

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

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WHOLE SERIES.  
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## News from the Churches.

**LOWER ECONOMY.**—The energetic Baptist people of this place are putting up a new house of worship to take the place of the old one. Rev. G. F. Miles the pastor, is giving his active encouragement to the proceeding, and the people have a mind to work. They understand helping themselves and working together, and their success is thus secured.

**CHURCH MEMBERS CO. N. B.**—Rev. W. P. Anderson writes July 31st, 1882:—"Dear MESSENGER, the cause of God is progressing favourably amongst us. I had the pleasure of administering the ordinance of baptism again yesterday. Conference and social meetings are seasons of refreshing from the presence of God. All now is preparation labour to raising our amount for Convention Scheme."

**SPENCER'S ISLAND.**—Rev. A. Freeman writes Aug. 3rd, 1882.—"Dear Bro. Selden, We have had many indications of the presence of the Lord and of the power of the Gospel during the past year and have now to record two especially refreshing baptismal seasons, one at Argyle River, July 16th, the other at Port Greville, July 23rd. There was one candidate at the former place and five at the latter, all heads of families. If all our churches were ready with open arms and right loyal hearts to receive such wanderers from the world to the sweet influences of a home life, a home love and a home service, there would be more of such seasons to gladden the hearts of Christ's toiling servants."

The African Baptist Church in Cornwallis Street has had some marked improvements made of late, which have been provided for largely by the efforts of the Jubilee Singers in concerts in different places. One of these improvements is a spacious baptistry which was used for the first time on Sunday last—two persons were baptized by the pastor, Rev. Mr. Johnson. The platform is covered with a handsome carpet, and an elegant gasolier is also placed over the centre giving a beautifully bright appearance to the interior at night. The entrance too is much improved by green baize doors on each side instead of the former door in the centre of the front. The latter was done by the Amateur Literary Class connected with the congregation.

The Methodist of New York remarks:—"It is known that the Baptists, including all varieties—and they are very various, though all are agreed in the matter of immersion, and also in respect to church government, which with them is the broadest form of congregational independence—contest with Methodists of all kinds that claim for the numerical precedence in the country. It appears, also, that they are among the most aggressive of the denominations of the whole country, especially in home and missionary work. Their anniversaries recently celebrated in this city constitute a kind of triumphal reunion, and each of the several boards vied with all the rest in proclaiming its successes during the past year. And it is especially gratifying to see clear indications that the growth is not simply a numerical one, but that in culture, in more discipline, in evangelical orthodoxy, in Christian enterprise, and liberality in giving, they are rivaling the foremost of our national churches."

It has been decided to build a cathedral at Spire, in Bavaria, as a memorial of the Diet held there in 1529, in which was promulgated the famous protest against the Papal doctrines, whence arose the name "Protestant." The King of Bavaria, though himself a Roman Catholic, remembering what his country owes to Protestantism, has given a large sum towards it.

## Correspondence.

For the Christian Messenger.

A Visit to Winnipeg.

BY REV. E. WHITMAN.

Mr. Editor,—

You will perhaps remember that early in the spring, in the course of a conversation respecting my correspondence with the Baptist Church of Winnipeg, I promised to lay before you the results of that correspondence. I am now prepared to make good my promise. After mature deliberation I was led to dismiss the idea of even a visit to Manitoba, partly because of the great distance and expense, and partly because of the discouraging newspaper reports in regard to the country. I was beginning to forget that I had ever experienced a touch of the Western fever, when to my great surprise a telegram came asking me if I would go to Winnipeg and spend a few Sundays at the church's expense, with a view to the pastorate, offering as an inducement a salary that was quite bewildering. It seemed clearly my duty to go, and, after a hasty preparation for the journey, I started away via St. John, Portland, Montreal, Chicago, St. Paul, on to the gateway city of the North West, a distance of about three thousand miles. Anything like a description of the cities, houses, agricultural districts, land-cape scenery, through which this route passed, must not be attempted. All of this must be seen to be fully appreciated. As my chief business in Winnipeg was with the church, I will first of all answer your enquiries respecting it. In regard to membership it numbered one hundred and fifty-three—many of whom had but recently been added by letter from Ontario churches. In regard to church life it was cold, formal, dead, so much so that it repelled those whom it should have attracted. As a consequence, while other churches were keeping pace with the rapid growth of the city, it was standing still, and is, I judged, in sad danger of being trodden under foot by the masses. Their church edifice would indeed do justice to some country settlement, but it is not at all keeping with the surroundings. A young lawyer told me that the previous Sunday evening he started from his hotel with seven persons who had promised to go with him to Baptist meeting, but when they saw the house they actually turned back, and expressed their surprise that such a church edifice could be tolerated in a city. The first Sunday I had a congregation of about one hundred and fifty, which pretty nearly filled the main audience room. The second Sunday we were obliged to throw open the vestry, and from that time on the building was literally packed, and crowds of people came who were obliged to go away for lack of room. During my stay of four weeks we received nine into the church, and the necessity for enlarged accommodations being generally admitted, steps were taken towards the immediate erection of a church edifice that will seat twelve hundred, and what is even better, the full amount required for its completion was promised. With the right kind of leadership, under the blessing of God, the Winnipeg Baptist Church will very soon become a strong and influential body. It is estimated that there are not less than five hundred members of Baptist churches living there at the present time, who by right management may be drawn into line. Why did I not remain with them? For several reasons. First, because of an Ontario interference on the ground that if they held on to me, it would have the effect of entirely severing the tie between Ontario and the North West. The true inwardness of this will appear if

