

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, JUNE 10, 1891.

The Presbyterian church of the United States reports a membership of 798,445, the net gain for the year being 27,445. The total contributions for benevolence and home expenses amounted to \$13,536,240. There are said to be in the United States 1,100,000 Lutheran communicants, of whom about three-fourths are Germans, the remainder being principally Scandinavians, etc. Lutheran ministers in America preach in twelve languages. Those who are called to enforce our Temperance laws ought to give diligence to the discharge of that duty. Law enforced is an admirable educator of the conscience. Let us make the most of the laws we have; then it will be easy to get more stringent enactments.—*Witness.*

ATTENTION is called to the original article on our second page entitled Christian Union.

Owing to the pressure made upon our columns this week by reports of anniversary proceedings some contributions have to be held over.

The late Dr. Lewis Johnston, of Sydney Mines, C. B., was a member of the class of '46 of Acadia College, and not the class of '43, as stated by us two weeks since. Dr. Lewis Johnston, of the class of '43, is living at Stellarton, Pictou Co., if we are correctly informed.

MOUNT ALLISON UNIVERSITY has graduated a class of eleven B. A. in arts. Three also were graduated M. A. in arts and one B. D. in divinity. Rev. W. W. Andrews, B. A. and M. A., Victoria, and Rev. C. W. Harrison, M. A., Victoria, were admitted ad eundem gradum. The degree of D. D. was conferred on Rev. Thomas Watson Smith and Rev. Ralph Brecken, and the degree of D. C. L. on Josiah Wood, M. P., *casus honoris.*

SPEAKING of the annual meetings of the Woman Suffragists, the Nationalists and the Heredity Society, recently held in Boston, the *Examiner's* correspondent in that city remarks:

After getting a mixed dose of social reform from these societies last mentioned, one gets an awful impression of the world and of himself, and quite envies the plain, commonplace man who is quietly doing his duty, true to his simple relations, and standing firmly upon his God-given instincts, and who has no idea how radically he needs reforming, and how tangled and out of normal order the world is that he is tolerably enjoying, in his numerous and blissful ignorance of Boston societies and anniversaries. Happy man! Unhappy reformer!

THE COMING ASSOCIATIONS will afford a good opportunity for those in arrears to forward balances, as the MESSENGER and VISITOR will have a representative at each of these gatherings ready to give receipts for advances. Brethren will please examine labels and see how they stand. This will also be a good time to order the MESSENGER and VISITOR for families who are not yet favored with its visits. Remember that it can be had to the end of '91 for the small sum of 75cts. Hundreds of families now taking this paper could not be induced to give it up, and this will be the experience of hundreds of others if we can but induce them to begin reading its interesting and helpful pages.

PASSING EVENTS.

THE DEATH OF SIR JOHN MACDONALD took place on Saturday evening, June 6th, at about ten o'clock. For more than a week the country had waited in suspense, anxiously scanning the despatches from day to day. About the middle of last week reports of a somewhat more favorable character were issued, and the more sanguine permitted themselves to entertain the hope that the life of the premier might be prolonged, but other despatches closely following these were decidedly unfavorable, and though the remarkable vitality of Sir John enabled him to continue the fight with the last enemy beyond the expectation of all, it is not probable that, after the 29th of May, the physicians in attendance had entertained any hope that the life of their patient would be prolonged. As to the value of the services which Sir John Macdonald has rendered to his country, there are differing opinions, of course, varying according to the political standpoints of those who pronounce them. None, however, will question his great ability, nor will there be, we believe, on the part of his political opponents, any disposition to withhold the tribute of respect which is due to the man who has, for so many years and in so large a measure, enjoyed the confidence of the country and has occupied so high and honorable a place in the affairs of government in this dominion. Whether Sir John Macdonald should be classed as a politician or as a statesman, whether, as a political leader, he had a supreme regard to opportuni-

ties, trampling upon all patriotic considerations that were opposed to selfish or partizan ambitions, or whether he held unflinchingly to principles, making the welfare of the country the supreme end in government, we shall not undertake to determine. This we may best leave to the historians. But in leadership and generalship all the world acknowledges the greatness of Sir John Macdonald. In all the qualities that go to the making up of a successful political chieftain no man of his time was more eminently gifted. The powerful Conservative party may well mourn its dead chief. Take him for all in all, it shall not soon behold his like again.

