

Messenger and Visitor

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A NEW DEPARTURE.

We are anxious to increase the circulation of the MESSENGER AND VISITOR, and 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 \$1.25, 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 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 5th page.

—We direct attention to the notice of Bro. Creed of the meeting of the Annuity Association. All interested should remember the meeting.

—REFERRING to Mr. Blunt's prayer against the recovery of Mr. Spurgeon, the National Baptist says: "We may be permitted to doubt whether Mr. Blunt is on such terms of intimacy with the Lord as to secure a hearing to his supplication."

—READERS of the MESSENGER AND VISITOR will be very sorry that the editor, Rev. Mr. Black, is off duty on account of an attack of fever. Under the skillful treatment of Dr. MacFarlane and the care of a good wife he is in the way of a speedy recovery.

—DR. HARPER, President of Chicago University, has been appointed president of the whole Chautauque System. Dr. Harper seems to be connected with about everything educational. He is, no doubt, a remarkable man, but it is quite uncommon to find a man who can do everything.

—MISS HOOPER, at Balasore, India, writes a pathetic account of the death on June 8, of Rev. A. B. Boyer, missionary of the Free Baptists of New Brunswick. Mr. Boyer was ill only ten days. Typhoid fever soon did its work. He was in the fulness of strength and of promise of years of useful service; but he is taken away. His wife and child, his other friends, and his denomination will mourn for a worthy man. May another be raised up to fill his place in the foreign field.

—OUR Baptist Anniversaries have lately been held at Stockholm, J. Byström reports: "The Swedish Baptists counted, Dec. 31, 1890, about 35,000 members, but there have been during 1891 such a grand success on many places and in many churches that the number is now far larger. God has richly blessed our missionary work in Sweden, and we have the greatest reason to thank Him for all His goodness and grace." Betel Seminary had 40 students during the year; 225 delegates were present.

—We have received a copy of the farewell address presented to Rev. G. Howard on his leaving Centerville, N. B. It does honor to Bro. Howard's ability and faithfulness. It is signed by Dr. Baker and Bro. L. J. Sherwood on behalf of the church. As it is a rule of the MESSENGER AND VISITOR not to publish farewell addresses we must content ourselves with this notice. At the farewell meeting appropriate addresses were made by Rev. J. G. Harvey, Rev. J. C. Bleakney, Rev. A. H. Hayward, Rev. E. Gray, Rev. J. W. Clark, Rev. S. Howard.

—THE following report of a lecture, delivered in St. John on 4th inst., by Rev. T. E. Dowling, chaplain of the Anglican Bishop of Jerusalem, will be of interest:

Talking up the subject of his lecture, Daily Life in Palestine, he referred to the great characteristics of that country, which was its "wilderness." It was without justice, and in this connection he said that every Turkish official had to be bribed to perform his duty. It was a country practically without roads, there being only two or three suitable carriage ways in the whole of Palestine. Neither did it possess the modern means of travel, having no railways, but he said it was proposed next spring to build a railway from Jaffa to Jerusalem. Outside of a few of the principal cities, Palestine today had no mail service, neither had she any schools for girls. The Greeks, Armenians and other natives looked after the education of their boys, but seemed to wholly neglect their daughters in this matter. The Arabs lived in huts, and glass was unknown in the country. Per-

haps one of the chief reasons for this was that the seasons were hot and the commodity was not needed, as it was in this country of ours. Jerusalem was without a newspaper, strange as that might appear, said the lecturer, but it was a fact nevertheless. One, he said, had been started some time ago, but it suspended publication, as newspapers usually do, when they fail to be properly supported. It was also a country without hospitals and doctors. Outside of the city was a hospital for lepers, but it was impossible to get these afflicted people in them. The bad features of the inhabitants were their untruthfulness, untrustworthiness, their dishonesty, revengefulness and cruelty to animals. They had good traits, too, and these included family affection, love of children, neighborliness, hospitality, total abstinence and contentment. By means of diagrams and charts the lecturer emphasized the principal points of interest in his remarks.

—THE strife occasioned by the efforts of Roman Catholics to control public affairs in the interest of their church goes on in the United States as elsewhere. For some time there has been trouble between the Catholics and the Indian Bureau of Education. Commissioner Morgan, against whose appointment the Catholics strongly protested, has been much blamed by them. But the Protestant papers of all denominations support the commissioner. The Christian Union says: "The head and front of his (Morgan's) offending is that he has ventured to treat the Roman Catholic Church and its schools substantially as other churches and their schools are treated."