you consider the action of Ontario in washing their hands of all responsibility in regard to Home Missions in the west, and obliging the firm brethren there to appeal to their American brethren for counsel and assistance. The Ontario brethren now see this action was ill-advised, and all the more clearly, since a sort of alliance has been entered into between the American Home Missionary Board and the Manitoba Home Missionary Board. It appears as if some of the Canadian brethren are beginning to think that the settlement of one of their own men at Winnipeg of the right stamp might be the means of repairing the damage they have done themselves. Hence certain telegrams and letters were sent from Ontario to kindred spirits in Winnipeg, which had the effect of making it impossible for the church to give me a unanimous call, and therefore, although assured over and over again that ninety out of every hundred wished me to remain, yet I thought it best to withdraw for the sake of preventing what threatened to be a division of the church. This, however, was not my only reason for returning to Nova Scotia. The fact is, the sanitary regulations of Winnipeg are so bad, and the water is so bad, and other conditions of health so bad, that I would hardly be willing to risk my family by a residence there. Besides this, consider the expense of living. House rent \$75 per month, coal \$20 per ton, wood—white poplar—\$10 for six feet, potatoes \$2.50 per bushel, beef of the poorest kind 25 and 30 cts. per lb, and everything else except flour, correspondingly high. Beyond this take into account the mud of Winnipeg—a seeming mixture of lamp-black, grease and glue—into which the vehicles go hub deep, and the foot passengers knee deep, and not a few go in all over. I was fully persuaded on going there, that nothing short of a unanimous call from the church would induce me to remain, and I confess to a feeling of relief when I found that a way of escape was open to me, and most gladly did I return to my native land. Next week, with your permission, I will tell you about the missionary field of the North West.

For the Christian Messenger.

Our Associations.

A BETTER WAY. THE BEST WAY.

Mr. Editor,—

I read with some surprise the articles of Judge Johnson and Rev. E. J. Grant, on abolishing the Associations. I am glad that J. W. Bars, Esq., of Wolfville came to the front with valuable statistics and forcible reasons why our Associations should not be abolished. Brother Grant seems to think it impossible for any one to give a sound or sufficient reason why our Associations should be continued.

1st. Is not the intelligence gathered from the Churches at the Associations, a sound reason for their continuance. It is not the mere gathering of statistics we want, but the state of piety in the churches which is always very marked in the letters. 2nd. Is not the gathering of laymen at the Associations, a sufficient reason for continuing them. I suppose not one out of fifty of the lay Brethren who attend the Associations attend the Convention; they could not attend the meetings of Convention if there were no Associations for obvious reasons. (1st). No place could accommodate them all, if they could attend, and (2nd), many of them cannot afford the expense of a journey so far from home as the Convention would be from the most of them; whilst with the present arrangement the Association to which each respectively belongs cannot be far from any one; and 3rd, are not the incentives to deeper piety which are experi-

enced at our Associations, a sound and sufficient reason why they should be continued. It is said that the Associations have nothing to do. Is the receiving and reading of the letters nothing? Is the preaching of the gospel in the various stations around nothing? Is the meeting of old friends and forming of new acquaintances nothing? There is no such stimulus experienced by a minister to increase effort in saving souls, as the warm greetings he receives from those whom he may have been the means of bringing to Christ in former fields of labour, whom he meets at our annual Associations.

