Messenger and Visitor.

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— A NOTE received from the clerk of the Campbelltown church, but too late for our last issue, says that it has been found necessary to cancel the appointment for a council of ordination which was called for Dec. 8. Further notice as to date of council will be given when determined upon.

— DR. CLOUGH, the veteran missionary of the American Baptist Union to the Telugus, sailed for India the last of November. Dr. Clough's presence, wherever he has gone in America, has been an inspiration for the missionary cause. His special mission home in aid of the Telugu work has been successful, and he returns to India in good health and full of hope.

— IT is reported that the leading Baptist church in one of the largest of Canadian cities, having just now a vacant pulpit to fill, is casting covetous eyes toward New Brunswick and endeavoring to persuade one of our most popular pastors that he would do well to transfer his talents to a larger city. But Moncton at least is not likely to regard the proposition with favor, and Montreal will have to look elsewhere probably.

— DR. CUYLER, Protestant and Presbyterian though he is, has the following good word to say for Archbishop Ireland:

Speaking of the liquor traffic, I am reminded that yesterday I had the pleasure of meeting, in the rooms of our National Temperance Society, that eminent Roman Catholic prelate, Archbishop Ireland, of Minnesota. A genial warm-hearted Irishman he is too, although out West they call him "the consecrated blizzard." He is fighting the rum traffic and the drink customs in the spirit of Father Mathew with all his might, and Ireland is to-day the strongest man, intellectually and morally, in the American Catholic church.

— WE are informed that an effort is about being made to raise money for the purpose of finishing and furnishing the third story of the seminary building at St. Martins. The ladies, it is understood, have the matter in hand, and Miss Bessie McFarlane, daughter of Dr. Foster McFarlane, of St. John, is taking a leading part in the movement. Mr. Wm. Peters, in a communication to the *Intelligencer*, intimates that by the help of friends in the different provinces of the Dominion and in the United States, it is believed that the proposed work can be accomplished. The ladies, as we all know, generally succeed in carrying out a purpose which they have really taken in hand, and with so excellent an object in view as they will have in this instance, there certainly should be no such thing as failure.

— REV. A. E. DE ST. DALMAS writes to the *Canadian Baptist* that Newman Manning, a nephew of the late Cardinal Manning, has been converted from Roman Catholicism and is about entering upon a course of study with a view to becoming a Baptist minister. It is said also that it was the intention of the Cardinal to have the young man educated for the priesthood, but Newman Manning did not fall in with the views of his distinguished relative, and disappointed his uncle by becoming an actor instead of a priest. He is said to have acquired some reputation on the stage, and last spring, in company with a theatrical troupe, with which he was engaged, he visited Louisville. There he attended a service in the Chestnut street Baptist church, and was impressed by what he heard. A few months later he gave up his position with the company, came back to Louisville and was baptized. It is certainly a remarkable thing if a man bearing the name of the two distinguished cardinals, and a near relative of one of them, is about to become a Baptist minister.

— A STORY which comes by way of a newspaper despatch from Duluth, Minn., illustrates what feats a man of strength, pluck and persistence can accomplish when he is fairly put to it. A man named James Gilmour, who examines pine lands through the northern wilderness for purchasers, was on a trip through northern Minnesota with his camp outfit on his back. While cutting underbrush his axe slipped and cut a deep gash in his leg. The man fainted from loss of blood, and when he revived had hard work to gather fuel enough to keep a fire going through the night. Two nights and a day he spent here with the thermometer at ten degrees below zero, dragging himself about to get the fuel to keep his fire burning. Meantime he was suffering much with pain and fever from his wound. It was death to remain where he was, so, taking a ball of stout twine which he carried and making three pieces of it, each about forty feet in length, he tied to them his axe, his rifle and his bundle. Tying the loose ends to his well leg he crawled the length of his tether, then drew the article separately up to him and repeated the process during a tedious march. In this way he made half a mile during the day, and found himself on the bank of a small frozen stream at nightfall. Here he camped again, and by the help of his axe and the twine constructed a rude sled, on which he loaded his pack and blankets and, using his iron-pointed staff to push with, slid nine miles over the ice and got within a quarter of a mile of a camp, which he reached that night. Here he found help, but no one who could dress his wound, and the next day he had to set out on a sixty mile journey over a corduroy road. Three days afterwards Mr. Gilmour arrived at civilization in a prostrated condition, and with his leg swollen to twice its natural size; but the despatch states that he will probably recover. It was a brave fight for life, and the man surely deserves to live.

