

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LV.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY

THE CHRISTIAN VISITOR
VOLUME XLIV.

Vol. VIII., No. 21.

SAINT JOHN, N. B., WEDNESDAY, MAY 25, 1892.

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

Persons expecting to attend the anniversary exercises at Wolfville next week should read carefully the notice as to travelling arrangements in this issue, as some changes and several additions have been made to the notice as given last week. We are informed by Mr. Kempton that the W. C. railway has been asked to begin the issue of its special rate tickets on Monday, 30th,—the same as the W. and A.—and will probably comply with the request.

The readers of the MESSENGER AND VISITOR will be glad to read in another column the note of Mr. Grant, of Sussex, and to hear of the success of the courageous and persistent efforts put forth to enforce the Scott Act in that town. Brother Grant and those who have stood with him in this good fight are worthy of all praise. If all the places which are under the Canada Temperance Act would enforce it, after the example of Sussex, it would do more than anything else to bring in the day of a general prohibitory law.

MAKING WILLS.—It is said that Mr. Pardee, of Penn., was worth \$30,000,000 when he died,—a few days ago. He had been a liberal giver to Lafayette College, of which he was a trustee, and it was expected that he would leave a million to the college, as he had announced his intention of doing. But he had determined not to make a will but to dispose of his property when he was ready to die. He died suddenly, however, and left no will. So the college gets nothing. Referring to this case the Independent says:

"This is not only a reminder that every man who has property to dispose of should make his will, but also that those who do so without injury to their natural heirs should give a certain portion of their property for the public benefit. No man has got wealth without receiving it from society at large. It is the growth of population, it is the general industry of the country from which he has benefited. He could not have got this wealth in an unorganized society. Society has done much for him. Let him do something for society when he dies. The time will come when a man will not feel himself to be dying creditably who does not die generously."

The Presbyterian Synod of Ontario and Quebec has held its annual meeting at Smith's Falls, Ont. The scheme for increasing the salaries of ministers was reported to be making progress and with great benefit both to the congregations assisted and to those assisting. Some effort of this kind was proposed among us some time ago, but we have not heard much about it lately. The report on the state of religion discussed the faithfulness of the deacons. Some were reported as faithful and efficient, while others were reported as not what they should be. Just imagine our Convention receiving a report that discussed our deacons! The hindrances to religion were discussed, the following black catalogue being read:

Intemperance, gambling, covetousness, indifference, lotteries, skepticism, spiritual dyspepsia, contracting debts without prospect of paying them, defective and erroneous views of God's Word, craze after novelties in the pulpit and in religious services, craze after pleasure in various forms, low moral tone in the domain of politics, worldliness; this last named worldliness, is emphasized again and again by sessions and presbyteries as the greatest of all the hindrances, and therefore the church should do its utmost to overcome this Goliath enemy."

The statement from the Fredericton church which appears in another column will not cause surprise to those of our readers who are aware of the matters to which the statement alludes and the damaging statements and insinuations against Mr. Crawley's character which have been publicly made of late. To others we may say that in our opinion the church in making this statement public has done what it was wise and right to do under the circumstances. In reference to Bro. Crawley we need only say, that though he doubtless has in common with all others some of the frailties inseparable from human nature, yet we believe the facts in the case fully warrant his church in believing that nothing has occurred which should sever or weaken the relations hitherto existing between them, and that he has shown no infirmity of judgment or temperament which should impair confidence in him as a Christian man and a minister of Christ. We firmly believe that the pastor of the Fredericton church is a sincere and noble Christian man, who is not in any respect unworthy to bear his honored father's name, and who is worthy of the respect and love which his church feel for him, as well as the fullest confidence of all his brethren. If Brother Crawley is what we firmly believe him to be, we can scarcely conceive of any thing more base and de-

spicable than an attempt to blacken his character, ruin his happiness and that of his family and destroy his usefulness. May God save any man from the guilt and punishment involved in such an attempt.

WANTS TO KNOW.—The Montreal Witness editor is anxious for information. He has observed that though the ladies have discarded bustles they have put on long trains that sweep the streets in a way not wholly pretty to behold. He wants the ladies to explain "why it is that a year ago they wore bustles to keep their skirts off their heels, and so make it easier to walk, while now an extra hindrance at the heels is not thought objectionable." Poor man. Does he really expect the ladies to give a reason, anything but a woman's reason, for their style of dress? Is it possible that the editor of the Witness is such an "Innocent Abroad"?