Are the debates on the different parts of our denominational work nothing? Are the gatherings for morning prayer where the Holy Spirit impresses our hearts so deeply, as he did at the recent Central Association, nothing? Does Brother Grant smile when he remembers that the programme which he goes through at his Sabbath services is the same as was gone through ages ago? We need less of the new notions which eat out our spiritual life, and should cling more tenaciously to the old forms and customs which inspire us with new life and vigor. Bro. J. W. Bars has answered the absent Sabbath objection well. Is it "a better way and the best way" to prohibit the masses of our people from attending any annual gathering. Is there not enough coldness and apathy now in our denominational work? Do not the Associations exert an influence directly on the churches? While the influence of the Convention is mostly on the ministers, and sometimes even that is not of the best kind. In the place of lessening the opportunities of discussing our work before the people, they should if possible be multiplied, so that all the members of all our churches might be reached and aroused to a deeper sense of their individual responsibility in carrying out those objects which we have in view. I am sure that no argument which has yet been produced will have the slightest effect on any one who thinks over the wholesome influence the Associations must continue to exert on the churches; and on the other hand the cold indifference which would at once be apparent everywhere in the sustaining of our Missions and Educational work if they were abolished.

So we need not fear that the Associations will ever suicide, or patriotically immolate themselves on the denominational altar. No if anything goes let it be the Convention, the Associations gave it its life, and still continue to supply it. Stop the Associations and the Convention will soon die for want of means to carry out its objects.

Yours in Christ,

A. W. BARS.

For the Christian Messenger.

Letter from France.

SKETCH OF PERE HYACINTHE.

PARIS, July 10th, 1882.

Four days ago I dined in a forty sous restaurant, side by side with the man who was once known to the world as Pere Hyacinthe. This is not the introduction to any moving story of fallen celebrity. The fact that Mr. Loysen was dining in a cheap restaurant was simply an evidence that he wished to economize. Nevertheless his striking face as he sat there in lay garments and with a broad-brimmed silk hat, called up to my mind a far different vision of a Carmelite monk, the originality of whose eloquence used to attract a more worldly than Catholic audience within the walls of the Cathedral of Notre-Dame. It is a curious history that of this priest, who, after having tried the regimen of several of the monastic orders, ended by abandoning them all and establishing himself as the apostle in France of Old Catholicism or Gallicanism. Mr. Loysen was born at Orleans in 1827, and studied at the College of Pau, but he does not appear to have distinguished himself in

spite of a natural disposition which gave promise. At Pau he was seized with the poetic frenzy, and seriously believed himself destined to be a rival of Victor Hugo and Lamartine. His taste for rhyme was encouraged by the applause of the salons of Pau, until, in 1845, he was admitted to the seminary of St. Sulpice. After completing his studies he spent some years in teaching, but feeling the field too narrow, he asked to enter the church of St. Sulpice, where he was accordingly appointed vicar. He soon, however, abandoned this parish to enter upon a novitiate with the Dominicans at Flavigny. He did not stay with them long, and in 1850 he joined the bare-footed Carmelites, and took the perpetual vows in 1860. His apostolic life began in 1861, and after preaching in all the important provincial towns, he was called to the pulpit of the Madeleine, and then to Notre Dame.

Then, as now, Pere Hyacinthe, with all his conviction, never succeeded in convincing others. He impressed you by his learning, and he fixed your attention for the moment by the originality of the subjects which he treated, and the boldness of his language and metaphor. Like the Pere Didon, whose Lenten sermons preached at the Trinite, have, it appears, spread terror in the camp of the orthodox, Pere Hyacinthe's ideal was to reconcile the church and modern progress, faith and science, christian self-sacrifice and modern selfishness. He was ready to make all sorts of concessions to the worldly; nay, some even went to Notre Dame simply to be tickled by the worthy orator's development of delicate subjects, just as they went to the Palais Royal theatre to grin and wink their eyes over a risky farce. The audience of Pere Hyacinthe at Notre Dame was very characteristic. The nave of the cathedral was open to men alone; the women were relegated to the side aisles. Around the pulpit you saw dignitaries of the church, ministers, savants, economists, public orators, lawyers, deputies, students and priests in large numbers. Leaning against a pillar was a journalist taking notes; indeed had it not been for the tonsured heads and bright robes of the prelates, you might have thought yourself at a lecture at the College de France. The side aisles, too, had their characteristics. The women pressed and struggled to hear Pere Hyacinthe, just as they now press and struggle to hear Pere Didon or Pere Monsabre. Here and there amongst the austere feminine public, an *élégante* is conspicuous, with her coquettish hat, and a gallant cavalier intrigues for a chair and a *petit banc* for his curious companion, just as if they were at a fashionable wedding at the Madeleine. At the door files of carriages, emblazoned with heraldic devices, await the right-thinking pillars of the noble faubourg. There is a *sortie* just as there is at the Patti performances, or on a "first night" at the opera; the hardened Parisians who mix, without evil intentions, the sacred and the profane, pronounce the Pere Hyacinthe's performance to be a success, and declare their intention of coming again next Sunday.