PASSING EVENTS.

MR. CHARLTON'S BILL, FOR THE BETTER OBSERVANCE OF THE SABBATH has been shelved for the present. The leaders on both sides opposed it. The objections made were partly on the ground that provincial rights would be interfered with. There seems to be a difficulty, real or imaginary, in legislating on moral subjects; because of the alleged indefiniteness of the line between Dominion and Provincial rights. The sentiment in favor of having the Sabbath free from unnecessary labor is strong, and the movers in parliament of legislation in this direction will properly receive the support of the people.

A BILL HAS BEEN BEFORE THE SENATE and the House of Commons providing for the passing over by the authorities in Halifax of Roman Catholic female offenders against the statutes in that city for imprisonment or punishment. Instead of being confined in the common prisons they will be in charge of the church, the contention being that they will thereby be under more favorable conditions for reform. Objection has been made, both in the Senate and in the Commons, against the delegation of its authority by the state to a religious body. It is clear that there is a general suspicion that action of this kind may be made use of in the interests of the church rather than of public justice. It is promised that provision will be made for inspection of the prisons, and this is well as far as it goes.

ANOTHER RESOLUTION ENDORSING THE GENERAL POLICY of the government in respect, especially, to trade matters, was introduced and, after a lively debate, passed. The discussion seemed to be carried on, not so much on the question of economic principles, as in the partisan spirit. Each party did its best to show the inconsistency of the other. There seems to be the same disposition in the investigation of the Tarte charges. Public opinion is not very distinctly pronounced upon the issues involved. Some journals seem to be much exercised because the preachers and religious papers do not give marked expressions of virtuous horror at the revelations made. This reserve is to be accounted for in part by the law of justice that requires judgment to be suspended until all the evidence is produced, and in part by the evident eagerness of the party press to get any expression from preachers and religious journals which can be used for political purposes.

FOR SEVERAL YEARS A GOOD MANY SICK persons from Quebec city and neighborhood have made pilgrimages to the Shrine of St. Anne, some distance below Quebec, with the hope of being cured of their diseases. This year the number is large. In some cases it is claimed help is received, the fact being that such help is imaginary. Persons once weak, have become strong, but do not know it until something occurs to start them out of their supposed powerlessness. But the great number return as they went. An intelligent friend thinks this influence of the Roman Catholics over the people of Quebec is due, (1) To the power of an educated few, who are able to present

with great plausibility the theological tenets of the church. (2) To the power of the schools for young ladies. Here the daughters of the best families are made devoted servants of the church and afterward they exert a tremendous social power in its favor. (3) To the claim of the church to be able to cure bodily ills. This affects the imagination of the populace, who are not intelligent enough to sift the claim.

THE HON. JUDGE WATERS, one of St. John's best and most popular citizens, passed away very suddenly on Friday morning last. He was on the streets on Thursday, to all appearances, in his usual health. He retired for the night in apparent good health; but on his not appearing at the breakfast hour, his room was entered, when his lifeless form was found lying across the bed. He had apparently arisen and commenced to dress when he was stricken down.

THE BRITISH PARLIAMENT, which closed its session on the 5th inst., will be memorable for the passage of a Free Education bill during this term. The measure is a great advance on any former school law of the realm, and though hampered by the undue preference given by it to church schools, it will assuredly effect a great improvement in the education of the people of England. It indicates a gain to the cause of national progress. A motion to put an end to the sale of liquor in the inner lobby of the British House of Commons was recently defeated by a vote of 126 to 55. These 55 are the leaven in the mass that has force in itself, and a victory in the future. At the next session of the house of commons a resolution will be introduced favoring the conclusion of a treaty between England and the United States, by which the two nations agree to submit to arbitration all differences that may arise between them, and which they are unable to adjust through the usual diplomatic channels.

MANITOBA & NORTH-WEST MISSIONS.