It is announced that Professor J. G. Schurman, Ph. D., has been appointed president of Cornell University. In common with Dr. Schurman's many friends and admirers in these provinces, we are well pleased to see him called to this important and honorable position for which, by his eminent abilities and fine scholarship, he is well fitted, and in which his talents for leadership and executive work will find free scope. The New York Herald, in discussing the candidates for the presidency before the appointment was made, said:

"Professor Schurman has in an admirable degree the qualifications for president of a young and vigorous university like Cornell. He is possessed of a large measure of what for lack of a better name is called 'magnetism.' He is a man of striking appearance, an orator as well as a scholar of the first rank, is gaining a wide reputation as a philosophical writer, and his executive ability has made the philosophical department at Cornell such that students with doctors' degrees from German universities come here to complete their studies and carry on further researches."

It is stated that the Premier was waited upon at Ottawa on 13th inst. by a deputation made up of leading Methodist senators and members of the House of Commons, who requested that the government make a grant in aid of the mission homes and schools carried on in Manitoba, the North-West Territories and British Columbia by the Missionary Society of the Methodist church in Canada. No doubt the Methodists are doing good in their mission work, but the question arises why the government should aid with public funds the religious work of one church in one part of Canada more than all religious bodies in all parts. But we do not want church and state in any form. Religious bodies have a perfect right to expend their own funds, but not to control the expenditure of funds belonging to the state. Speaking on behalf of McGill at a recent banquet, Sir William Dawson advocated dependence on private donations rather than on public aid. That is the better way.

ZION'S HERALD complains that the proceedings of the general conference now in session at Omaha are not being correctly reported in the despatches to the daily papers. "Most of the announcements to the public," it says, "have been little better than humiliating caricatures. The reporter has had an ear mainly for what is strange and sensational, and this, in distorted phrase, has been telegraphed all over the country." Special exception is taken to some of the statements as to the attitude of the conference toward dancing and other forms of amusement. "Neither Bishop Foster nor any other member of the Episcopal board," says the paper above quoted, "are in favor of dancing, card playing, or theatre going, nor have they said so in private or public speech. The whole statement is purely the fabrication of the sensational and scandalizing newspaper reporters." The conference appears, however, to have taken the ground that it was better to leave the question as to dancing and other forms of amusement to the decision of the individual judgment and conscience, rather than to attempt to control the conduct of the members in this respect by a law of the church. In the Episcopal address the bishops say:

"That there are allowable recreations and amusements, is undoubted by all intelligent people. The line is not difficult to discern. What the church has a right to expect of her members is not that they will become hermits, or convert the home or the every-day life into a round of austerities on the one hand, or on the other degrade it into a round of frivolities which are equally opposed to good sense, morality and religion; but that they will act in a manner everywhere and always befitting serious and sensible religious people."

There are so many reformers who never want to do any work at home.

PASSING EVENTS.

FF anything was required to show that the electorate of Canada has become most shamefully corrupt, such evidence has been abundantly furnished by the processes and results in the suits which have been going on, all through the past year, in the election courts in almost every part of the Dominion. It has been made very plain, too, that the charge of corrupt practice, so far as the running of elections is concerned, is true not of one party merely, but of both. Only a small part, however, of the bribery that is practiced comes to light. If it were all revealed the picture, it is to be feared, would be much darker than most of us are willing to believe. An intelligent pastor, who takes an interest—as every minister of the Gospel should do—in the political affairs of his country, and who assured us that his statement was not made without due consideration, told us the other day that in his county at least one-half of the electors sell their votes at every election, and he believes that his county is not more corrupt than others. Whether things are as bad as our friend believes or not they are certainly bad enough to excite the gravest alarm. What good can be predicted of a country where the electors will sell themselves on election day like so many sheep? What good can be expected of a politician who has to purchase his seat in parliament, or of a party that has to buy its way into power? It is surely high time that some severe penalty was imposed on these corrupt constituencies than merely the unseating of the members whose agents have been convicted of bribery. It does not appear, however, that the existing laws against such bribery are enforced under the law. If we are correctly informed, every person who is proved guilty of bribery in any form is liable to a penalty of two hundred dollars, and every one who penetrates another at the polls is liable to six months' imprisonment. If these penalties were inflicted there would be less disposition to disregard the wholesome provisions of our election laws. But notwithstanding all the bribery and other forms of corruption brought to light in the election courts during the past year, who has heard that in any case these penalties have been inflicted? The Toronto Week, in calling attention to this matter, remarks: "There is evidently a grave defect in the law in that it fails to make it the duty of the court, or of some special officer, to see that the due penalty is inflicted in the case of every one found guilty of the forbidden practices. Whatever may be the cause of the failure to punish, it is evident that the most stringent laws can never have their proper effect, either in deterring from the commission of the specified crimes, or in educating the public conscience, until the punishment is made to follow conviction with the same certainty as in the case of any other criminal conviction."

