empire with the utmost rigor. Moscow, it has been an important centre of Jewish population, and the Moscow papers boast that 20,000 Jews have been converted to the orthodox faith since the beginning of 1891. In these "conversions" there is, of course, no sincerity. The unhappy people are driven to deny the faith of their fathers in order to escape intolerable persecution. They are kept under close surveillance, and if any prove unfaithful to their obligations as members of the Established church, the usual punishment is deportation to Siberia. Thousands of Jewish working people, we are told, have been driven from their employment to become beggars and wanderers. Old soldiers who wore medals for faithful and gallant service in Russia's army, are treated with as little mercy as other Jews. Merchants of the best standing are driven out with the poorest laborers, and besides being deprived of their business, are robbed of the money that is owing to them.

GENERAL T. J. MORGAN, Commissioner of Indian Affairs in the United States, is a Baptist, and has now resigned his office to become the corresponding secretary of the American Baptist Home Mission Society. General Morgan has rendered highly important service as Indian Commissioner, and judging from the expressions of the religious press, his retirement from that office is quite generally regretted by the better thinking part of the Protestant population of the country. This subject is of interest to us, since Canada has its Indian problem as well as the United States, and the system of dealing with the Indians which Gen. Morgan has been endeavoring, with a good degree of success, to carry out, appears to hold the true solution of the problem. When General Morgan entered upon his duties as commissioner at the beginning of President Harrison's term of office, the U. S. government had already adopted the policy of breaking up the Indian reservations and of allotting to the Indians land in severalty, but no adequate provision had been made to educate and fit them for the duties of citizenship. The Christian Union, which expresses

regret at the retirement of General Morgan, says in reference to his work: "The Lake Mohonk conference, one year before [his taking office] had declared itself in favor of the establishment by the national government of a public school system, to be maintained at the national expense, adequate to provide for the secular education of all Indian children of school age. To Gen. Morgan is due the credit of seizing the opportunity thus offered him of bringing the administration into line with public sentiment as thus expressed, of meeting and overcoming the objections from various Protestant missionary societies which feared that the result would be an end to government appropriations for their work and its consequent curtailment, and of meeting, without overcoming, a similar objection from men high in the Roman Catholic church. We believe that all the Protestant bodies have now officially accepted the Lake Mohonk platform in this regard, and have definitely decided no longer to ask for national appropriations for their missionary and educational work. It will be for General Morgan's successor and the administration which he will represent to secure such influence in the Roman Catholic church as shall obtain like action from that body, thus wholly separating church and state in the Indian work, leaving secular schools under government control and the religious work under the control of the various missionary bodies." Whether or not this can or will be done remains to be seen. There are many who believe that the Roman Catholics will entirely refuse to follow the example of the Protestant bodies in this matter, and that the Roman Catholic influence is so strong in the Democratic party that under Mr. Cleveland's administration the reform will not be forced upon them. Baptists, however, will recognize it as fitting and quite in harmony with their principles and history that a Baptist should have had the important part which Gen. Morgan has played in advancing this reform to its present position.

NOTWITHSTANDING the complaints of hard times in England the volume of emigration from the British Isles the past year is quite perceptibly less than that of 1891. The emigration statistics for the eleven months ending November 30, show that the total emigration through British ports amounts to 201,867, a decrease as compared with the same period of the preceding year of over 9,000. The number of emigrants from England was 127,640; from Ireland, 51,900, and from Scotland, 22,418. These numbers, we believe, include foreigners passing through British ports on their way to other countries. The decrease noted is on the part of England and Ireland. For while emigration from Scotland shows an increase of nearly 1,000, there is a decrease from England of 4,642, and from Ireland of 5,593. Most of these people have of course sought a new home in the United States, and the figures denoting the British emigration to that country, compared with those of 1891, show a corresponding decrease. The English emigration to Canada in the same period shows a considerable increase. In this connection it may be mentioned that the emigration into the Canadian North-west this year, from all quarters, has been much larger than in any previous year, nearly 37,000 persons having passed into the country by way of Port Arthur.

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## W. B. M. U.