THE SUPREME COURT AT OTTAWA had before it last week the case of Barrett vs. the City of Winnipeg, which was brought to test the constitutionality of the Manitoba School Act. The case was argued by Messrs. S. H. Blake, Q. C., and Ewart, Q. C., for the appellants, and by Messrs. Gormley, Q. C., and Attorney-General Martin for the respondents. In 1870 Manitoba became a part of the Dominion of Canada, and by the act of union, power was secured to the province to deal with its own educational affairs, with the provision that no rights or privileges, with respect to denominational schools, which by law or practice pertained to any class of persons, were to be prejudicially affected by any provincial legislation.

There were no rights by law, because there was no law respecting education previous to the union. The argument, therefore, turns principally on the words "or practice." It was argued by the counsel for the appellant that, at the time of the union, Manitoba was practically an unorganized state, and the people had natural rights capable of being affected. The Catholics then had the right which they exercised of separating themselves as to education from other denominations, and that right had been prejudicially affected by this legislation. On the part of the respondent, it was argued that no rights of Catholics in respect to their schools were affected by this statute. As before the union Catholic schools were supported—in part by voluntary contributions by the parents of pupils and in part by the funds of the church, there was nothing to hinder them continuing that system now, and if it be said that compelling Catholics to support the public schools interfered with their rights by lessening their ability to provide for their own, the answer would be that the same objection would apply to any taxation. So far as we are informed at time of writing, the argument is not yet completed. [The above was intended for last week's issue.]

WITHIN THE PRESENT YEAR THE PRACTICE OF ASSEMBLING the mails on the mail steamships plying between Germany and the United States has been introduced, and the results are said to be exceedingly gratifying. Much time is saved by this method, since, when the mails arrive, they do not require to be detained at a central office, but can be forwarded at once to their destination. The plan of assorting mails in transit has long been applied on railroads, and there seems no reason why it should not be equally feasible and satisfactory on steamships. No arrangement of this kind has as yet been entered into between England and the U. S., for the reason, it is said, that the English mails are assorted in transit from Queenstown to London. There would be so great advantage, however, in having the mails coming to America ready for distribution as soon as they reach New York that it seems probable that before long some means of effecting this will be found.

A PLEASANT EPISODE AND A NOVEL FEATURE in the Publication Society's proceedings in Cincinnati was the presentation and dedication of Boston Smith's chapel car. The car is named the "Evangelist." Dr. Wayland Hoyt, who is credited with the honor of originating the idea which has materialized in this church and Sunday-school on wheels, made the speech of presentation. "Uncle Boston" Smith, the missionary in charge, told what the car was and what it was for:

Its possibilities are hardly to be realized as yet. It would serve as a church, a Sunday-school chapel, a comfortable home for the missionaries. It would afford the means of reaching a large number of railroad men. While attached to trains, notice would be given to passengers with invitation to come in and join in a prayer service; and thus they would have a prayer meeting going at forty miles an hour, which, as he truly remarked, is faster than many of them go in our churches. The manager of the Northern Pacific Railway and its connections had entered with great interest into the plan, and gladly placed his lines at the missionary's disposal, giving the car free transportation on any train anywhere on the lines, across the continent, and through Minnesota and Wisconsin. The car could be side-tracked, and stay

as long as the missionary desired; months, if the work demanded. Through this means he could gather in the people in scores of places where there were no churches and no halls; could carry all needed literature for distribution; and what is essential to continued health, the workers could have comfortable quarters and a wholesome cuisine. One who has not been in States like the Dakotas cannot appreciate how necessary it is to travel with your own bed and kitchen. The people opened their eyes as the opportunities of the work of this evangel were opened to them.

The prayer of dedication was offered by Dr. Chase, of Boston. The car will accommodate an audience of one hundred. It arouses much interest among the railroad men. The initial trip will be across the continent to Seattle, this being a tour of inspection, but in Wisconsin and Minnesota alone, it is said, there are points enough to keep the car during the next three years. "No one can foresee," said the wide-awake missionary, "what will come out of this car No. 1. You'll find that the more you think of it, the more you'll think of it."

FROM WAS FOUND ALSO IN THE PROGRAMME OF THE PUBLICATION SOCIETY for a discussion of the young people's movement. According to the *Examiner's* correspondent, Mr. Howard B. Grose, the most suggestive and sensible speech on the subject was that of Dr. Wilkins, who said:

Our young people ought to be allied with the national societies in their work. As to local organization, there was agreement on the points that all societies now existing should be recognized, and that each church have its own chosen local organization. He did not believe it desirable to undertake to bring about a union of local organizations. A model constitution might be prepared at Chicago that should be adopted by those who desired it. He found a common sentiment that we ought to have at least four common principles: 1. The pre-eminence of the prayer-meeting and confession of Christ; 2. The society should be subject to the church; 3. The active members should be baptized believers; 4. The society should be an educative place, a training school for young converts. And a fifth plank should be that in all interdenominational affiliations the line shall stop where the evangelical creed of Christendom stops.

