

Messenger and Visitor

THE CHRISTIAN MESSENGER, VOLUME XLV.

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[THE CHRISTIAN VISITOR VOLUME XLVI.

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The great religious revival in Brooklyn, N. Y., to which reference was made in our last issue, still continues, and it is said, shows no diminution of interest. The working force has been augmented by the coming of Messrs Moody and Sankey. Afternoon and evening meetings are held daily in the churches.

The Independent says that Rev. Dr. Roberts claims the number of ministers entering the pastorate is not sufficient to supply the Presbyterian churches. If all their ministers at present without churches were acting as pastors, there would still be 618 churches pastorless. Looking for an explanation of this, he claims that it is not to be found in an increasing emphasis on money. Young men do not, he says, enter the ministry for pecuniary advantage, neither are they deterred from it by monetary considerations. He urges very strongly that what is needed is a renewal of spiritual church life, a Christian appreciation of the ministerial office as the appointed, permanent, principal and indispensable provision of the great head of the church for the preaching of the gospel, saving of souls, and the upbuilding of Zion. He also urges a more general obedience to the command to pray for laborers.

By a note received from Rev. A. C. Chute after our last week's issue had gone to press, we learn that this father, Rev. O. Chute, was in his 60th year at the time of death—not 88 as stated by our last week. We gave the age as given in a Halifax paper. Mr. Chute writes: "My father was a great reader, having an interest in all things pertaining to the world's progress, but his text book, the book whose meaning he was ever seeking to get at by means of other books, and by the help of God's Providence and God's Spirit, was the Bible. He was indeed a man of prayer, and a man of Christ-like life in his home and in all his relations with men. In his life there has been much suffering, but it has been borne with a true Christian heroism that is profitable to think of. Three sons and their aged mother survive to mourn for the departed and to thank God for his noble life and triumphant death. A suitable sketch of Mr. Chute's life, we understand, being prepared for our columns by one who knew him."

Mr. Joseph Cook's Monday lectures are being given this year in the Park Street church. This lectureship may not be as able than it formerly was, but for some reason Mr. Cook is not the attraction in Boston that he was some eighteen years ago, when Tremont Temple used to be packed on Monday mornings with an audience that represented a good deal of the intellect and piety of Boston, eager to hear what he had to say on the great themes which he discussed with so much positiveness, and with forefoul, if somewhat ponderous, eloquence. The *Examiner's* correspondent says that Mr. Cook in his preludes, which are still a feature of the lectureship, is handling with discrimination and power some of the timely topics of the day, such as "The Commercial Crisis and Poverty," "The Hawaiian Question," and "The Parliament of Religions." The audience steps each Monday to sing an original hymn made by the lecturer for the occasion. These hymns, the same writer says, are "fearfully and wonderfully made," and from the description given, it is to be inferred that the attempt of the audience to sing these hymns to some familiar tune is something no less fearful and wonderful.

The following description which the *Hartford Sentinel* gives of the despotic power exerted by the civil forces in New York over the municipal affairs is not an attractive one, and the worst of it is that the picture is not overdrawn: "New York City is held fast in the embrace of Tammany octopus. It has its committee-men in every election district. It has its bosses to control elections in every polling place, whose headquarters are in some saloon. These saloons pay tribute to Tammany, and so do respectable houses, for insurance against police interference. Men in business, unless they are possessed of large capital so as to be independent, must bow to this great association or be humiliated and persecuted. It has its grip on the police, and its tools preside at courts of justice. It controls the common schools of education, by whom the teachers of the public schools of the city are appointed. The chiefs of Tammany accumulate wealth in some way that is mysterious to the general public; and they have money to corrupt elections. "It is against this monster," says the *Secretary*, "that Dr. Parkhurst and his associates are waging war. It is the enemy of reform, of morality and of religion, and its baneful influence is felt far and wide. The golden age of city government will not come until Tammany is uprooted and overthrown."

Many can testify to the great healing properties of LARDER'S LINIMENT.

PASSING EVENTS.