NOTO FOR THE YEAR.  
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TIPS FOR JANUARY.  
That the Holy Spirit may work mightily on our hearts.  
That the Father, the Son, and the Holy Spirit, the North West and our own Province.

It is with deep regret we learn that Mrs. Churchill's health is failing. Mr. Churchill has been at Kimey assisting in the new buildings for several months. This has necessitated the burden of the Bobbili work being placed on our sister, which has proved to be too severe a strain on nerve and brain. Mrs. C. has our united sympathy, and we pray she may be speedily restored.

"Canadian Missionary Pioneers."  
This new game, by Mrs. J. W. Manning, similar to "Authors," contains twelve books of four cards, and one other card, counting two books to the player. "The Canadian Baptist Mission" card contains a short sketch of the mission and a forcible appeal for increased interest. Six of the books are the stations of the Maritime Provinces, namely:  
Chicoutimi—Rev. W. F. Armstrong.....1877  
Bimlipatam—Rev. R. F. Sanford.....1876  
Bobbili—Rev. Geo. Churchill.....1878  
Vizianagram—Rev. M. B. Shaw.....1890  
Kimey—Rev. W. V. Higgins.....1892  
Palcondah—Rev. J. H. Bams.....1892  
The other six books are the stations of the Ontario and Quebec mission:  
Cocanada—Rev. Jno. McLaurin.....1874  
Tuni—Rev. G. F. Currie.....1878  
Akidu—Rev. Jno. Craig.....1881  
Yellamanchilli—Rev. H. Laframme 1891  
Padapuram—Rev. J. A. K. Walker.....1891  
Veyyuru—Rev. J. F. Brown.....1891  
"Canadian Missionary Pioneers" will be of especial interest to all who are engaged in mission work, particularly to Mission Bands. In addition to the recreation and amusement afforded in the game, it familiarizes the names of our mission stations, and instead of "skipping and going on" when we meet these names, regarding them as too difficult for pronunciation, the vocabulary accompanying each box shows how easily we can spell and pronounce the hardest name. We hope every Baptist family will invest in the game, and make these names household words. "Canadian Missionary Pioneers" can be procured from Miss A. E. Johnston, Dartmouth, N. S., or by writing to Mrs. J. W. Manning, mission rooms, St. John, N. B. Price 25 cents. Remember, the profits are for the mission.  
A. C. MARTELL, Cur-Sec.

Extracts from Letters from the Foreign Field.  
VIZIANAGRAM, Nov. 17, 1892.—Miss MacNeill writes she has a girls' school in which she is much interested. She secured the services of a Brahmin as head teacher, who was formerly engaged by the London Mission School in Vizianagram. He is a man of superior ability and has a good knowledge of English. She and Miriam, one of the Bible women, spend from 2 to 4 p. m. in the schoolroom five days per week. The first hour is spent in teaching the girls to sew, followed by an hour in Bible study, etc. Every Saturday a. m. the children are called together to review the week's Bible study. Those who can correctly repeat all the texts given through the week are rewarded by a gift of fruit, and this is of great importance to them. That the Word of God may lodge in these young hearts and show forth its fruit, is the earnest desire of their teacher. Miss MacNeill enjoys good health since the cool season set in, and she is making good progress in the language. She studies from 7 to 10 a. m., and from 4 to 6 p. m., five days per week. She is now able to go out with the Bible women and anxiously looks forward to the time when she will be able to intelligently tell those under her care the glad message of salvation through Jesus Christ.  
Mrs. Shaw writes, Nov. 3: "The longer they are in that country the more plainly they see the need of the gospel being given to the Telugus. Wickedness in its depths is on all sides of them. As she realizes what the gospel story can do for them, and she being unable to speak to them in their own language, she is reminded of a tongue-tied child, or a little one unable to make known its wants."  
Mrs. Moore writes, under date Nov. 17: "This weather is putting new life and strength in us. I am so anxious to get the language and to be able to talk to these people about our loving Saviour and Friend of whom they know nothing. . . . Miss Gray is very busy now superintending the work of cutting the hill down and building walls for the girls' compound. We have decided (as the girls school was not sanctioned in Vizianagram) to take the further room of the building, sometimes called the

"Rest House," but really the girls' building, and have it enclosed with a wall and give this room to the boarding girls. The room in which they are now living is only twelve feet square, and there are (with teacher Jessie and her two children) twelve occupying this room. The doctor says this is not right. I think he said the sanitary allowance of sleeping room for one person in this country was eight by six. You will clearly see the great necessity of this room being made ready for their use. We hope all may realize that it was wise to put it to this use."

