

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.
VOL. V., No. 16.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLI.

Printed by G. W. DAT, North Side King St.

SAINT JOHN, N. B., WEDNESDAY, APRIL 17, 1889.

BISHOP CARSON, one of the Mormon leaders, has abjured Mormonism, calling it a tissue of fraud and lies. The work among the French-Canadians in New England seems to be falling. At Waterville, Me., twelve were recently baptized and received into the fellowship of the Baptist church. Ontario has passed a law which makes it penal to buy as well as sell liquor at illegal times and places. Why not? After careful inquiry, Dr. McLeod, in the *Intelligencer*, answers in the affirmative the question, Do the Reformed Baptists "aim more to disturb church relations than to reach those who have no church homes?" He thinks they have had no growth since organization; but have only gathered up "those who already sympathized with the instatuteous and entire annihilation view." In two months time, we shall be in the midst of our Association's gatherings. But a short time remains in which to attend to the grave matter of denominational finance. Have any of the churches neglected to do their best to help swell the Convention Fund? If so, let there be immediate action. A Catholic priest writes to the *Toronto Empire*, challenging Dr. Cavan to deny that the Ontario government has donated to the Presbyterian College of Toronto lands in Algoma valued at \$140,000, which lands, in the course of time, will be worth millions! The Queen, immediately on the news of the loss of the American war-vessels at Samoa, sent a message of sympathy to the President. The United States Senate, on John Bright's death, refused to pass a motion expressing appreciation of his character and life; for fear of offending some political supporters. Noble politicians! Dr. Edersheim, author of one of the "very best lives of our Lord," died on the 10th ult. The contributions to missions of all British societies during '88, aggregate \$6,145,795. Of this sum the church of England societies received \$2,306,186; the Nonconformist, \$2,902,375; and joint societies, \$935,240. It will thus be seen that the Nonconformists, although much fewer in numbers and less in wealth than the church of England, have given the most to missions. It must be borne in mind, also, that this has been done while the latter has the chief part of its home expenses paid by the State. Last week we referred to the excellent record made last year by our brethren in Ontario and Quebec, in the matter of contributions to their mission enterprises. They adopted the plan of district organization, some years ago, similar to that introduced by us last year. They work their organizations. Are all ours working?

—Too Bad.—What manager of a paper is not troubled by the practice mentioned below:

About the sorriest exhibition of human nature is when a man takes a newspaper out of the post office and reads it every week, and then when he is politely asked to pay for it, he sends an impertinent message to the publisher that he did not subscribe for it, and that the publisher need not look to him for payment, or that he subscribed for only one year, and the publisher ought not to have sent it any longer. Every man and woman able to read and understand plain English ought to know that they are in no wise compelled to take a paper from the post office, and that common honesty requires them to pay for what they get from others. We are sorry to say that all readers of religious newspapers are not exempt from this infirmity or weakness, or whatever else it may be called. —*Baptist Courier*.

We hope no more of the readers of the *Messenger and Visitor* will be guilty of the discourtesy and dishonesty of this kind of conduct. We are glad the number has been so few, but a few are too many.

—THE REASON OF IT.—Our readers will have remarked in a certain class of the secular press—and we are sorry the class is so very large—frequent unfavorable references to prohibitory legislation. Especially noticeable is the pains taken to report the remarks of ministers who may have spoken against prohibition, whether they live near at hand or far away. Our readers, however, need not be troubled at this last fact. The papers give what is strange and startling. For a minister to oppose prohibition is so infrequent that the case is trumpeted abroad, just as in an instance in which a minister has eloped with another man's wife, or forged a note, or done some other most respectable thing. The nine hundred and ninety-nine out of every thousand of ministers who speak and labor for prohibition are not noticed by the press any more than the nine hundred and ninety-nine out of the thousand who live earnest Christian lives. It is the one in a thousand who falls into grievous sin or who favors the road traffic whose name is heralded abroad. Our readers who are all strong prohibitionists, or who

ought to be, have no reason to be alarmed at this. It is all as plain as A B C. Neither should ministers who receive so much attention from a certain section of the press because of their anti-prohibition utterances, feel flattered. They have no more reason than has the man who elopes with his neighbor's wife. Still, we fear some of our kinder conferees take a little wicked pleasure in parading the lapses of ministers, whether it be from sound temperance principles or from sound matrimonial practice.