NEWFOUNDLAND affairs have attracted considerable attention during the past week. Lord Knutsford, secretary of state for the colonies, has informed the Newfoundland government that the treaty arranged between that colony and the United States, and known as the Blaine-Bond Treaty, cannot be ratified. It is said that Lord Knutsford, though anxious to show Newfoundland every consideration, is convinced that the best interests of the colony lie in cordial association with Canada, and that Canada's reasons against the imperial sanction to the proposed treaty left no other course open to the imperial government than that which has been pursued. Another matter of importance, and one which has naturally excited some feeling in England, is the defeat of the bill introduced into the Newfoundland legislature by Premier Whiteaway, and designed to secure the enforcement of the "French Shore treaties." Newfoundland's great grievance, as is well known, is connected with the claims and encroachments of the French fishermen, which are felt to be so annoying and injurious that the colony seemed to be at one time, not long since, on the point of forcible resistance. The proper interpretation of the treaties is still a matter of dispute between the English and French governments, but a temporary arrangement or *modus vivendi* was agreed upon which secured to the French fishermen certain important privileges on portions of the island. When it was found, as the result of a suit in law, that there was no provision in the law of Newfoundland for enforcing the *modus vivendi*, the imperial parliament seemed disposed to take the matter into its own hands and provide

the legislation necessary for the enforcement of its agreement with France. At this juncture a delegation was sent from Newfoundland, and after conference with the English ministers it was agreed that the Newfoundland government should introduce a bill to secure the enforcement of the arrangement made with the French government. But Sir William White-way, who took a principal part in the negotiations in England, has found himself unable to secure the support of most of his colleagues to the bill which he has introduced, and it was accordingly defeated on its second reading by a vote of 8 to 22. Affairs accordingly remain in a very unsettled and unsatisfactory condition. It is stated, we hope correctly, that Canada and Newfoundland have grown tired of retaliation and are about to enter into more friendly trade relations.

THE political situation in England grows more exciting as the time for the holding of the general election approaches. It was possible for the government to delay the elections for another year, but it appears to be understood that it has been decided to make the appeal to the country during the present summer, and that the elections will accordingly be brought on with as little delay as possible. According to a recent despatch Mr. Balfour will meet the Conservative election agents on May 31st, when a definite indication will be given of the date of the general election. It is supposed that the writs will be issued about a month later, and as the new parliament must assemble within thirty-five days of the dissolution of the preceding one, the elections are expected to take place in July, and parliament to meet again the first week in August.

