

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., Jan'y 15, 1878.

I want this week to write you about those "awful Indians," who have been here this fall, and I will do it now, before the subject loses its freshness, and while there is little of importance transpiring here, aside from that which reaches you by telegraph. The delegation, twenty-five chiefs, several interpreters, agents, and Genl. Crook, came to this city the last week in September. Their object was to confer with President Hayes about the location of their Agencies, the Government having ordered them to the Missouri River, to which region they are all strenuously opposed, for the reason of the extreme cold in winter, overflowing in summer, general unhealthfulness of the place, small amount of timber, and consequent scarcity of game. Red Cloud's wife and 150 of his tribe died there in a single winter from the cold. I was present at their first interview with the President and Cabinet at the White House. I got there early, for the purpose of witnessing their arrival, and, having secured a favorable position, awaited results, and was an amused spectator to a little side play (not down in the programme) that took place just as the Indians drove up. Mrs. Hayes had arrived with her children and some lady guests, and being attended by no gentleman, save her servants, she was averse to pushing her way through the crowd that thronged the portico. Her woman's wit came to the rescue, and she unhesitatingly clambered through an open side window, without the aid of step or chair. It was not one of the low-framed modern windows either. She had to climb equal to a school-boy scaling an orchard wall, and, judging by her rosy cheeks, dancing eyes and low laughter, she enjoyed the escapade as well. I should have mentioned this was before the President's family had left Soldiers' Home. I followed her through a side door into the great East Room, where the pow-wow was to take place, and we were only seated in time to see the chiefs marshalled in. They well understood that the occasion was one of importance, and they had decked themselves out for it in their finest array, which consisted of blankets, leggings and moccasins, beads, feathers, and tinsel adornments. Some of their eagle-feather head dresses reached to their heels, and their faces were fantastically painted. They each shook hands with the President, several airing their English by exclaiming, "How! how!" For only one of their whole number could speak in our tongue. Then a dozen or more of the greatest braves stood up in turn before the Chief Magistrate and made their speeches, which were interpreted sentence by sentence. Their gesticulations were impressive, and some of their words pathetic. "Good White Father," said one, "take pity on us and help us. The Great Spirit put us on the earth and we must live," &c. They asked for very many things, evidently expecting an immediate granting of all their requests. They wanted money, nice houses, wagons, trunks, clothes, school-houses and teachers, churches and priests. General conferences were necessary to make them understand that they must return to their reservations without receiving these things, but they all expressed a wish to "live like white men." The last time they went to the White House they had discarded their savage costume and donned plain black suits given them by the President, and though awkward and evidently ill at ease in their new rigs, their faces were guiltless of paint and their long black hair of feathers. They went en masse to the President's church, the Foundry, on Sunday, appearing entranced with the music and bowing their heads reverentially during prayer time. Their visit recalled to our minds that of the Sioux delegation, headed by Red Cloud, which occurred here several years ago. A grand evening dinner and ball was given at the Executive Mansion for the purpose of impressing the savage mind with the power and grandeur of our Governmental potentates. They were impressed, too, but in somewhat unexpected directions; for in-

stance, after Red Cloud had partaken unsparingly of the good things at dinner, he observed, gruffly, that he noticed that the "whites eat not the same supplies they set to the Indians, but had more than corn meal." Hole-in-the-Cloud having unsparingly quaffed the red wine, suddenly enamored of beautiful Mrs. Belknap, then at the acme of her glory, and clamored loudly for "white squaw," while Bull's Horn insisted upon dancing with sedate and modest Mrs. Boutwell, who had not indulged in such pastime since her girlhood.