—EVANGELICAL WORK IN CATHOLIC COUNTRIES.—A writer in the *Independent* gives some very encouraging facts on this subject. In Italy, Italy, in addition to the 12,000 Waldensians, the converts of Piedmont, there are 4,000 communicants in these churches elsewhere in Italy, in their 38 mission stations. The French church numbers 1,800 communicants; Presbyterians have over 1,400 communicants; Methodists, 700; Baptists, 600. These denominations all have large bands of workers, and some support schools. It is calculated that 80,000 are reached by the gospel in these evangelical churches annually.

In Spain there are about 100 Protestant missionaries at work and these have gathered about 12,000 into their churches. About 60,000 attend Protestant services each year. This represents the work of 20 years.

In France, one Missionary Society has 360 workers. Nearly 1,000,000 copies of the Bible have been distributed since 1871 by the agents of the Bible Society. The McAll mission has now 80 stations, and expends annually about \$70,000.

In Belgium, over 80,000 are in the Protestant mission churches, and much work is being done. So the good work goes on.

—We Conclude.—There seems to be a determination on the part of the partisan press of the United States, to crush *The Voice*, the able and energetic organ of the Third (Prohibition) Party. Included in the partisan press are many religious papers. Those of the North, especially, are quite generally joining in this crusade against *The Voice*. The very most is made of its blunder in attributing to Dr. Theo. L. Cuyler a speech by a gentleman of the same name, years ago, while the falsehoods circulated about *The Voice* are allowed to pass unnoticed. We have also read *The Voice*, and fully concur in the following from the *Central Baptist*:

We have read *The Voice* and some of its Christian critics, and we must confess "the vitriol vilipendment" has emanated from the critics rather than *The Voice*—in our judgment.

The truth seems to be, the partisan religious press did their best to secure the election of their old party candidates. This made it necessary for them to frown upon the Third Party. Now the election is over and the old parties are showing their subserviency to the rum power, these papers are in a false position. As long as they remain in this position, they will be compelled to give prohibition a less hearty support than they ought. We only hope that all may soon give up high license and come out squarely for prohibition as the great issue in politics.

—We are not sure but that some good may result from the anti-Jesuit Bill agitation, even though the bill finally becomes law. Some Protestants have not as clear a conception of the relations of church and state as could be wished. Protestant denominations are not always averse to receiving grants from the government treasury, how much soever they may dislike to see the Romish church endowed. It is to be hoped that the agitation against the Jesuits Estates Bill may lead all to study the whole question of the relation of church and state more thoroughly, in order that they may grasp the general underlying principles, which are as strong against government grants to Protestants as to Catholics. While there are other questions than that of the propriety of governments making grants to Christian bodies, this question is involved, and consistency will demand that those who object so strongly against this grant to the Romish church in Quebec be very careful not to seek nor accept government aid in the future.

—ACKNOWLEDGMENT.—On behalf of the library of Acadia College, I beg to acknowledge with thanks the receipt from Rev. J. R. Wheelock, M. A., of the magazine *Christian Thought*. It will be much prized. I wish also to thank some "Friends" who have contributed, through Rev. D. A. Steele, \$13.00 to the College library. It is earnestly to be hoped that others may follow this example, as we very much need help in this direction. A. E. COLWELL, Librarian.

Chicago Letter.

THE CITY ELECTIONS.

have just taken place, resulting in a change of administration. Two years ago Mr. Roche was elected mayor by a majority of 20,000; this year he is defeated by Mr. Cregier, the Democratic nominee, who goes into office with a majority of 10,000. Mr. Roche, the Republican, has lost in two years over 30,000 votes. The causes of change have been many—prominent among which has been the feeling that the mayor was not his own master, but was ruled by a political ring here called "the machine." Then the saloons have been left undisturbed under "high license." The council appearing to think that as the saloon people paid so much for the privilege of selling beer and whiskey, they ought not to be held to the very letter of the law. The ordinance closing these places at midnight, and on Sundays has been entirely disregarded. These and other things caused a land slide, and now the Republicans are looking around and wondering what has happened, and what caused it. The liquor business is the disturbing element in American politics and will be more and more so in the years to come. It is a tremendous power and will not be easily overcome. It is the modern Goliath that walks forth every day and defies the armies of the living God. It is thoroughly organized and is entrenched in wealth and political influence. The open and shameless violation of the Sunday liquor law by the

SALOONS IN WASHINGTON

during the Sabbath preceding the inauguration, has aroused public sentiment in the capital of the nation. The Women's Temperance Union has held an all-day prayer meeting for guidance in suppressing the evil. Dr. Hamlin, addressing this meeting, said that he thought the attention of the president should be called to the fact that he was the sovereign ruler of the District of Columbia, and that as a Christian ruler he was under obligation to see the Sunday-law enforced. Seventy-eight of the offending saloon men are awaiting trial.