SOME recent utterances of Lord Salisbury, and especially those contained in a speech delivered at Covent Garden, have attracted wide attention and caused not a little surprise. It is doubtful if Lord Salisbury's friends are prepared in general to endorse the tone and the legitimate outcome of his speech; while, by his opponents, it has been criticized as the speech of a politician and a fanatical partisan rather than that of a Conservative statesman. In discussing the question of Home Rule, Lord Salisbury considered its bearing upon the Protestant province of Ulster, and declared that it would be a handing over of Ulster to her irreconcilable and hereditary enemies and selling the province into slavery. The religious prejudices of the nation were appealed to when Lord Salisbury declared that everything an Ulsterman holds dear would be in the hands of Archbishop Walsh and his political friends; and the prediction that the men of Ulster would fight rather than submit to be ruled from Dublin, was made in such terms as perhaps to justify the charge that, if civil war should indeed result, his lordship would not be able to free himself from the responsibility of having done something to bring to pass the thing predicted. Whatever may be thought of Lord Salisbury's way of treating the subject and his virtual approval of insurrection on the part of Ulster in the event of Home Rule being established, there can be no doubt, we suppose, that Ulster, considering its relations to the rest of Ireland and to the whole kingdom, forms one of the weightiest arguments against Home Rule that can be presented. A part of the island, and under physical and political conditions similar to those of the other provinces, Ulster, with its prosperous, contented and law-abiding people, strongly attached to the British crown and British institutions, presents a striking contrast to the rest of Ireland, and seems to be evidence that the unhappy condition of the people, as seen in the other provinces, is not principally due to the present political relations with England. When the factions among the Irish members of parliament and the scenes which are repeated at every Irish election are considered, it is little wonder if the people of Ulster have strong objections to being under the control of a majority which seems to have learned so little of the principles of self-government. Then, if Ulstermen object to being "in the hands of Archbishop Walsh and his political friends," it is certainly an objection with which Protestant Englishmen must feel no little sympathy. Say what we may of the rights of majorities and deprecate as we may any recognition of religious distinctions in matters political, yet to be subject to the will of a majority which, in matters political as well as religious, is more or less under the control of a foreign pontiff, is not, it must be confessed, a situation which

any English Protestant province can be expected to accept with equanimity. But in a complete discussion of the subject many other things, of course, have to be taken into account, and we are far from saying that, all things considered, it may not be just and wise to permit Ireland to have her parliament, provided the rights of the minority are sufficiently protected, which Mr. Gladstone has declared any scheme of Home Rule must do; and it is well-known that, though he must have fully weighed the objections, the veteran statesman is willing to accept the responsibility, and crown or mar, as the case may be, the record of his splendid career by giving Home Rule to Ireland.

ON Monday, the 23rd inst., Deeming, who was convicted in Melbourne, Aus., of the murder of his wife, Emily Mather, was to pay on the gallows the penalty of his crime. The annals of crime have seldom recorded the name of a more hardened and villainous criminal. His career is that of a cunning and cold-blooded murderer. How many lives he has taken no one probably can tell. It was reported that he was believed to be the perpetrator of most of the horrible Whitechapel murders, but whether or not there was any ground for this report, we are unable to say. It seems to be definitely known, however, that previous to his marriage with Miss Mather, at Rainhill, near Liverpool, England, Deeming had murdered his former wife and four children, and with great coolness and cunning concealed his crime. A young lady, named Ronneswell, was on her way to marry Deeming when he was arrested for the murder of Emily Mather. The evidence against him was overwhelming, and his only hope was in the plea of insanity, which, however, availed him nothing. Deeming has told the doctors that his father and mother had been in lunatic asylums, and that his dead mother frequently appeared to him, and at one of these times had told him to kill every lady friend he had. But two brothers of Deeming, who reside in England, deny that there had been insanity in the family. The jury in the case, after an hour's deliberation, brought in a verdict of guilty—adding that the prisoner was not insane. It seems certain that the man was not in any ordinary sense insane. It would be highly interesting, however, if it were possible to trace the life course of such a man step by step and to enquire how far—if at all—his diabolical conduct was due to congenital defects, and how far his character was determined by courses of action over which he had full and responsible control. It is certainly a happy thing for human society that such monsters of villainy are comparatively rare.

THERE has recently passed the United States Congress a bill which is attracting a good deal of attention, both in that country and in England. The bill confers an American register on two ocean steamships of the Inman Line—the City of New York and the City of Paris. These steamships are, of course, English built and are among the largest and swiftest of ocean liners. The Inman Company, whose ships are said to be owned principally in the United States, though foreign as to construction and registry, will be required under the conditions of the bill to construct in American shipyards steamships of an aggregate tonnage equal to that of the City of New York and the City of Paris. This legislation appears to be received with general satisfaction by the American public, as it is supposed to afford conditions for the building up of a merchant marine under the flag of the United States. These ships are regarded also as promising an important addition to the navy in case of war, since they would be held by the United States government, as they are now by the English government, subject to the requirements of the nation in such an event. The great speed of these ships, enabling them to elude the pursuit of heavily-armed men-of-war, and easily to overtake slower going merchantmen, would make them, when properly armed, very formidable as destroyers of commerce. The English government which, by virtue of the payment of \$105,000 a year, retains a claim upon these steamships for naval purposes if so required, is naturally not well pleased with the prospect of their being transferred to another flag. It appears, however, that under certain conditions the company has the right to make the transfer, and the much larger subsidy which it is expected will be received from the United States Postal Subsidy Fund is the argument which is expected to weigh with the company to induce it to accept registry for its ships in the United States instead of Great Britain.