The National Woman Suffrage Association held its annual meeting here last week, and its members consider that they have made great advancement since their last meeting. Every State and Territory was represented by delegates, and an effort was made to take the Capitol by storm the first day of the continued session after the holidays. This was without effect, but procured several hours of debate upon the question in the Senate, and a hearing in the Committees' rooms of both Houses. The cause was well represented, Mrs. Elizabeth Cady Stanton taking the lead as usual. One of the celebrated Smith sisters, of Connecticut, who have so long, and disastrously to their purses, resisted the laws of taxation, was here also, and attracted much attention. She is 85 years old. On the last evening of the meeting the members of the Association gave a reception at one of the leading hotels, which was attended by many prominent persons of the District. The ladies were well and richly, but not elaborately, dressed; black silks, velvet and laces being for the most part worn.

Although the country is suffering so extremely for lack of legislation on matters concerning business interests, silver, taxation, labor, &c., yet party questions, and others of similar nature, appear to be of more importance to Congress, if one may judge from what becomes known to the public daily. It is only to be hoped that more is being accomplished than appears, and that these all-important matters are receiving careful, if quiet, attention from our law-makers. There is much talk about a reorganization of the President's Cabinet. It has been repeatedly avowed that Secretary Evarts stands in the way of good feeling between Mr. Hayes and the Senate, and that he is intent upon stirring up a war with Mexico. Should Evarts retire from the Cabinet, it is supposed that Schurz will go with him, and as these are the two men whom the President has admired above all others in the country, he will probably stand by them as far and as long as he possibly can.

I find I can scarcely write a letter without strong inclination to "drag in the colored race." It is because I see them so much, and because no honest, earnest person can live in this city, the very metropolis of the black race of America, without being continually saddened at the sight of their degradation and poverty and ignorance.

During the holiday season it was absolutely painful to go along the streets and see the eager, longing, despairing looks with which the very poor among them thronged about the brightest, cheeriest windows. Some of them seemed desperate, and doubtless were so, for thieving is fearfully prevalent among them. The logic of events during the war threw them upon themselves with no preparation for liberty or hardly for self-preservation. The gift bestowed upon them by slavery was their ignorance; that which Emancipation gave them was vagabondage; and I fear the present generation will leave them vagabonds. There are many of them here! Of course, the best and brightest among them have risen into useful and comfortable positions, but the rank and file are wretched almost beyond conception. Eighty colored school teachers, in this city alone, preside in over-flowing colored schools, for want of which thousands of hungry, half clad children roam about our streets, begging and brawling. They die and are born so amazingly fast, and how so many of them live as they do is a problem not of easy solution.

I know a quadroon dressmaker here, who does good and stylish work and is well patronized, who is as handsome as she can be, thin and over-worked as she is. She is the daughter of her old

master, and she says with bitterness that every drop of white blood in her veins is a curse to her, for it gives her tastes and longings that can never be gratified, and that her life has been a contradiction and a failure from the two hostile currents struggling in her veins.

MERRILL.

For the Christian Messenger.

"The Region Round About."

Dear Bro. Selden,— It may not be uninteresting to some of the readers of the Messenger to know something of the manner in which many of the country pastors are permitted to devote time and strength to the service of Christ in the more scattered and destitute sections of the Province. I say permitted, because I believe that no service in connection with the Christian ministry ought to be regarded as more honorable and pleasant, and more acceptable to God or important to men, than that of seeking to carry the gospel to the poor and destitute. True, it is attended with toil and self-sacrifice; but it is also accompanied with the divine approval and shall be followed with the divine blessing. "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." In this part of the County of Cumberland there are many sections, containing from 10 to 15 and even 20 families who very seldom ever have a visit from any minister of the gospel; or have the privilege, either at home or abroad, of hearing a gospel sermon.

A week or two since, I received an urgent written request from the inhabitants of a new settlement on the Parrsboro' shays, to visit them, if possible, and preach in a new house that they have erected both for school and religious services.

I gladly responded to the call, and went, not knowing the things that would befall me there, for I had not before known anything, either of the place or the people.

A hearty reception was given us. A neat little school-house, constructed of logs, the sides of which were dubbed off to give the building neatness, and the interstices of which were caulked with moss, to give it warmth, had been cleansed, seated and warmed; and on the notice of an hour and one half, about fifty people had collected in their new place of worship to listen to the first sermon ever preached in the settlement.