Boston is also in the throes of a tremendous agitation over the same evil. On April 22 the people will vote on the question whether the constitution of the State shall prohibit the sale of intoxicating drinks as a beverage. Boston has tried prohibition once—has had local option for several years past—and now once more is asking for prohibition. Prohibition can never be a complete success until it is a law of the nation.

THE BAPTIST EDUCATIONAL SOCIETY.

among other things, has advised the University of Des Moines, Iowa, to change its name from university to college, and the Board of Trustees have voted to adopt the advice. The college is doing good work, and will be none the less useful by bearing a humbler name.

A BOHEMIAN MISSION CHAPEL.

was dedicated in Chicago by the Baptists a few weeks ago. It is situated in the district where rioting took place the day preceding the throwing of the bomb by the anarchists. It is a neighborhood that swarms with Bohemians. There are between thirty and forty thousand of these people in the city, and so far as known there are only three men in the country that can preach the Gospel in their own language. One of these men, Rev. Ludwig Lanyer, is the pastor of this mission, which has been in existence about a year. During this time there have been about a score of conversions, all of whom have been baptized. We hope soon to see them organized into the First Bohemian Church in America. As we heard them sing and pray in their own language, we thought of John Huss and Jerome of Prague, and said surely there must be elements of strength in a people who gave the cause of Christ such men.

AT THE MINISTERS' MEETING.

last Monday, Rev. Van Arsdale, superintendent of the American Educational Aid Society, read a paper on the "Relation of the Church to the Criminal Classes," with special reference to destitute and homeless children. He stated that in one year 32,800 arrests were made in Chicago; 2,500,000 arrests were made the country over in the same year. In 1850 there were 290 prisoners to every million of population; in 1870 there were 853 to every million; and in 1880 there were 1,166 to every million. This is surely a sad showing for our modern American civilization. But the increase is undoubtedly in part due to the increase of immigration from foreign lands. We have been receiving multitudes of paupers and criminals. There are 85,000 men and women in penitentiaries, and 15,000 children in reform schools. Twenty-nine is the average age of criminals, more than one-fourth being under twenty-three years of age. One-

half of those in the Chicago work-house had never had homes. And again we say the saloon is largely responsible for this condition of things—they sow the seed that produces this awful harvest.

HERE AND THERE.

The First Church of Denver, Colorado, formerly under the pastoral care of Rev. Robert Cameron, at one time pastor in Bradford, Ontario, has called Rev. J. Q. Henry, of Portland, Oregon, and he has accepted. Rev. A. A. Cameron, of Winnipeg, Man., has accepted a call from the Calvary church, Denver, and has already entered upon his work there. The additions to the Baptist churches in Chicago, during the past six months, are as follows:—by baptism, 416; by letter, 341; by experience, 48; total, 805. A new Baptist church building is to be dedicated next week at Lake View, one of our new suburbs. A new mission building erected by the Western American church, is to be dedicated on the 28th instant. The first church of Englewood, are about to build a \$40,000 house of worship.

WESTERN.

Anti-Romish Agitation in Massachusetts.

settle.

While Canada is intensely excited over certain late developments tending to show that the nature of the Romanist changes little as better days and civilizations come. New England, and Massachusetts especially, is not free from anxiety and struggle. Indeed the public awakening to the perils threatening the free institutions of this country is widespread. Not all realize these perils. Some minds are dead, and not a few sleep. And there are cowards and timorosos who would not dare or choose to speak, and therefore refuse to believe. But there is hope for the future in the fact that many are ready to take a brave and unselfish stand against the evils and perils which every day makes more patent and obvious. The leaders in this agitation are not all wise men and discreet women. The hatred against Rome in many cases is unchristian and blatant. The man is more bitterly assailed than the Jesuitical manner; the papist is more savagely hated than the imperilled institutions are generously loved. But if this must be granted, it must also be declared that the leaders are for the most part among the truest men and noblest patriots of the country. Moxom, Gordon and Gifford, among Baptist preachers; Gregg and Dunn, among Presbyterians; though the former is now pastor of a Congregationalist church; Gray, an Episcopalian; Prof. Townsend, a Methodist, and many others of eminence and established reputation for piety, are engaged heart and soul in the fight which, though hottest in Boston, is spreading through the state, and still a British subject, I take pride in the fact that many of the men who are fighting this battle for the maintenance of the principles upon which this nation was founded, are Provincials, or English born.