We have received, from Rev. Alexander Grant, secretary, a copy of the report of the Executive Board of the Baptist Convention of Manitoba and the Northwest. We are glad to note the signs of progress in those parts of Canada. The report says:

"This year has been one of decided advance in our mission work. We have on assuming the work nearly all of the fields reported to us last Convention, occupied one way or another, not a few of them by our students; these were anxious to make arrangements for, so that on the departure of the students in the fall they should not be left wholly unprotected with Gospel privileges. It was not in our power, although we made efforts in that direction, to settle any pastors in the fall of the year, but, with the exception of fields entirely too remote from Winnipeg, supplies were secured as regularly as possible maintained by the students during the winter months."

The reports from the various mission fields are in most cases very satisfactory. The brethren think work in the Northwest is loudly called for:

Perhaps as never before since our Lord gave the great commission has there fallen to the lot of any of the successors of those who first heard these words, such times and circumstances as may prove the possibility and power of this full gospel, as to us who represent to-day the baptized churches of Manitoba and the North-west territories. All the signs of the times contribute to one grand argument, that our lines are fallen to us, both as to the age we live in and the country we are called to work in, where the intensest conviction and extreme diligence should mark our labors, in fostering churches already planted and work already inaugurated, and in pushing out into new regions and undertaking with greater enterprise and faith every good work, which may offer any assistance towards the realization of the pleasure of the Lord and the cherished hope of our hearts. It is becoming the Baptists of the last decade of the nineteenth century to weaken upon the principles that have stood the shock of bitterest opposition for many generations, and in every country where there has been any form of professed Christianity, principles that have won their way without the help of temporal power, of civil statute, of patronage of the noble or the humanly wise policies or methods of man, and are to-day being more and more recognized as the only ground on which any religion can be maintained and the Gospel prove itself to be the power of God unto salvation. We read history, especially of the last century, and especially of the religious progress on this continent, very thoughtfully and to little profit if we do not ground the growing evangelical sentiment of our times, how rightly God has used those of our own name and doctrine, both in conserving and spreading the truth, and in saving truths of revelation. There is no room for distrust of our position; there is no cause to falter in our career; there is no reason for hesitating in our forward movements; looking to the right and to the left our ranks are moving steadily and solidly to the front. Even in countries where auto-

cracies and state established religions and hereditary beliefs have their firmest hold, there Baptists are making themselves felt to the liberation of the minds and souls of men and to the evangelizing of the people. How much more should we expect success to rest upon our work where the influence of state and society are no longer hostile; where we are not merely tolerated or regarded with forbearance, but where the thought of the times and conditions of life favor an unprejudiced examination of the primitive principles we have received and teach. There cannot be a doubt but that a Baptist church in any place, city, town or country, is a radiating centre of the best forces the world knows. So long as we are fully convinced of this, whether our labors be in the meantime appreciated or discounted, so long must it be our joyful duty to prosecute with all perseverance the labors we are engaged in as a convention of Baptist churches.

The treasurer's report stood—
Cash on hand, \$103 03
Ontario, 1877 45
Ontario Women's H. M. B., 510 40
Quebec, 417 45
Maritime Provinces, 876 51
Nova Scotia Women's H. M. B., 175 00
India, 15 00
Manitoba, 1831 99
Proceeds of note discounted, 193 85
\$5763 68

By Disbursements, \$5638 80
By Cash on hand, 124 88

Sunday Trains.

The above is the heading of a notice in the St. John dailies, which has received the unequivocal indorsement of *The Sun*. In addition to the publication of the notice under the heading "Sunday excursion," it says, "The Shore Line railway management have decided to give people who are not able to enjoy Friday half holiday a chance to spend Sunday in the country." It would have been more in accordance with the truth if *The Sun* had said, "The Shore Line railway will afford to all who desire to do so, increased facilities to violate the laws of God and civilized man," etc.

While I am not vain enough to take the credit to myself, it is a fact that since the publication in the MESSENGER AND VISITOR of my letter on the desecration of the Sabbath on the I.C.R., the running of Sunday trains on that road has been largely decreased, the number passing Dorchester on that day having been reduced from thirteen to one, and that one being an express that passes early in the morning. Last summer the Botouche and Monoton railway run excursion trains on Sunday. But thanks to the morality of the people at both ends and along the line the patronage was small, and I suppose that it did not pay, and this summer the Sabbath desecration on that line has not been continued.