The rumor of Mr. Gladstone's intended retirement is, as a matter of course, the subject of much comment. It is generally received incredulously, but Mr. G. W. Smalley, in a cable letter to the *New York Tribune*, gives currency to a report which, if it is to be received as trustworthy, lends a certain measure of probability to the statements of the *Poll Mall Gazette*, that Mr. Gladstone intends to retire. What Mr. Smalley says in this connection is not stated as a fact, but as information received from a source which he considers as trustworthy. It has reference particularly to the condition of Mr. Gladstone's eyesight, and is to the effect that he is in immediate danger of becoming entirely blind. The story is that just before the premier's departure for Biarritz, Dr. Grainger, a physician and oculist (and the same who attended Mr. Gladstone when he received some injury to one eye a year or so ago by being hit by a hard piece of ginger-bread), was consulted in reference to the condition of Mr. Gladstone's sight. According to the *Tribune's* correspondent, now that Dr. Andrew Clark is gone, Dr. Grainger probably knows more of Mr. Gladstone's physical peculiarities than anyone else. It is stated that he informed Mr. Gladstone that a cataract had entirely obliterated the sight of one eye, and that another cataract had begun to form on the other eye. The aged statesman, with characteristic nerve and decision, requested the physician then and there to remove the completely formed cataract, by which he hoped the sight of that eye would be restored. Dr. Grainger objected that it might not be successful, but Mr. Gladstone assured him that he was willing to accept the risk. The physician declined, however, to accept the responsibility of performing the operation, his real reason for so doing being, as Mr. Smalley thinks, that such an operation on a patient of Mr. Gladstone's age was too dangerous. It is impossible to say how much of this story is true, and how much invention. In case it is true, it may or may not follow that the conditions are such as to render Mr. Gladstone's retirement a necessity; since, with the wonderful vitality which he is known to possess, it seems quite probable that he might undergo the necessary operation for cataract successfully, and resume his parliamentary duties with much better eyesight than he has enjoyed for years past. It is on all hands admitted that the present would be an entirely inopportune moment for Mr. Gladstone's retirement, and that it will not take place unless the necessity for it is clearly apparent.

A CONVENTION OF Ontario prohibitionists met in Toronto on Tuesday last. The convention was large and representative in character. Some 1,800 or 1,400 delegates were present from all parts of the province. The purpose of the convention, briefly stated, was, to use the language gained by the plebiscite on January 1st to secure practical results in the direction of prohibition, and especially, to secure from the Ontario government a statement as to its position in reference to the enactment for the province of prohibitory legislation in the interests of temperance. The business of the convention centered chiefy in the report of the "Union Committee." This report recommended the friends of prohibition throughout the province to take steps to make their organizations permanent, that they might thus be prepared for work, and also to make all possible efforts to secure the nomination and election to the Dominion and Provincial Parliaments of true and trustworthy prohibitionists; it further expressed emphatic disapproval of the proposed commercial treaty with France, whereby it is proposed to admit into Canada certain forms of intoxicating liquor on especially favorable terms, and it endorsed the "call" that has been made for a great representative Dominion convention of prohibitionists. The report also records the satisfaction of the convention at the part taken by the women of Ontario in the plebiscite, and expresses the hope that the day is not far distant when the women of Ontario as a whole shall have an equal voice at the ballot box in all elections whether municipal or parliamentary. A clause in the report provided for the appointment of a delegation to wait on the Dominion government and urge the duty of the immediate enactment by the Dominion Parliament of a prohibitory liquor law with the necessary provisions for its effective operation. Another clause ordered the appointment of a similar delegation "to

wait forthwith upon the Ontario government and respectfully request them to declare in favor of the total prohibition of the traffic in intoxicating liquor, to the full extent of the power vested in the legislature." In accordance with this last named clause a large and influential delegation proceeded to the Parliament Building where they were met by Sir Oliver Mowat and the Hon. Messrs. Dwyer, Ross, Hardy and Harcourt. The delegation having been duly introduced the resolution which the convention had adopted was read by Mr. F. S. Spence, and Sir Oliver and his colleagues were addressed on behalf of the convention by Rev. Dr. Fotts, Mrs. Thornley and Mr. John Cameron, who were severally enlarged upon the request embodied in the resolution. The reply of the premier was very favorable. He appears to have gone even further than the convention had expected in pledging himself to prohibitory legislation. His sympathies, he said, had always been with the temperance cause, and he fully recognized the great evils wrought by intemperance. The present movement was one which every man must regard with interest even if he did not concur in its object. The enactment of prohibitory legislation against the liquor traffic was, he believed, an experiment well worth trying. To introduce any bill in the Ontario legislature pending the decision of the courts would not be in the interest of temperance, but, as the delegation knew, he had taken the best means to reach a quick decision by pushing the matter over the intervening court to that of highest resort, and he had endeavored to cover every point that could be thought of in order that the decision when obtained might be conclusive. Sir Oliver further said: "If the decision of the Privy Council should be that the province has the jurisdiction to pass a prohibitory liquor law as respects the sale of intoxicating liquors, I will introduce such a bill in the following session, if I am then at the head of the government. If the decision of the Privy Council is that the province has jurisdiction to pass only a partial prohibitory liquor law, I will introduce such a prohibitory bill as the decision will warrant, unless the partial prohibitory power is so limited as to be ineffective from a temperance standpoint."