THE SITUATION.

The great topic at Paris to-day is whether England has acted on her own exclusive account or whether she has acted as the pioneer of Europe. If England, owing to her vigorous initiative, assumed an exclusive position in Egypt, the present French Cabinet would at once, and inevitably, fall to pieces. There are two distinct currents of opinion. On the one hand those who think that England, after having avenged the insult to her Consul, will await the decision of the Conference, and conform to them openly and unreservedly, express their satisfaction at the vigorous act which saves the *amour propre* of the Christian world. On the other hand, those who suspect England of covert designs of conquest or annexation are uneasy and bitter, and attribute to her all kinds of mysterious schemes. They recall Prince Bismarck's advice during the Congress:—"Arrange with Turkey and France, take Egypt, leave France Tunis, and do not trouble yourselves about Constantinople;" and they infer that England is at one with the Sultan, and that his protests are merely feigned.

The semi-official press of Berlin is either altogether mute or singularly reticent in its remarks on the situation at Alexandria. The Liberal *Börsen Courier* says:—"Certainly the reputation of Old England was at stake—a little more hesitation, another sign of weakness, and English policy would have become the laughing stock of the world. But England has at last shown herself to be in earnest." The clerical *Germania* thinks that the bombardment of Alexandria is well calculated to prove the efficiency of England's naval artillery, though her justification for thus regardlessly proceeding against Egypt still requires to be made out. Should England really think, after taking Alexandria, of making herself mistress of Egypt, a European war would indeed be in sight.

AUGUST.

For the Christian Messenger.

## Convention Travelling Arrangements.

Delegates to, and members of, the Baptist Convention of the Maritime Provinces who intend to be present at the approaching annual meeting which opens in the city of St. John on Saturday 19th August, are hereby informed that the Committee on Travel have completed arrangements with the owners, managers, and agents of the below mentioned Railway and Steamboat Lines, by which ONE FARE PAID ON COMING TO CONVENTION WILL ENTITLED TO RETURN FREE, on presenting to the Railway Station Agent or Steamboat Clerk, the proper certificate of attendance which will be supplied to the Delegates by the Secretary of Convention:—

Intercolonial Railway.  
St. John and Maine Railway.  
Grand Southern Railway.  
Union Line—Bay & River Steamers.  
New Brunswick Railway.  
New Brunswick & Canada Railway.  
St. Stephen Branch Railway.  
St. Martins and Upham Railway.  
Western Counties Railway.  
Halifax & Cape Breton Railway.  
Albert County Railway.  
Fredericton Railway. (Convention certificate to be countersigned by the St. John and Maine Railway Ticket Agent at St. John.)  
Union Line—Bay & River Steamers. (Convention certificate to state name of boat by which Delegate came.)  
Fishwick's Shore Line of Steamers—  
M. A. Starr and Edgar Stuart.  
Prince Edward Island Railway.  
P. E. I. Steam Navigation Company.  
The Committee have failed to secure an extra trip of the steamers from St. John to Annapolis and St. John to Yarmouth, on Friday August 18th, so that Delegates by those lines will have to come up on the usual days of sailing. Delegates who pass over two or more independent lines of travel must obtain from the Convention Secretary a separate certificate for each. Passengers by the Windsor and Annapolis Railway can procure return tickets at any station for one and one third class fare. Good to go only by Express Trains of August 17th and 19th, and to return at any time up till August 28th.  
J. MARCH,  
Chairman Committee on Travelling Arrangements.  
August 4, 1882.

HOW MANY FISHES LIVE IN THE SEA?—We do not of course mean how great is the number of individual fishes in the immense extent of the liquid element, but how many kinds of fishes are there. Most men are satisfied with knowing the salmon *la Mayonnaise*, the eel pie or jelly, the sardines in oil, the tanch in butter, the salt herring, the dried haddock, &c., &c., in all perhaps two dozen kinds of fishes. However those who have wandered through an aquarium or perused a good zoological book know that the number of species is very great. The ancient Roman naturalist, Pliny, had through his own researches known ninety-four species. The great Swedish naturalist, Linnaeus, who lived last century, and who possessed the most thorough knowledge of nature of any man in his time, reckoned 478 species; so that during the seventeen centuries which divided Pliny from Linnaeus, only about 300 species were discovered. This will make all the more astonishing the wonderful progress made in ichthyology during this century. Thanks to the expeditions of ships like the *Lightening*, *Travailleur*, *Challenger*, *Porcupine*, and *Novarra* &c., to investigate the sea, and the researches of Cuvier, Agassiz, Gunther, &c., the number of known species is increased to 13,000.—*Deutsches Familienblatt*.