As no one will defend this Sabbath desecration who has any respect for morality or religion, it is not necessary to dwell on the double violation of the law further than to say that the pretext that it will afford the laboring classes in St. John, and along the line, an opportunity to recuperate from the effects of the labor of the week, is too hypocritical to require discussion. Every man working on a railway on Sunday is, under the law of New Brunswick, liable to fine and imprisonment, and, perhaps, if the law was strictly interpreted, it would be the same with every excursionist. The true reason for running railway trains on Sunday is not that it tends to public or private good, but because it makes money for the corporations that own the railways. If those who control railways did not see in it pecuniary gain they would never countenance the violation of law and the desecration of the Sabbath. If newspapers did not make money out of the advertisements of Sunday excursions on railways they would never find a place in them, nor would editorials, calling the attention of their readers to such excursions in terms of approval, be paraded in their columns. The rum-seller has an excuse, and it is about the only one he offers, that he makes money out of the traffic. Other traffics, equally bad, are built on the same foundation. In this Sunday desecration the millionaires who own the railways place themselves on the same ground with the rum-seller, and while we condemn and hold up to public detestation the latter, we should do equal justice to the former. It is now time for all moral men to raise their voices and spare not, and from the pulpit, the platform and the press a warning against the sin of Sabbath desecration by running trains on the railways should go forth, clothed in terms of condemnation.

CHAS. E. KNAPP,
Dorchester, July 25.

—Serve God by doing common actions in a heavenly spirit.—*Spurgeon*.

—He that lives by faith shall never die of fear. The more you trust God the less you will torment yourself.—*Flavel*.

English Opinions of Mr. Spurgeon.

WIDESPREAD SYMPATHY WITH THE GREAT PREACHER.

Prayer meetings have been held at the Tabernacle for several hours daily for some time past on Mr. Spurgeon's behalf. The interest taken in him by all classes of society is marvellous. *The Record* (Church of England paper), in an editorial the week before last said: "His removal by death would, humanly speaking, be almost a national calamity. He towers far and away above all his Nonconformist brethren in personal power and attractiveness, and his religious influence in the world is probably more widespread than that of any other living man. His unwavering fidelity to the cardinal truths of the Gospel, amidst the falling away that is unfortunately too obvious in his own and other dissenting bodies, has had a most salutary effect, and his loss, from this point of view, would be a heavy blow to religious, as distinguished from political, Nonconformity."

Amid the widespread sympathy with the sufferer and prayer for his recovery, an unsympathetic voice is raised by Mr. A. H. P. Blunt (whose name must surely express his nature), a Roman Catholic, who, writing to the *Echo*, says: "This great expression of sympathy for Mr. Spurgeon is equivalent to a great expression that the Catholic church, to which I belong, is false and idolatrous; and to pray that Mr. Spurgeon may recover has for its object the effecting of a great deceit. I therefore heartily pray against the recovery of Mr. Spurgeon."

Canon Fleming, writing on the following day, referring to the above, says: "God defend us from a religion which can prevent a man from praying for anyone and everyone who is sick in body or soul. Well did our reformers break from the neck of our nation the yoke of such a church. Spurgeon is a great Englishman, apart from his religious denomination, and thousands of us pray, 'O King, live forever!'"

On the other hand, a Roman Catholic priest at a garden party prayed for his permanent recovery. On Thursday the 16th, Mr. Gladstone, who has lately lost a son, wrote the following letter to Mrs. Spurgeon:

"CONTOU, Lowestoft, July 16th.
My dear Madam.—In my own home, darkened at the present time, I have read with sad interest the daily accounts of Mr. Spurgeon's illness, and I cannot help conveying to you the earnest assurance of our sympathy with you and with him, and of my cordial admiration of his splendid power, but still more of his devoted and unflinching character. May I humbly commend you and him in all contingencies to the infinite store of Divine love and mercy, and subscribe myself
Faithfully yours,
W. E. GLADSTONE."

To this Mrs. Spurgeon sent the following reply, with a postscript from Mr. Spurgeon, which is the first thing he has written since the commencement of his illness:

"WESTWOOD, UPPER NORWOOD,
18th July, 1891.
Dear Mr. Gladstone.—Your words of sympathy have a special significance and tenderness coming from one who has just passed through the deep waters which now seem to threaten me. I thank you warmly for your expressions of regard for my beloved husband, and with all my heart I pray that the consolation of God may abound towards you even as they do to me. Although we cannot yet consider the dear patient out of danger, the doctors have to-day issued a somewhat more hopeful bulletin. I feel it an honor to be allowed to say that I shall ever be your grateful friend,
(Signed) S. SPURGEON."