I think it is beyond question that a larger percentage of this class of the population are acting the part of heroes and reformers than of the native Americans. This is not wholly due to their superior courage and discernment, however. The English do not like the Irish, and the Irish Catholic is especially obnoxious. Part of this dislike was brought across the Atlantic. A great deal of it was bred on American soil. Heretofore the Irish have exercised an almost incalculable influence in those of the Eastern cities. Politicians by nature and training, and ready to mass their votes at the bidding of bigotry or self-interest, they have been courted and coddled by men who were more eager for political preferment than for manliness. This has fostered arrogance in the Irish, and they have dared to show their hatred of the English in very provoking ways. The most striking and startling exhibition of this has passed into history under the name of the "Faneuil Hall incident," and is so well known that it need not be described here. Meeting such a spirit constantly, and suffering many insults from the Catholic Irish, it cannot excite surprise that British born men should cherish strong antipathies to those who so plainly and annoyingly showed their hatred of them. Another circumstance, has added to this irritation. Intelligent Englishmen, resident in this country, are aware that England is continually misrepresented in the American press. News concerning Irish affairs is news indeed. A strongly anti-British coloring is given to almost all accounts which the average American sees of the doings of the English government in its dealings with Irish agitators and lawbreakers. As a result, the man who lives in this country is conscious all the time of being pressed on every side by an anti-British atmosphere. He feels the injustice of

this. Looking about for some one to blame, rightly or wrongly he concludes that the Catholics, and especially the Irish Catholics, are responsible, in great degree, for what he deems gross misrepresentation and malicious perversion of facts. It naturally follows that, when a reform movement begins, the end of which is to slow up the true character of the people against whom he has a grievance, it will be easy for him to join the ranks of the reformers. He is not to be wholly blamed for this. There is something higher than retaliation in his purpose. His own experience has taught him lessons which make him very quick to apprehend certain facts which others cannot receive so instantly.

The enlistment of women in this conflict, is a fact of some significant promise. A woman feels more intensely than a man, and is specially fitted to take strong ground against a religion which, in some of its features, offends her sense of decency, and in others threatens to rob her of an inheritance which is sacred in her eyes. There are many women in this commonwealth who, though against woman suffrage, are ready and eager to vote on school questions, if thereby they can maintain the integrity of the public school system. In the last municipal election in Boston, women exerted a great influence upon the result. Margaret L. Shepherd, a nun, fought like a mother tiger defending her young. Others showed a no less noble and heroic spirit. They were alert, persistent, firm as rocks. What they there accomplished gave them new ideas of usefulness in wider spheres. Soon a movement was put on foot looking to the organization of leagues of "The loyal women of America." Already groups of women in many cities have been banded together under this name, and the anti-Romish feeling has been intensified by the addresses of Mrs. Shepherd and others of like mind. The chief purpose of this particular movement is the diffusion of information tending to unmask Romanism, in order that the public schools may be kept in the hands of Americans, the parochial schools compelled to raise their standard of teaching to that of the public school, and Catholics given an opportunity to hear other teachings than those of the "Church."

It must not be supposed that all Protestants, or even all Protestant clergymen, think that this agitation is either wise or necessary. Many look upon the Catholic church as a good Christian church, having a few errors, but these not necessarily fatal to souls under its care. When told of certain of the claims and purposes of Rome in this country, they reject the testimony and decline to investigate the charge. They how to the priest a little more obsequiously than to other men; if he takes snuff, they politely sneeze; and when faltering-eyed "Sisters" call upon them for contributions to the support of the poor of Saint John or Saint that, they give liberally, though their own church poor may go to the almshouse for all they care. But the days of this ignorance are passing. More and more the class of the best are protruding from beneath the velvet which has partially covered them. Every month adds to the number of those who believe that a systematic, persistent and most skillfully plotted scheme is on foot to make of this nation a great Catholic power.

O. C. S. WALLACE.

Lawrence, Mass., April 2.

W. B. M. U.

"Arise, shine: for thy light is come."

Extracts from a letter from Mrs. Churchill, Bebbill.