It was, indeed, a season of deep interest, at least to some present, and I believe the time is not far distant when, in that little, neat log school-house, souls will be led to give their hearts to Christ.

At the close of the sermon, several arose to ask an interest in the prayers of God's children, and one or two who had before given their hearts to Christ arose to testify to the goodness of God and the preciousness of religion.

Brethren, pray for these people. They need religion. They appear to be more anxious to obtain it than many in more highly favored localities.

SAND RIVER

is a small settlement, containing seven or eight families, engaged in the lumbering business, and located on the south side of Cumberland Bay. The people are entirely shut out from all the privileges to be enjoyed in connection with public schools and public religious services. Months and years pass, and they hear not one sermon nor attend so much as a social prayer meeting.

On receiving repeated invitations to go and visit and preach to them, I improved an opportunity presented a few days since, and, accompanied by Bro. R. W. Spicer, of Advocate Harbor, left the last named harbor and drove via Salem and Apple River, crossing the river at the thriving lumbering establishment of Mr. Young, and entered the wilderness through which a winter road had been opened several years ago, and which leads through the dense forests and open barrens situated between Apple River and Sand River. A drive of some eight miles, over a road so rough that it requires some two and one half or three hours to perform it, brought us to the little neighborhood. Right glad were we to accept of kind invitations and tarry for the night.

Already were we weary with walking and riding over roads that often made the former more preferable by far than the latter. Beside this, the shades of night were gathering around us, and the loud winds and falling rain warned the traveller in those wilderness wilds to take joyfully the first shelter offered.

The evening and night were spent pleasantly. The next day every family in the place was visited and directed to Him who said (and still says) to his servants, "Go ye into all the world and preach the gospel to every creature." In the evening nearly all the people in the place—old and young—were assembled in the comfortable house of Mr. Libbey to hear the gospel invitation, "Come; for all things are now ready," and, judging from the close attention given and the deep interest manifested, I can not but believe that good was done.

Though earnestly solicited to remain longer, we felt that duty called us to return, which we did the next day, but not without tender and repeated requests to visit them again, and substantial tokens of the good peoples' high appreciation of our services in their behalf.

But, I fear my communication is already too long.

I am, as ever,

Yours in Christ,

J. F. KEMPTON.

Advocate, Jan. 17, 1878.

For the Christian Messenger.

Menpleasing Baptists.

That water baptism formed an important part in the preaching of John the Baptist and of the apostles of our Lord, no candid reader of the New Testament will deny; and yet how many there are, even among Baptists, to whom the preaching of baptism is anything but pleasing. Why is this? Is it because they wish the servant to disregard the command of the Master to teach men "to observe all things," or because they are afraid that Pedobaptists will hear the truth and be offended? The reason must certainly be the latter. But while the preacher should endeavor to elicit the good feeling of all, God forbid that the gospel should be forfeited to satisfy the disobedient. To them that would sacrifice the Truth on such an altar might well be applied the term "menpleasers," who worship and serve "the creature more than the Creator."

The first great Baptist, and the Baptists of the apostles' day, spared not the whole truth, even though it brought upon them the severest persecution, and finally death. Was it because they sympathized less for the wicked than that class of Baptists in the nineteenth century, who are so much alarmed at hearing the last commission of Jesus quoted in the presence of disobedient believers? I think not. On the contrary, the early Christians disclosed the errors of the people, because they loved them and wished them to follow the footsteps of the Master. A true Christian will always try to lead his neighbor from wrong to right. Who would dare to entertain the idea for one moment that Jesus did not love them, whose disobedience roused his fiercest indignation and called forth his severest anathemas; and yet, if a Baptist minister preaches "Immersion," or "Restricted Communion,"—practices for which we have the best scriptural authority, and shows that a substitute for either, upon man's authority, is downright disobedience. Some professing Baptists will tell the Pedobaptists that "he does not like to hear such preaching." Is the gospel of such a grave and unmentionable character that it must be turned and twisted to please the Pedobaptists, or is it not? This much we know, if we take from or add to the Word of God, we incur the anger of our Lord and Master. (Rev. xxii. 18, 19.)