"P. S.—Yours is a word of love, such as those only write who have been in the King's country and have seen much of His face. My heart's love to you.
C. H. SPURGEON."

Messages of sympathy and love have been received at Westwood from great numbers of persons of high position as well as public bodies.

General Booth sent this telegram to Mrs. Spurgeon:—"Four thousand officers of the Salvation Army assembled in council, assure you of their hearty sympathy and united prayers for Mr. Spurgeon's recovery." Messages have also been received from the Baptist Union, Sydney Primitive Methodist Conference, Leeds; Presbyterian church of England; London Wesleyan Council; British Society for the propagation of the Gospel among the Jews; British and Foreign Bible Society; Council of the Evangelical Alliance; and other religious bodies.

Mr. Moody and Mr. H. L. Wayland telegraphed from Northfield, Mass., "Love, sympathy, prayer." Letters or telegrams have also been received from Chicago, Ontario, and many other places at home and abroad. A telegram from Minneapolis, U. S., was as follows: "Young People's Society of Christian Endeavor in convention, more than twelve thousand strong, send love and prayers."

The International Congregational Council of three hundred ministers from different parts of the world, now meeting

in London, at their first meeting, took the earliest opportunity of passing a choicely worded resolution of loving sympathy.

Many church dignitaries have either called at Westwood or the Tabernacle to make inquiries, or have sent sympathetic letters or telegrams. Nor has the Prince of Wales been unmindful of him. By his orders Colonel Knollys wrote to Dr. Kidd, making inquiries about Mr. Spurgeon's health, asking the doctor, in the event of his having an opportunity to convey the expression of His Royal Highness's sympathy with Mr. Spurgeon in his illness. Dr. Kidd read the letter to his patient, when Mr. Spurgeon remembered receiving a communication from His Royal Highness on a former occasion.

Among all who sympathize with Mr. Spurgeon, none will be found who love and admire him more, or pray more earnestly for his recovery than
J. BROWN,
Winanton, G. B., July 29, 1891.

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.

The meeting of the Woman's Missionary Aid Societies, in connection with the Eastern New Brunswick Association, met in the vestry of the Baptist church in Lower Sackville, on Monday, July 29, 1891, at 3 p. m.

Mrs. Emmerson, our provincial secretary, presided over the meeting, which opened with prayer, followed by singing "The morning light is breaking," and Scripture reading (Isaiah 60) by Mrs. Emmerson, after which all joined in singing "Call them in."

Mrs. Emmerson then called for reports from delegates representing the different W. M. A. Societies in the Association. The first report was given by the Sackville society. They report fifty dollars raised for H. M., beside a good amount for F. M. Other societies followed, giving, in most instances, very encouraging reports.

Mrs. Josiah Tingley, on behalf of the Sackville W. M. A. S., gave an address of welcome, to which Mrs. Emmerson responded, followed by singing "Hark! the voice of Jesus calling."

The president of the Sackville Methodist Ladies' Missionary Society extended the greetings of their society, to which Mrs. Emmerson responded.

Bro. L. D. Morse and Miss Fillmore, who expect soon to leave their native land to take a part in this great work in India, then briefly addressed the meeting. As our sister spoke to us of why she was going to leave home and friends and work for her benighted sisters, tears came to many eyes, and many prayers arose to Him who never slumbers or sleeps that He would spare special care over this young girl.

Rev. I. C. Archibald and Mrs. Archibald, our returned missionaries, then addressed the meeting. Both spoke of the help the Women's Baptist Missionary Aid Societies were to the missionaries. Our sister told us that during that long year and eight months when she held the fort alone—no white man or woman within fifty miles of her—that the knowledge that the Baptist women of the Maritime Provinces were praying that she might be preserved, did more to sustain her than any other thing. She besought the sisters not to send a missionary or a dollar to India unprayed for. Meeting closed with singing, "Work for the night is coming," and benediction by Rev. W. B. Hinson, of Moncton.

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. March.
Treasurer's report, Mrs. B. South.
Reports from Provincial Secretaries: Nova Scotia, Miss A. E. Johnston; New Brunswick, Mrs. A. R. 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.