Book Review.  
A little volume of one hundred pages entitled "A Hundred Years of Baptist Work in Heathen Lands," by J. R. Stillwell, is before me. As the writer says in the preface, "The object in writing this volume has been to give a clear and concise account of the origin, growth and present state of Baptist foreign missions." In my judgment he has succeeded admirably; for in no other book is so much information packed concerning the subject in hand. It treats of the British, American and Canadian Baptist foreign missions, when the work began, and by whom it was carried on, and the results so far as these can be gathered. Of course the writer does not enter into details. He has had to be brief, but the volume contains just what a busy pastor wants to put his hands on at a moment's notice. It is in paper covers and is sold at 10 cents a copy—think of it! a hundred pages of Baptist foreign mission literature for 10 cents—and may be had of Rev. A. P. McDiarmid, 391 Markham street, Toronto. The postage ought to be added.  
J. W. MANNING.

"Converse with the King."  
Our old friend hath built a book. It was written ages ago. Turn not away, O supercilious reader, with the remark, "I know it all."—for you do not. Pity you did not. Now, do not grow angry; but look at it. Note, first, that it is simply the Word of the Eternal. Secondly, that the words of the Lord are culled out—acceptable words—and fitted to almost every case that may arise: your afflictions, your assurance, your backslidings, your best robe, and so on down to your rest and your work. A page is given to the passages that apply to the subjects, though few or more pages are lent to the most important; and a little lamp of poetry, sometimes a variegated one of the author's own trimming, is suspended at the foot of every page, throwing a mild light over it. We will hang one of these just here. It is from one of the six pages on Prayer:  
"Strange that each change come in one short hour,  
Spent with the one who hears and answers prayer;  
That weakness, kneeling, rises with such power,  
And joy and peace succeed to grief and care;  
But, stranger far, that what should stay away  
From Him who giveth all to those who pray."  
The little manual of devotion, for such it really is, might have borrowed more from the printer's art. Perhaps we shall meet it again in a worthier dress. It is just such a booklet as a publisher of the Robert Carter type would delight to issue on amoro, fittingly bedded in the most becoming fashion. . . . But anyhow, in thy plainest dress, go forth to soothe and cheer, and stir to holier desire the numberless who need thee.  
D. A. S.

"Converse with the King," by Rev. W. H. Foster, M. A., pastor Calvary Baptist church, Brantford, Ont. Brantford Examiner, 1892, pp. 245, 35 cents.

The Missionary Review of the World for January shows that the great Evangelical movements of the age continue to have in *The Review* a watchful and enterprising guardian. The same painstaking care to cover the whole field that has characterized the magazine in the past is clearly indicated in the present number. Rev. A. T. Pierson, D. D., who is supplying the pulpit of the London Tabernacle at present, continues, as editor-in-chief, to supply the usual amount of editorial matter, and to mould the policy of *The Review*. His son, D. L. Pierson, of Princeton, N. J., is managing editor. Dr. Gracy, Dr. Gordon, and Rev. Mr. Leonard continue in their respective departments. The Department of Missionary Literature for January consists of the following articles: "Our World: a General Glance at Some Great Facts," by the Editor-in-Chief; "The Nineteenth Century One of Preparation," by Rev. Josiah Strong, D. D.; "A Century of Missions," by Rev. F. Edward, B. A.; "Dr. Pentecost at Northfield," by Rev. H. B. Hartler; "Missionary Progress in China," by Rev. John Chalmers, M. A., LL. D.; "Industrial Education of Women in Foreign Fields," by Mrs. J. T. Gracy; "Pastor-Teachers' Training," by Rev. C. P. Hard; "South America and the Papacy," by Rev. George W. Chamberlain. The other departments are full of interesting news and discussions. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2.00 a year.