MR. PETER REDPATH, whose death lately took place at Chislehurst, England, where, during the last years of his life he had resided, was one of those men in whose character and career Canadians may feel a pardonable pride. Mr. Redpath was born in 1821. His school training was received in Montreal and his business training in England. Besides being a man of much business ability, he was widely read and a lover of art and learning. He was also a man of sincerely religious and philanthropic character. After a successful business career in Montreal, he went to reside permanently in England, where he undertook the study of law and was entered a barrister in the Middle Temple, London. McGill University has special reason to cherish gratefully his memory because of his munificent gifts. A memorial service held in the library which represents a part of Mr. Redpath's benefactions to McGill, Dr. Macvicar delivered an address, in the course of which he said of Mr. Redpath: "Whatever occupation he was called to fill, he did it with trust and responsibility. In business his integrity was uniform and unswerving, and in every relation of life he was gentle and considerate to others. His views of life were broad and tolerant; but the purity of his principles was firm as a rock, and not to be turned aside. As a philanthropist he was among the foremost in the land, and his benefactions were wisely administered during his life time. The Peter Redpath museum and the library would perpetuate his memory through the coming centuries. These were the crowning acts of a wise munificence, but unreported charities more numerous and as wisely bestowed, he had constantly found means of doing." Speaking of Mr. Redpath in respect to his relations to the church of which he was a member, Dr. Macvicar said: "Here he was ever meek and wise in spirit, an unflinching giver and a wise servant." The life just ended was one whose example all should strive to imitate and so make more noble and useful their own lives and those of their fellow-men."

Promptitude in obedience to God's known will is a wonderful brace-up of strength, clearer-up of doubts, and smother-away of difficulties.—Mead.

A PETITION from the advocates of separate schools in the North-west Territories was presented to the Dominion government asking for the disallowance of the North-west school ordinance, and the question whether or not the government could take action in the matter has been canvassed with a good deal of interest. It is now definitely known that there will be no interference on the part of the Ottawa government with the ordinance in question, as the time limit for disallowance expired on Feb. 7th. The legislation which the petitioners prayed should be disallowed provides that the two boards of education which have existed in the Territories—one for separate schools and one for public schools—shall be abolished, and instead the general regulation of educational affairs shall be placed in the hands of the executive council of the Territories as a council of public instruction. The complaint of the Roman Catholics of the North-west, according to the *Montreal Witness*, was in effect that "the ordinance would prevent nuns and other members of Roman Catholic religious communities from teaching in the separate public schools unless they had qualified for teaching by attendance at the normal schools, and that the ordinance empowered the executive government of the Territories to regulate the school books and appoint the school inspectors. The ordinance, in fact, removes the separate schools from the sole control of the Roman Catholics, and prohibits religious teaching in them except during the last half hour of the day." While the government will not interfere by way of disallowance, it is understood that it advises the North-west council to modify the school regulations so as to remove all reasonable cause of complaint as far as possible.

IN their attitude toward the anarchists in connection with the Valiant incident, the French people as represented by their government and judiciary have shown a firm front. Nothing like fear or vacillation has appeared in the treatment accorded to the bomb-thrower. His prompt arrest was followed by a speedy trial, and the death sentence to which the wretch was condemned has been executed without unnecessary delay. The execution of Valiant, which occurred on Feb. 5th, was unaccompanied by any disturbance. The purpose thus manifested to visit prompt and decisive punishment upon those who by such diabolical deeds make war upon society deserves to be commended, and cannot fail to exert a salutary influence both in France and beyond its borders. Of course the duty of governments to punish anarchists does not interfere with their duty to reform, so far as possible, the evils which, more or less, are the cause of the discontent and lawlessness which are troubling the nations of Europe. That a good deal of sympathy for the anarchists exist among certain classes in France appears to be conclusively shown by the fact that in the French Chambers of Deputies, on a motion being introduced favoring the arrest of anarchists, there were 68 members who voted against the motion. There are, of course, dire threats of vengeance on the part of the anarchists because of the execution of Valiant, and knowing the desperate nature of these people and the diabolical character of their methods, the results cannot but be awaited in Paris with some degree of apprehension.