— REV. WM. MEIKLE, evangelist, has been laboring in St. John for a few weeks past. An Evangelistic Association has been formed in the city, and in connection with this association meetings are being held under Mr. Meikle's leadership. Week before last the meetings were in Queen square Methodist church, and last week in Brussels street Baptist church, where they are being continued at present. These meetings have been fairly well attended and some conversions are reported, but the apparent results are less than could be desired. Very large audiences of men have also been addressed by Mr. Meikle in the Opera House, on several Sunday afternoons. The evangelist is a man of good presence, possessing a pleasing and powerful voice, a fine singer and an effective speaker. In his addresses he uses colloquial language, and his sympathetic and winning manner gains the good will of his hearers. Mr. Meikle is a man of deep earnestness and manifest sincerity. His preaching is plain, sound and Biblical; he has the confidence of the pastors of the city, and we cannot but hope and pray that his work in St. John may be attended with a rich blessing to the community.

— DR. THEODORE L. CUYLER, writing under the suggestion and inspiration of a call from Dr. John G. Paton, the veteran missionary to the New Hebrides, says: "What a record he has made in the New Hebrides! Within thirty-four years a race of blood-thirsty cannibals civilized, and 14,000 of them become Christians! Twenty of the islands now have missionary instruction, and good specimens of Christians are turned out there, for Dr. Paton tells us 'every convert becomes a missionary and helps to tell others of Jesus and His salvation.' This is more than can be said of the average converts in our American churches." Dr. Cuyler further alludes to the fact that Dr. Paton had just started for Washington on a remarkable errand; "no other than to endeavor to induce our government to assist in suppressing the traffic in firearms, intoxicating liquor and opium in the New Hebrides and Pacific islands." "Just think of it!" says Dr. Cuyler, "a lot of converted cannibals begging a Christian government not to send them any more muskets and rum! Verily the Christianity of our land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their holds: *heaven goes in the cabin and hell goes in the ship's hold!* How long will it take us to convert the heathen in this style?"

PASSING EVENTS.

ON the second page of this issue will be found a brief history of the Sackville, N. B., Baptist church, prepared at the request of the N. B. Eastern Association, by Rev. W. H. Warren, and read before that body at its meeting in July last, at Point de Bute. A small pamphlet written by Pastor Warren also gives the history of the church in a somewhat more extended form. Probably the claim that the Sackville church is the oldest in North America will be disputed. It appears at least doubtful whether it can be fairly claimed that the history of the present church, as an organized body, dates back of the council of 1799, of which an account is given on page four of the pamphlet. Father Chipman, who was clerk of the council, as will be seen, states that "a church was constituted" at that time, over which Rev. Joseph Crandall was ordained as pastor. But at all events it will be readily admitted that Baptist history in British North America begins in Sackville, and with the church that came from Swansea, with Elder Nathan Mason as its pastor, in 1763. Though the original members of the church returned after a few years to New England, the church, as an organization, survived, and continued for years to be a centre of religious life. How much of its membership finally found its way into the church constituted in 1799, it seems impossible from such data as is given to determine, but there can be no doubt that the former prepared the way for the latter, so that the church of 1763 was at least the parent of that of 1799. The facts which Mr. Warren has brought together in reference to the history of the Baptist cause in Sackville are highly valuable, and must have been gathered at no inconsiderable expense of time and study. The story is told, too, in an attractive manner, and the substance of the pamphlet Pastor Warren has given to his people as a lecture. We hope that so good an example may be followed by other pastors in their turn. In this way much of value will be gathered and preserved in a form available for the use of the coming historian, and at the same time our people will be gaining a valuable inspiration from a better acquaintance with the lives and labors of the men who have been used of God to plant and build up the churches.