W. B. M. U.

W. B. M. U.
"Be not weary in well-doing."
"For ye shall reap a harvest if ye do not give up."
"For ye shall reap a harvest if ye do not give up."
"For ye shall reap a harvest if ye do not give up."

Extract from Mrs. Churchhill's Letter.
Barnhill, March 1, 1892.

The government examinations in my girls' school were passed with credit to all concerned, and we are now starting for another year's work. Some of our larger girls are leaving the school, for which we are very sorry. But they have learned the way of life and it is their duty now to see that they walk in it. Last Friday morning a man came saying that the Pashapenta Rance was in town and wished to call and see me. I told him to invite her to come then as I was at home and would be glad to see her. However she did not come, and at 3.30 p. m. I went down to my school; had only been there a short time when the same man came saying the Rance had come to the mission house and was waiting for me. I told him I had work now in the town and could not return home till six. It was the evening for prayer-meeting with my pupils, and we heard that one of my little girls was very ill with fever, dying they said; we had visited her two evenings during the week and talked and prayed with her and her people, and the last time we had been there the uncle said, "He knew the child would get well since we had prayed for her," and we felt badly to think that his faith in prayer to the true God was not to be rewarded by her recovery. I talked to the school children about her and asked who could even yet make her well if we asked Him to and it was His will? They answered promptly, Jesus Christ, so I asked all who wished to pray from the heart to Jesus to restore our pupil to stand up. They all arose, and we had a season of earnest prayer for the child. First, if it was the Lord's will that she might be restored, but if not His will, that the Lord would fit her to enter His own happy home above. After the meeting we went to the house and found the child better, talked to them all for a time and gave thanks. The mother says she never worships idols but prays to the true God about whom she was taught in a mission school at Vizagapatam. We then went into another compound to visit the parents of others of our school girls. This one we had never visited before and we remained talking to them till after sundown so that it was quite dark when we returned home, and I was quite surprised to find the Rance still here, sitting in her palanquin waiting for me. She belongs to the Rajah caste, who do not allow their women to go out in public. I had her brought round to the front door and asked her and her ayah to come in; gave her a seat, and Neila and I sat down to talk to her. I thought she must be in earnest about seeing me for some reason when she had waited here three and a half hours to see me, so I asked her why she came. She said she had lost her husband twenty-five years ago, but she had two sons left, so she did not mourn very much; but in the last few years one of these had sickened and died, and then the other one had also died, and her heart was broken with sorrow and she could not find comfort any place. I saw by her face that she was used to weeping. Then she said her sister, who was the wife of some other Rajah, had told her to come and see me, that she had seen me, and that I, too, had lost two sons; but I had comfort, peace and joy, and so she had come to ask me where I had found such comfort. My heart opened wide and took the poor sorrowing, bereaved mother in, and Neila and I told her who had comforted me, and that He was just as willing, yes, anxious to comfort her if she would only let Him come into her heart. As we were telling her she listened so eagerly to every word, and when we told her what Jesus had done for her, she said: "What is His name?" and when we told her she repeated again and again *Nasu Christu Jesus Christu*, she remained till quite late, listening and taking it all in. When she went away she said she would come the next day, and so she did, and remained all the afternoon. She would close her eyes and repeat after me the little prayer I taught her, then say to herself, "I sang to her 'Nothing but the blood of Jesus' in Telugu, and she repeated the first verse after me till she could sing it, and the tune too. She had such a soft, tender voice. Before she went away we prayed together again, and she said she would never forget. I gave her a copy of Matthew, which she said she would have some personal reader to her. I have never said anything like it since I came to India, and I am going to trust the Lord to save her soul. She lives about 18 miles from here, and said she would come to see me again, and I promised if I was in that direction to go and see her. How our hearts long to see these people around us brought into the kingdom of our Lord. I know that they are praying for it at home, and will the Lord not hear and answer?
M. F. CHURCHILL.