ACCORDING to a report which does not appear to lack confirmation, there has been another conflict between British and French forces in the Sierra Leone region of Africa. This time, too, if the accounts received are trustworthy, native troops under British command were attacked by those in the service of France. The recurrence of such an incident within so short a time, if a mere blunder, will be regarded as one of an inexorable nature, and will certainly beget the suspicion that these repeated attacks on the part of the French cannot be of a wholly accidental character. It is reported that several French soldiers were captured, and through these it is hoped it may be possible to ascertain the truth in regard to the motive for the attack on the British troops. No doubt there will be a thorough investigation of the affair. These incidents, whether due to accident or otherwise, are of course much to be regretted because of their tendency to promote bad feeling between the people of the two countries.

The chief characteristic of nineteenth century life is rapidity. If you are wise do not hurry in eating—hurry in anything. If you have been unwise and have dyspepsia, use K. D. O., the King of cures.

ACCORDING to information furnished by *Zion's Advocate* and gathered from the published statistics of each denomination mentioned, the Methodists have in Boston twenty five churches with 5,169 members, and 762 probationers; the Episcopalians have 28 churches and 8,106 members; the Congregationalists have 31 churches and 10,686 members, while the Baptists have 29 churches and 12,718 members. The *Advocate* believes that the strength which the Baptists have developed in Boston is due, in a considerable degree, to the unifying influence which has been exerted on the denomination in that city by Tremont Temple. The *Examiner* endorses this view and cites Philadelphia as affording another example where the Baptist cause has benefited largely by having a headquarters in the Publication Society building. The *Examiner* adds that "the slow growth of Baptists in New York during the last 50 years has been due to lack of unity more than anything else. Every pastor has fought for his own band. Every church has been chiefly anxious to build itself up, regardless of the effect on sister churches. There is no solidarity, no esprit de corps. A Baptist headquarters in this city would be a safe investment of capital, and would do more for the advancement of the denomination than any other thing that could be named." There are other places besides New York in which more of solidarity and esprit de corps among Baptists is to be desired. We have more than once alluded to this as something which should be sought by our churches in St. John. We are pleased to know that during the past few months some efforts have been put forth, and we trust not without some good effect, to promote mutual fellowship and co-operation among the Baptist churches in this city, but it is to be hoped that a good deal more will yet be accomplished in that direction.

W. B. M. U.
PHOTO FOR THE YEAR.
"Lord what will These have me to do."
Contributors to this column will please address Mrs. Baker, 111 Franklin Street, St. John, N. B.
PHEASANT TONGUE FOR FEBRUARY.
Thanksgiving for the good news from Khama and Khama's prayer for a steady increase of the blessing, and that we at home may be ready to receive it.

Khama.
South Africa has, of late, been the scene of confusion and bloodshed. The Matabelis, a numerous and war-like people, led by their king, Lobengula, have attacked the British authorities and the natives under their protection. Prominent on the side of the British is the Christian chief Khama, ruler of the Bamangwato, who leads 1,700 trained men. Khama figures well as a warrior and better as a Christian. Secular papers speak of him as "the most distinguished trophy of Christian missions to be found in South Africa." He first heard the story of Jesus from a converted native, and was afterwards taught and baptized by a Moravian missionary. Khama's father was a heathen until his death, and strongly opposed his son's religious convictions. At one time he purchased a second wife for Khama, who refused to accept the gift, saying, "I refuse on account of the Word of God. Lay the hardest task upon me with reference to hunting elephant for ivory, or any service you can think of as a token of my obedience, but I cannot take the daughter of Pentana to wife." In a political strife the old chief sought to slay his son, and when Khama could easily have taken the life of his paternal enemy, he showed the same reverence and Christian forbearance that characterized the "man after God's own heart." On the death of his father, Khama was joyfully received to the chieftainship. A prohibitory law is enforced in Khama's domain. He has strictly forbidden the manufacture of the native beer, and says to his people: "You take the corn that God has given to us in answer to prayer, and make stuff with it that causes mischief among you, make beer no longer."