THE make-up of Sir John Thompson's cabinet given last week was according to the latest information received at time of writing. One or two changes have since been made. The personnel of the cabinet, as finally announced, includes the name of Hon. John Carling, but without a portfolio. Sir John C. Abbott, the late premier, is not a member of the new government. Hon. Mr. Bowell will take a seat in the upper house and become leader of the Senate. Mr. John F. Wood, of Brockville, is comptroller of Inland Revenue, and not Col. Tisdale, of South Norfolk, as at first announced. It would appear that strong influence was brought to bear upon the premier to have Mr. Carling retained in the cabinet, but whatever may be the kind and measure of support which that gentleman brings to the government, it will hardly be claimed by any one that it is moral support. The moral sentiment of Canada would certainly not have felt itself outraged if Mr. Carling had ceased, permanently, to be a member of the government. On moral grounds there are two strong objections to Mr. Carling as a cabinet minister. The first is that he is a representative of the liquor interest, and the second is that he occupies a seat in parliament that was obtained through means of which it is hard to see how a really honorable man could take advantage. It is safe also to say that if the gentlemen who now occupy the positions of Postmaster-General and Minister of Railways and Canals had been omitted from Sir John Thompson's cabinet, it would have been appreciated as a reasonable concession to the moral sentiment of the country.

THE transfer of the Intercolonial railway to the Canada Pacific Company as a condition of the establishment by that company of a fast Atlantic steamship line with its American terminus at a Canadian port has been, during the past few weeks, the subject of a good deal of newspaper discussion. It appears to be understood or assumed that the government at Ottawa is either inclined of its own motion to hand over the road, or that it is being, or will be, subjected to strong pressure in that direction. It is worthy of remark that the line of cleavage in this question does not follow the dividing line between the two political parties. For while some of the government papers are advocating the transfer others are vigorously opposing it, and the same is true of the Liberal press. Whatever may be true of the central and western provinces, it seems to us pretty certain that the proposed transfer of the Intercolonial would not be at all in the interests of these Maritime Provinces, and if an opportunity should be given to the people to express an opinion on the subject, there can be no doubt that it would be strongly adverse to handing over to the tender mercies of the C. P. R. so much of their interests as would be involved in the proposed transaction. We have no reason whatever to suppose that the Canadian Pacific would not treat the interests of the people of these provinces with as much consideration as any other railway company would under similar circumstances. But everybody knows that the business of such companies is managed in the interests of the country only so far as these interests and those of the stockholders are believed to be identical. If the C. P. R. company shall secure the Intercolonial, it will be free from competition so far as Maritime Canada is concerned, and the interests of the people in this respect will be at the mercy of an immensely powerful monopoly. The running of the I. C. R. as a government road, it is true, has been attended with a heavy annual deficit; but this should not be an inevitable result of government ownership and control. The constant deficit, as has been pointed out, is largely, if not wholly, due to the fact that the road has been run on political and not on commercial principles. There certainly seems to be no good reason why the Intercolonial may not be managed in such a way as to eliminate the evils of government patronage, without its ownership passing out of the government's hands. The road was built in the interests of these provinces and as a principal condition of confederation, and the people of Maritime Canada, who have also contributed their full quota to the immense subsidies which the C. P. R. has already received, will be in the highest degree foolish if they fail, by all legitimate means, to resist the proposal to increase the power and extent of the C. P. R.'s monopoly by sacrificing to its ambition the valuable interests guaranteed to them in the Intercolonial road.

THE fifty-second Congress met at Washington on Monday, the fourth of December. President Harrison has delivered his message. It is not, generally speaking, conceived in the most cheerful or gracious tone. Mr. Harrison, it is true, congratulates the country on its great and general prosperity, but this prosperity, he holds, is the effect of the Republican policy of protection, which the people have now condemned, in consequence of which, as he believes, the country is doomed to suffer. The President's reference to Canada is certainly not over friendly. Alluding to his proclamation suspending the free use of the Sault Ste. Marie canal in retaliation for the course pursued by Canada in repect to Welland canal, he says: "In this, as in other controversies with Great Britain, our negotiations have been retarded by unreasonable objections and protestations from Canada." The President complains that in the matter of canal tolls this country has in frequent instances disregarded treaty rights, and he intimates that, if Canada does not pursue a different course, further retaliatory legislation in the withdrawal from Canadian railroads of the bonding privileges should be applied. There is no doubt, of course, that some of these controversies might be more easily and, from President Harrison's standpoint, more satisfactorily settled if Canada were not on hand to look after her own and Great Britain's interests on this continent. But whether Canada's objections and protestations are so unreasonable and vexatious as President Harrison charges, will better appear when some controversies now pending shall have been settled. In the meantime, and at all times, retaliatory legislation and any course of action likely to promote unfriendly relations between the two countries, is to be deprecated. Retaliatory legislation, except under extreme provocation, cannot be justified. It is ungenerous on the part of the stronger country; it is foolish and presumptuous on the part of the weaker. The countries are neighbors, their people are brethren, and to treat each other as such, cultivating friendly relations in a generous spirit, is both their interest and their duty.