"We have been to conference at Bimlipatam. Had a royal time, for the King of kings met with us. Our deep, earnest seeking for the Spirit's power in our hearts, made the conference one never to be forgotten; and we were not disappointed, though our hearts still cry out for more, more! When you and all the dear folks at home read our appeal, I trust you will all realize that this is one of the outcomes of the answer to our prayers, and not that we are all going crazy, to ask for 52 male missionaries immediately. I think a great many of our sisters' hearts are ready, prepared to respond: first, by the work you have been doing for the Lord these years' back. I do not know how many of the brethren are ready to take it in and go right to work to grant our appeal and request. No doubt some are. Many will hope, for are they not the Lord's, and if by His indwelling spirit put it into the hearts of the missionaries to make such an appeal, is He not at the same time preparing the hearts of His servants in the home land to respond to it? Shall we not all meet in Spirit—and pray for such an outpouring of the Spirit, that we even shall be

astounded by the ingathering this year, on our hitherto barren fields.

"From Dinli we went to Chioacole, to the native association, or the rest dio. I remained to assist Mrs. Sanford, who has been in such poor health, till our dear friends of the South had gone, and then went up alone. Had a very pleasant week there with Mrs. Archibald and Miss Wright, until the gentlemen returned from Kineedy, where they had been selecting a piece of land for another mission station and from Tekkili, where they went to form a new native church.

"On the 30th Jan., we set out in our town, and have continued tenting and preaching among the villages up to the present time.

"Feb. 20th. As the town is near our tenting place, I have been out all the morning until I got too hot and too much headache to stay longer. Basavanna goes with me, for I have no Bible woman with me. The only one I have is Shamma, and she has the school, and boarders, beside her little family of four to attend to when I am away. I mourned much because I did not get a woman from among those at Chioacole, but Basavanna and I are getting along very well together, and perhaps this is the Lord's will. Anyway I know it is His will to make the most out of what we have, and not mourn over what we cannot get. So we are going right along with our work. Mr. Churchill and Nurshah to the distant villages, and Basavanna and I go to the near ones in the forenoon, and evening; we all go together. We have had a good hearing most every place so far. This morning was rather an exception. We first stood near a sale in which a number of rich men were congregated; a crowd gathered round us, and a Brahmin with vile words opposed us, and though we talked nearly an hour to them, we came away feeling something, as I imagine Jesus did, when he wept over Jerusalem. As I said a few words, kind words, to them before going on, I could hardly keep the tears out of my eyes, or the tremble from my voice, as I told them why we brought this knowledge to them, and how we longed for their salvation, and how we wished they would not shut themselves out of heaven. Then we asked to go into a Naidu's yard. I had been there on my former visit, and many women had gathered to listen. The Naidu had a mat placed in the shade and I sat down, and he sat down also with many others who had followed us in and listened very attentively. We tried to get the Naidu to purchase some books, but did not succeed. Then I said to Basavanna, 'The poor have the Gospel preached to them.' Let us go where we will find some of them. And we did find them. It is not hard work to find them, but it is hard to make them understand anything when you do talk to them. Their minds are so very dark, and their whole attention is so taken up with what shall we eat, that it is hard work to raise a thought concerning anything else. We had a number who listened well, and we told them the story of God's love to us, very simply, and came back to the tent. I sat down after I came in, and thought it all over. The tears came then, but the promise came to comfort me—'They that sow in tears shall reap in joy.'

"And so the joyful reaping will come by and by; for this we will work, for this we will pray, and for this we will wait.

"There are many women and children about the tent all hours of the day. Some just want to see the white face of the dorasana; so I go to the door of the tent and smile at them, and when they have taken a good look, I try to show them the Lord as He is revealed in the face of Jesus Christ, and urge them to seek Him. I usually try to teach the women a little prayer, and show them how to say it, for so many of them say, 'O, yes, you tell us, and when you are gone we forget all about it!'

"Dear Lord, my heart can never doubt That thou'ldst compass me about, With sympathy divine; The love for me once crucified, Is not the love to leave my side, But waiting ever to divide Each smallest care of mine.

"The *Converted Catholic* is the title of a monthly magazine published in New York by Rev. Jas. A. O'Connor. This gentleman is a converted priest, and his magazine is devoted to the work of showing up the errors of Rome, and to cheering intelligence of conversions from Rome. He is engaged in labor for his former co-religionists, and seems to be meeting with great success. Two years ago, a missionary society was formed to support him in his work and to secure funds to build a house in which it might have a centre. He and his work have the endorsement of ministers of all denominations in New York. The price of the magazine is \$1.00 per year.