"In the evening," says the same correspondent, "we had the oratory. The model society was sketched, in its growth, in methods of work, and in principles, by Rev. L. C. Barnes, of Massachusetts; Dr. Boyd, of New Jersey; and Dr. Henson, of Chicago, respectively. The first speaker was spiritual, the second, practical, the third, pyrotechnical. I shall not attempt to report what they said. Dr. Boyd described the methods of work which he has made familiar in his own church. Dr. Henson did not fall into what he called the present habit of minimizing the Baptist principles. He magnified the Baptists until the modest brethren would hardly dare recognize themselves. And, incidentally, he hit sharply all along the line. His illustration of the geologic drift and theologic drift, and of the thin, comet-like character of free thought, was in his best vein, and the audience was amused from first to last. Even the subject came in for an allusion, and it was a good wind-up. The good doctor has very little trouble in ushering in the Baptist millennium."

ONE OF THE MOST INTERESTING OF THE CINCINNATI MEETINGS was a session of the H. M. Society, at which the negro problem came up for discussion. Dr. McVicar, lately of McMaster Hall, Toronto, and now superintendent of the society's schools in the south, was a principal speaker. His statements, says the *Examiner's* correspondent, were those of "a careful, confident, and independent student of the situation, who asked and answered the difficult question: 'What more should we do for the negro?' But as one kindly critic suggested, they were put forward in a rather hard and aggressive way, and surrounded with a pessimistic atmosphere, and were calculated to call forth some protest from those who look at the question from within." Dr. McVicar presented a dark picture of the ordinary condition of life among the negroes of the South:

"Family life is unknown among them. The restraints and helpful influences of the slave's life are no more, and they have sunk lower than ever in vice and degradation. The two millions spent in school work by the society have been well and effectively spent, yet the truth remained that the negroes trained in the schools did not reach down to the lower strata of their own race, but struck out for professional life or pleasant pursuits in the North. So far our methods in seeking to reach the colored people had been like trying to make a vessel of water boil by heating it at the top. In some way the society must educate teachers who would prefer themselves to work among the degraded of their race and seek to elevate them. Training schools must be organized substantially like that in Chicago. Devoted Christian

women must be raised up to become the leaven. It is a mistake to suppose that the work of the society is done. It has rather just begun."

The correspondent above quoted remarks in reference to Dr. McVicar's address that while he "was more opinionated and less hopeful than was perhaps necessary, the people want to know the facts about the work, and he drew out replies that made a rounded account, with the noticeable result, too, that no one disputed the accuracy of his observations." Dr. Gambrell, chairman of the Southern convention, evidently did not think that full justice had been done to the negroes and to the efforts which had been made on their behalf, and obtained permission to present other phases of the subject. He said that, since the war, while the people of the North had spent twenty million dollars for the negroes, the white people of the South had spent 40 millions—60 millions in all: "What I want you to know is that we spent forty millions in public schools for the colored children, and the colored boys can read, and we are putting Testaments into their hands, and that is where the race problem is to be solved. Then we have a normal school in Mississippi, and a colored university supported by the State. Besides, the negroes themselves are establishing and supporting schools. That's something. Then our brethren hold institutes and invite the colored brethren, and that's something; and our pastors hold conferences to help them, and that's something. I'd have you know that the negroes are not a bar in the roads as some of you think. Everything that's been said here is so, but it ain't all that's so. One Sunday I counted eighty spring vehicles on the way to the church. Do you reckon the colored people in 'em were poor? The negro needs quite a lot of things that need to be looked after. I admit that they don't stand on the Decalogue as well as they stand by the Jordan, that's true. But do the white people stand on the Decalogue? The white people of the South have stolen more money since the war than the negroes have. Only we don't do it in the same way. Why, in Mississippi, since the last election, they have stolen more than \$400,000. Take a heap of chickens to come to that much, I reckon. And we of the South are more modest than you are. Well, street stalls, banks and railroads where the niggers steal watermelons and chickens. Then about social purity, I read in your papers here a long list of divorces. Look at the divorces! The negroes are a lot better than you are. They are they better than the negro's way of doing it with out spending \$50 in the court. . . . As I see it, there are three things the negroes need. 1. That the schools be strengthened and supplemented by training schools. 2. They need the kind of sympathy of the white people of the South. This they are getting more and more. But that doesn't mean social equality or political supremacy. We won't have any black heels on white necks unless you furnish the necks. I don't suppose this will suit everybody, but it's the truth. And the intelligent colored men in the South see it as I do. They don't want ignorance and vice to rule, and you oughtn't to want it, and it won't. 3. The negro needs quite a lot of letting alone mighty bad. He thinks he knows a thing or two, even 'bout running churches. People criticize their enthusiasm and excitement. Well, they meet in a boiling place and we in an ice house—and for me, I'd rather take the boiling of the negro than the cold-blooded intellectuality of some of our white churches, where we have a frozen preacher and four hired singers—and the devil ought to be satisfied when he has done that much against any church. Let us be fair about all these things, and now then look at home. I think it wouldn't be a bad idea to send a colored missionary up North to set some reforms going up there."