While none are authorized to preach "Baptism and the Lord's Supper" upon every occasion, must Baptists be kept in silence forever on their distinctive principles, principles that are clearly taught in God's Word? "All the counsel of God" must be declared. Then let "menpleasing Baptists," who are not worth much in the Christian Church, at best, cease to cry out against the truth, even though it be proclaimed at the risk of offending the prejudiced and disobedient. O that professing Baptists would stand up boldly and

fearlessly for the apostolic truth as it is in Jesus, and cease to be "menpleasers," who love "the praise of men more than the praise of God," and serve "the creature more than the Creator, who is blessed forever."

In love of the truth,

BAPTIST.

For the Christian Messenger.

Concerning the Week of Prayer.

Dear Editor,— I see by the Christian Messenger that the Evangelical Alliance suggested that on Tuesday, Jan. 8th, prayer should be offered for the deliverance of the Church from error; for its increase in faith and holiness, and in power as a witness for the Lord Jesus Christ; for the grace and guidance of the Holy Spirit. To the above suggestion we heartily say, Amen. But, do the framers of that suggestion know the import of such prayer? And, if answered, from what would the Church be delivered? Here is room for serious reflection. Webster's first definition of error is, A wandering, or deviation from truth, and his sixth definition is, Sin, iniquity, transgression. And from the same authority we learn that Evangelical, means, According to the gospel; consonant to the doctrines and precepts of the gospel published by Christ and his Apostles. Admitting these definitions to be correct, and the above named prayer to be answered, the Church would be delivered, not only from profane, drunken, lying and slandering members, but, also, from unscriptural and anti-Christian doctrine and practices so prevalent in the Church at the present time. Truly, such a deliverance for the Church is most desirable. But, just think of it. What a sifting out there would be if the Church were delivered from those members above specified. And, then, think of the anti-Christian Dogmas! Baptismal Regeneration, Infant Baptism (so-called), and Baptism Non-essential, Mixed Communion, and the like, from all of which the Church would be delivered. Doubtless it will be said by some that the writer of the above has gone mad, and his opinions are worthless. But his reply is that of the Apostle Paul, when accused by Festus of being mad. "I am not mad, but speak forth the words of truth and soberness." But you are not required to take the writer's opinion. Rather consult the New Testament; to the law and to the testimony. Whatever doctrine, or practice, has no support in the New Testament, is, of course, erroneous. And when the Church is delivered from all these errors, and the teachings of Christ and his apostles are followed instead, then, indeed, will she become a powerful witness for the Lord Jesus Christ. Then, too, will the Lord honour her; and she shall appear "fair as the moon, clear as the sun, and terrible as an army with banners." "Then will the watchmen see eye to eye, when the Lord shall bring again Zion." Then will the longed for Christian Union be realized, and the prayer of Jesus, recorded in John xvii. 21, be fully answered. All effort to effect a real union of all Christians must fail until the Word and Spirit of God becomes the only guide of all. Such a time, we believe, will come by and by. The Lord hasten it. Amen.

R. S. MORTON

For the Christian Messenger.

Acadia College General Building Fund.

Dear Editor,—

During two weeks of the past vacation I was engaged in soliciting subscriptions in Digby Co., toward the above Fund. Our ministers there are in warm sympathy with the work, and with scarcely an exception heartily co-operated in holding meetings and in doing all they could by their influence, and from their small salaries to give tangible aid in this our present emergency. It is doubtful if ever there has been a year in the history of Digby Co. of greater financial depression, but to any one acquainted with the existing circumstances of our churches there, the following figures will show that for the most part at least, they are determined to do what they can in re-building those institutions which have formed so important a factor in the history of Higher Education in these Lower Provinces. The Churches visited report