IN accordance with its democratic system, government in the United States is supposed to be "of the people, for the people and by the people." But the lack—or at least the imperfect expression—of the representative principle in its legislative system has been frequently pointed out. Legislation in the United States, it is easy to see, is much less promptly responsive to the popular will than is the case in Great Britain or in Canada. Whether or not it is, generally speaking, a good thing that the popular sentiment as manifested by the ballot should find prompt expression in legislative enactments, may be a matter of question; but the fact remains that in this respect at least the American democracy is much less democratic than the English monarchy. The present situation in the United States offers an illustration of the fact. The Congress at present in session in Washington was elected two years ago, and is in the House of Representatives overwhelmingly Democratic. That election signified a revolution in popular sentiment and the condemnation of the policy of the Republican party. The Senate, however, being by its constitution far less responsive to the change in popular sentiment, remained predominantly Republican, with power to defeat any legislation introduced by the lower house, while a Republican President, elected two years before, stood ready to inflict his veto upon any legislation, not in accordance with the principles of his party, which might find its way through Congress. Last month, however, a general appeal to the people took place, a new President as well as a new Congress being elected. The popular will now finds expression in the choice of the Chief Magistrate as well as in the complexion of Congress. The President-elect is a Democrat, the House is again strongly democratic, and the Senate is so far Democratic that it is not likely to hinder the policy of the Democrat party from being carried into effect. But the President-elect does not enter upon his official duties until the fourth of March, and the new Congress, unless an extra session be called, will not meet until December, 1893. Thus it will be seen that in the regular order of things three full years will have elapsed between the time when the people of the United States expressed their lack of confidence in the policy of the Republican party and the time when the popular sentiment so expressed can make itself felt in legislation. The Springfield *Republican* says of the Congress now in session that it is not acting on instructions given last November, but on those received two years ago:

"It did not meet in first session until a year and a month after it was elected, and it now comes together in second session two years and a month after its election, to legislate for the country after the country has passed judgment on its work and revised the membership list at the polls. No wonder, then, there should be small interest now in the further doings of the fifty-second Congress. It is a 'back number.' It is not a representative body for to-day, but of another day which is past and gone. The circumstances of its election have been overshadowed and cast into the background by another verdict at the polls. Many of its members have failed of re-election; their commissions have virtually expired, and they return to Washington now as men without authority to act, and consequently without interest in their work. Probably, therefore, little work of importance beyond the passage of the appropriation bills will be done at this session. . . . The popular verdict with reference to the tariff has been made perfectly clear, but it is questionable whether the Senate, the major part of which was chosen four and six years ago, will bow to the popular will as more recently expressed."

WHEN the North German Lloyd Steamer "Spree," bound for New York, was about a thousand miles west from Queenstown, her main shaft broke down, and before the machinery could be stopped the broken shaft had pounded a hole through the bottom of the steamer, through which the water rushed, filling the compartment under the second cabin. The steamer began to settle and the passengers, aroused by the shock and the rushing in of the waters, rushed on deck and a scene of wild excitement and confusion prevailed. Three female passengers became temporarily insane, and one man in a fit of frenzy jumped overboard and was drowned. But the water-tight bulkheads answered the purpose of their construction, and it was found that but little water was getting into the other compartments. Thus the ship was saved from at once going down, but there was a heavy sea and the peril to the vessel was extreme, as she was likely to drift out of the path of ocean steamers. Mr. Moody and Gen. O. O. Howard were on board, and when the excitement had somewhat subsided, the people were gathered for prayer in the saloon—Jews, Catholics and all others forgot creeds and denominations. Mr. Moody read the 91st and 107th Psalms, and one of the Germans translated verse by verse for his countrymen. He offered a fervent prayer and made a short address. Mr. Moody earnestly affirms that nothing short of the direct interposition of Providence saved the steamer. "Did you ever see seven hundred men and women pray?" he said. "There never was a more earnest prayer to God than that of these seven hundred souls on that hopeless, almost sinking ship in mid-ocean last Sunday evening when we met in the saloon to implore God's help, and God answered us as I knew He would. He sent us a rescuing ship, and He calmed the sea so that for a week it was as smooth as it is in this harbor, though there were storms all around us. It was the grandest test of prayer I ever knew." "I went to my state-room to rest after the meeting," says Mr. Moody, "and I was asleep when some one touched me. I awoke to find a sweet, fond little German girl, the daughter of one of the passengers, by my cot. She could not understand a word of English, but my daughter had drilled her to speak four English words, which was the message she brought me. 'The steamer is coming,' and then she added her German hallelujah. After that, with rescue at hand in case of necessity, the tension of all our minds was relaxed, and the week passed not unpleasantly." The "Spree's" signals of distress had been seen by the "Huron," of the Beaver line, which came to the rescue and towed the disabled steamer back to Queenstown.