Schools are built, churches are built and divine service is regularly attended by the natives, who follow the lead of their noble chief. All who know Khama speak the same good word of him. "Wise ruler! perfect gentleman!" "A Christian and a hero."
A missionary who lately visited the Bamangwato, writes: "Here are hearts beating with divine life under black skins. The attention at service, the absence of anything like cant, the general demeanor of chief and people assure one of this."
Khama is now about sixty years old and has lately been brought face to face

with the great sorrow of his life. God has taken from him the companion of his youth—the noble Christian wife of his later years. He has known the Christian's joy. Let us pray that he may realize the fullness of the Christian's consolation and hope of a glorious resurrection.

OUR LIVES.
BY FRANCIS MELBOURNE.

It did not seem much, only a few earnest words spoken by a close observer of one whose life was a life of complete consecration and prevailing prayer. These words left their impression on the mind of a young woman, then in school preparing for future work, and had the effect of changing her whole life. If there were one unto whom grace had been given to live so near the Saviour, should she not be encouraged to go forward. With new zeal, new hope, and new life, she turned to Christian duties, and worked bravely on, oftentimes thinking of the words heard and looking to the same Christ for strength. Her influence as a follower of Jesus is felt by many to-day, and is ever widening.

Was it much? It was simply a life lived unto God, so apparent that those around saw it, and toiled of its radiance to others; who in turn were moved by it. The one in question never knew her name was treasured in the heart of the young student; she never knew what strength and encouragement it carried, she never will know until the day when all things shall be made manifest.

Ab, sister, we know not whose, who speaks of our lives. Let us take care that they bloom with the fragrant flowers of the Christian graces.

Indian Mission—Winnipeg.

We have received a very interesting paper from Miss Lillian Kennedy, secretary of the Indian Mission. The entire paper is too long for publication in our column, but would add much to the programme of any missionary meeting. We would be glad to send it to any Aid Society requesting us to do so. The following extracts are from the paper: "A good foundation is being laid on St. Peter's Reserve by Bro. and Sister Davies, and the native missionaries, Mr. and Mrs. Prince. Considering the lack of funds it has been deemed advisable to concentrate the efforts upon St. Peter's Reserve and vicinity for the winter, leaving the faithful resident band at the Little Saskatchewan to hold the fort until spring. The converts at Sandy Bay and Fairford want to build a place of worship. All the help they ask from us is some flour, pork, tea, etc. The Sabbath services at St. Peter's Reserve far surpassed my anticipations. The testimony service in the morning was particularly interesting, the only anxiety that seemed to prevail was that all might not have an opportunity to testify of God's goodness. Mr. Prince told the story of his conversion. One dark stormy night while under the influence of liquor he fell into the river while trying to get home; coming to consciousness his first thought as he rose from the water was, 'God forgive my sins.' Seeing a rope hanging from a boat close by, he grasped it, tied it around him and so got to shore. He had no friend, no one to help him. But the Savior found him. Joseph Keit said he couldn't talk very good English, but the Lord could understand all languages. He said, 'We often see patent medicines advertised these times. People who take them will be sick again. There is a remedy for the soul that cures once for all.' John Stevenson said, 'I am only a babe and can only take milk. I can't feed myself; no strong meat yet for me; I am glad and rejoicing every day.' Many joyous testimonies were given, and some spoke of the persecution they had endured, and it has been a little. The ex chief, old Mr. Prince, gave a joyous testimony. He is fast going blind. He said, 'There is only one thing more I want, that is to see the chapel erected (pointing to the site chosen) before I go completely blind.' This week the old man will see his hopes realized so far as the spiritual part of the temple is concerned. Rev. Mr. Grant and a number of Winnipeg friends intend going down on Thursday of this week to organize a church in St. Peter's Res. Those who feel their hearts moved to give early contributions towards the erection of St. Peter's chapel kindly send the same to Miss M. I. Keeble 179, McWilliam St., Winnipeg."

A Battle for Blood.

It was Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other taints caused by impure blood.