Then a colored missionary from Florida named Gilbert, was heard. He said his people were natural Baptists: "Whenever a colored man is converted and takes the New Testament, if he doesn't become a Baptist it is because some white man has been around interpreting the Bible to him. We have been looking to the politicians to help us, and have only had our ballots taken away. There is no hope for the blacks except in the uniting of the black man and the white by the blood of the cross. The Christian sentiment of the South has been too conservative; has had too much race standpoint. Our Southern white brethren are getting a little nearer to us, and I thank God for it. Both people, black and white, are being evangelized, and both need it, for I charge both alike as addicted to total depravity. I tell you we don't glory ourselves about that social equality humbug. The colored man's chicken and turkey tastes as well as the white man's, and I don't know that it sits our appetite any to have a white man sit at the table. . . . As soon as he didn't, especially if he's hungry. We have all the social equality we want among ourselves, for we have every color, and when we marry we make our choice."

The Pope, in order to provide against all possible contingencies, has just concluded a definitive will. In this document his holiness bequeaths all his personal property to the holy see.

That Horrible Doctrine.

A Doctor of Divinity says: "Father Ignatius teaches that once having become a son of God, the relation can never be broken—not even by the most atrocious crime. This horrible doctrine he set forth, somewhat disguised, to a large congregation in Cooper Institute." Why, I ask, is it a horrible doctrine that God will never cast away His own? It is very horrible doctrine, indeed, that He should, and highly dishonoring to His immutable character.

It is not only horrible and God-dishonoring, but impious in the highest degree to suppose that Christ should come into the world to save the lost; should shed His blood that sinners might be saved; should give His Holy Spirit to apply the benefits of His atonement and actually save them, and then lose them after all. Horrible indeed; very God-dishonoring and impious. From all such doctrine the Lord deliver us, now and evermore. A. ESTABROOKS.

Notes from Vizianagram.

BY M. B. SHAW.

I cannot conceive of a better system of arranging the money matters between a home board and its missionaries, than that which exists in our own mission. Other arrangements are in vogue in other missions; the American, and I think the Upper Canadian, Baptists, have one of the missionaries on the field to act as local treasurer, through whose hands all funds pass. If there are many mission stations, and many missionaries, it will be seen at once that this treasurer has no small burden, and is of necessity hindered in the main object of his mission. In our plan, the Madras branch of the "National Bank of India" assumes all this burden. Our treasurer at St. John sends money, in English currency, for each missionary to the manager of this bank, who notifies the missionaries in due time of the amount to their credit in Indian currency. We, having previously opened an account with the bank, have simply to send in our cheques, and get our rupees as they are needed.

BODILY PRESENCE.

counts for a good deal with these Hindus. The Brahmins, from time immemorial, have been the leaders and bullies of all the other castes, and as a rule the most corpulent class of men in the world. Their sacred books, they say, forbid them to eat flesh of any kind; but they are allowed to soak themselves in "ghee," a mixture of melted butter and other fatty and fat producing ingredients. Ghee constitutes a large proportion of everything they eat, and in meeting these big, haughty, half clothed chaps on the street, noting their huge naked shoulders and mighty calves, one comes to appreciate how superbly apt the western title, "bloated aristocrat" might be in this country. When I have been out in the thickly populated villages, or wedding my way down a crowded thoroughfare in town, I could not help conjecturing—I am sure the brethren will forgive this reference to their names—what the effect might be, if I should have, as a vanguard, my two brethren in the ministry, Revs. J. M. Parker and S. H. Cain. A team like that would carry weighty evidence in favor of Christianity and civilization to the Hindu mind, and I doubt not, at its appearance in their streets, many of these humble villagers would surrender at discretion.