W. B. M. U.

MOTTO FOR THE YEAR.

"As the Father has sent Me, even so I send you."—John 20: 21.

Letter from Miss Gray.

My dear Mrs. Markell,—We are touring among the villages on the field, and as it rains to-day, we cannot go out visiting, and I do not know of any better way to spend the time than in writing to you.

We left the station on the 6th of September, and have been out fifteen days. My helpers are K. Appleswamy, Paulus and his daughter Asservadham, who is my Bible woman at present.

At Vemalavalsa, five miles from the station, we spent seven days, working in the villages in that vicinity. We found the people more willing to listen to the truth than ever before. We had the *best* hearing in two Brahmin houses—one in Vemalavalsa and one in a village two miles away. At the former are two widows who sent for us to visit them two years ago. This time we had a long talk with them. A week later, when we were on our way to Sontam, we met two Brahmin widows on the road. One of them said, "You are going away, are you?" "And who are you?" I asked. "O, do you not remember coming to our house a few days ago?" "Yes, yes; and who is this with you?" "She is my younger sister, who lives in a village near Sontam." "Yes, I have been to your village and hope to go again," &c. These women remember us, though we did not recognize them, although a week before we had visited them in their own house. Generally widows of their caste are very timid and afraid to speak to any one on the street; but these poor despised creatures seemed to have confidence in us. My heart aches for this class more than for any other in this land. O, that deliverance may soon come, when the captives will be set free.

In the other village we visited, we had spoken in two places, and as it was nearly 10 a. m. we were about leaving to go to the bungalow, when an elderly Brahmin came towards us and asked us to go to his house. The women came out, too, and invited us to sit on the mat they had spread near the door. We all sat down, the women inside, and the men and children, numbering about twenty, outside near the door. We spent a half hour with them in singing hymns and trying to set before them the paths of righteousness and their need of a Saviour. It was easy to deliver the message, because we had the sympathy of one—the elderly man who, two years ago, sent to the mission house for a copy of the New Testament, which I had promised him. Evidently he has read it, or at least part of it, and was ready to acknowledge that our teaching was true. The women, too, were interested, especially by the Christian hymns we sang and explained.

At Sontam we spent seven days, working in seventeen villages. We found the people very friendly, and in all the villages they gave us a kind reception. On entering a village the first words we would hear were, "O, you have come again," or, "It is many months since you came," etc. The wife of the Head man in Sontam village seems to be searching for the true religion. We visited her, and spent a half-hour trying to persuade her to yield her heart to the Saviour without delay. When coming away she gave us a paper of sweets to show her good will towards us. We left Sontam yesterday, coming eight miles farther to this place—Krishnaporam—where we hope to be till next week. It is well that we came, for had we waited another day we could not have crossed the river, which, on account of the heavy rain last night, is very high, and carts cannot cross over to-day. As it is we are here, and ready to begin work as soon as the weather permits.

Later.—One week has passed since the above was written. We have visited all the villages in this vicinity and have had a good hearing in all, and we had no opposition whatever. Whether this is a good sign or not I do not know; but likely there would be opposition if one or more from these villages would come out and profess faith in Christ. The people have a pretty clear knowledge of our teaching, whether for their salvation or condemnation no one can tell, but it is our duty to warn them, yea, plead with them, patiently and lovingly to accept Christ as their only Saviour.

Yours sincerely,

A. C. GRAY.

Krishnaporam, India, Sept. 26.

— A taper-light may render important service at night, but is scarcely perceptible amid the brightness of noon-day. So human wisdom and morality may illumine some dark corners of the earth, but are not needed in the presence of the Sun of Righteousness.