MANY OF THE TELUGU IDIOMS

are delightful. They appear to best advantage when an uneducated native attempts to talk English. Our cook was the only man on the compound, except the preacher Chittale, who could understand our language when we first came to Vizianagram, and his Anglo-Saxon vocabulary was sadly deficient. A dead chicken was brought in one day, and when inquiry was made as to the cause of death, we received as answer, that a *kite* had kicked it. The Telugu verb that describes all violent demonstrations with the lower limbs of man, and beast, and bird, is truthfully translated in English by the word *kick*. In Telugu you see a *small* which a *flower* has been striking. Another idiom, which appears in almost every sentence, consists in a peculiar emphasis on the last syllable of a word, or in the addition of a certain word which is best translated into English by the word *only*. Last month a slight difference of opinion arose between my Syc and myself that was promising to result disastrously to the Syc, and his wife came to plead in his behalf. She was weeping and her words were not very intelligible to my new Telugu ear, and I asked the cook what she was trying to say. His answer was charming, and went a long way in softening my heart

toward the offender: "She say, she was borned here only, sir, and she must live here only."

COMPARATIVE RELIGION.

Picking up, the other day, a copy of *Progress*, an English periodical published in Madras for educated natives, I noticed a very concise statement of the results of a close comparison of Christianity on the one hand, and Brahminism, Buddhism, Shintoism, and Confucianism on the other. Briefly stated, the differences were set forth as follows:

1. Christianity alone brings conviction of sin, as that term is technically used by Bible writers.
2. Christianity alone brings true repentance.
3. Christianity alone awakens the true spirit of prayer.
4. Christianity alone brings the knowledge of God as our Father.
5. Christianity alone teaches an atonement.
6. Christianity alone tells of resurrection.
7. Christianity is the only religion that has a fixed, regularly recurring day for physical rest and worship.
8. Christianity gives the highest ideal of marriage.
9. Christianity alone gives a higher law for individual conduct than obedience to parents.

This last point is somewhat startling to a Westerner, but in it lies the secret of the immense advantage Christianity has over heathenism. Among the followers of these other religions, rigid, unquestioning obedience to parental authority is the gate to heaven, and springing from this principle comes ancestor worship, and all the evils and terrors of caste. If anyone who reads the above recalls in dismay at the thought of his being placed in the condition occupied by those who know nothing of Christianity, let him remember that there are hundreds of thousands of people out here, right on our own mission fields, who are in that condition, and that the very fact of his possessing the infinitely superior advantages of Christianity, constitutes an unenviable claim upon him, to help them to the possession of as good gifts as he has received.

April 10.

W. B. M. U.

"Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me."

Notice.—A meeting of the W. M. A. Societies in connection with the churches of the Central Association, will be held in Berwick, on Friday, June 25 at 2:30 p.m. All the societies are requested to send one or more delegates.

M. K. CHANDLER, Cor. Secy. pro tem.

NOTICE.—At the N. B. Eastern Association, to convene July 18, 1891, at Sackville, the usual meeting of Missionary Aid Societies—connected therewith will be held on the 20th, at 3 p.m. Will the societies please send delegates prepared to give reports and otherwise assist to make the meeting a means of forwarding our mission work.

A. R. EMBERSON, Secy 'or N. B.

NOTICE.—The Ladies of the Missionary Aid Societies connected with the Western Association will hold a meeting Saturday afternoon at half past three, to listen to reports from the societies, mission bands, etc. Also Monday afternoon at three o'clock, a general meeting. Our Provincial Secretary and returned missionary, Mrs. Wright, will be with us, and with others, will add enthusiasm to the occasion. Mrs. J. T. FAYON, Cor. Secy.

Lawrencetown, June 6.

Literary Notes.

The *Missionary Review of the World* for June is devoted largely to Africa. "An African David's Business and his Arab Agents," by Frederick Perry Noble, pictures the atrocities of the infamous slave trade as carried on in the Dark Continent. This article is illustrated by a valuable map, showing the slave routes, and the principal districts harassed by the slave-hunters. "The Mutual Relationship and Laws of the Bantu Languages" will be especially valuable to all who have to wrestle with African names. "The Miracles of Missions—No. XVIII," by Arthur T. Pierson, is a fascinating account of the founding and growth of the Hugenot Seminary at Wellington, Cape Colony. The other departments are, as usual, crowded with interesting facts and information on general missionary topics. Published by Fank & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

At the office of the *Chesapeake* it was announced June 4, that Rev. Dr. Phillips Brooks had been approved by the standing committees of 37 dioceses. Therefore he was declared elected to the bishopric of Massachusetts. The bishops will now vote individually for confirmation of the Doctor's election.