

Messenger and Visitor.

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Our readers will rejoice with us that it appears from the "News from the Churches" that special blessings are being enjoyed in many places. Churches are being revived, pastors encouraged, unbelievers brought to Christ. Let the good work go on. There are many other churches that greatly need these gracious influences. Why should they also not receive a blessing?

We hope that the remarks of Mr. Fraser and Mr.oucher in this issue, in reference to the petition for prohibition, will be carefully read, and acted upon. It is immensely important that the Christian sentiment of the country favorable to the prohibition of the liquor business should obtain the fullest possible expression through the agency of these petitions.

Many of our readers will be interested in what "T. H. R." says in another column, under the heading "Church History." The proposed work cannot fail to be an important addition to ecclesiastical history and to American literature as well. The Baptists of Canada, as well as McMaster University, will feel themselves honored in the selection of Dr. Newman for the important services assigned to him in connection with the undertaking.

On the second of March, proximo, our Methodist brethren, quite generally, we believe, will hold special services in their churches in celebration of the centennial of the death of the distinguished founder of their denomination. The Methodists do well to honor the name of Wesley; nor can Christians of all names withhold most grateful recognition of a life and ministry which were so strong in faith, so faithful in service, and which, in their results have become so grandly fruitful in blessing for the world. We have all reason to thank God that He gave the Wesleys to the world, and especially to the English speaking race.

A correspondent writing from Upper Maugeville, N. B., takes exception to a paragraph which appeared in our last issue in reference to a demonstration of the unemployed in Toronto. Our correspondent claims to know that there were "but 168 men" in the procession referred to, and that "the whole affair was a Grit fake," but he does not cite his authority for the statement. It is quite possible that the despatch on which the paragraph referred to was founded had been colored for political purposes, though we do not know this to have been the case, and certainly had no reason to think so when our remarks were written. We shall be glad to know that the conditions for the laboring men in Toronto are better than we had been led to suppose. Anyone, however, who read the paragraph referred to in our last issue, will not need to be told that it had no reference, in our minds, to the present political situation.

By special request of Rev. F. D. Crawley, of Fredericton, we publish on our second page this week an article on "The Evangelist in Revivals," by Rev. E. A. Whittier. We feel sure that both the spirit and the substance of this paper will commend it to our readers and ensure for it an attentive perusal. Bro. Whittier is now laboring in Fredericton, and Bro. Crawley says of him that he is "a safe, wise, simple-hearted, humble, earnest, conservative worker, wholly free from claptrap and sensationalism." We are not advised as to Mr. Whittier's plans, but it is possible that other of our churches might secure his services if they so desire.

(Since the above was written, the note from Fredericton in our church news department was received. In this Bro. Crawley gives further information in reference to the good work going on in connection with that church, and in which all will rejoice.)

We trust that due consideration will be given to the remarks and counsels of our correspondent "Elihu," in another column. The present is an hour of unusual excitement, even for an election campaign. Christian men are placed under strong temptation to do and to countenance things against which their consciences utter indignant remonstrance. Let Christian electors consider the trusts and responsibilities committed to them. The real traitors in this country, no matter by what name they may call themselves, are the men who make their own petty, personal interests the pivot on which their political action turns, who for gold, or office or some form of bribe, sell their votes, their influence and their manhood, and thus, so far as they can, their country. Let every Christian man remember that he is in this world as his Divine Master was to bear testimony to the truth. The present is emphatically a time for bearing such testimony.

PASSING EVENTS.

A VETERAN ROMAN CATHOLIC MISSIONARY to the Indians has lately returned to Montreal after more than forty years of service in the North-west. When Mr. Maisonneuve ascended the Mississippi in 1848, there were three houses at St. Paul and one on the opposite side of the river where Minneapolis now stands. He labored among the Cree Indians, and, besides the religious instruction given to the people, he has been mason, carpenter and blacksmith for them, and was the first to introduce cattle, stoves and wagons into the country.

McGILL UNIVERSITY IS BEING DEALT WITH in a most generous manner by its friends. Mr. W. C. McDonald, the wealthy tobacconist, has given \$40,000 to the endowment of a chair of electrical engineering in the college. This is said to make some \$2,000,000 Mr. McDonald has given to McGill within the past two years. It is also announced that Sir Donald Smith will shortly make a very large donation—over a million dollars probably—toward the completion of the Donald department for the higher education of women.

THE DOMINION ALLIANCE has issued an "electoral address" on the prohibition question, in which electors who entertain prohibition sentiments are urged to make their influence felt in the selection of candidates for the next parliament; when nominations are made to act wisely upon their knowledge of the record and character of the candidates and their attitude toward the prohibition question. Where none of the candidates comply with the requirements of the Alliance platform, independent nominations are recommended. Temperance electors are exhorted "to stand by the only policy which can make our cause speedily successful, even if it do so you must, for the time being, sacrifice party predilections for the sake of patriotism and principle."

DURING THE PAST THREE MONTHS several and disastrous, such attended with considerable loss of life, have taken place in the eastern part of this Dominion, but these all have been overshadowed by that appalling calamity which befell at Springhill on Saturday. An explosion occurred about one o'clock on Saturday in No. 1 Slope and on the east side of the eastern seam of the C. R. and C. M. Companies' collieries, by which, according to latest reports at time of writing, 117 men and boys were killed outright and several others injured. This disaster recalls that of the Fford pit, Pictou, in 1880, when 44 persons were killed, and that of the Drummond colliery, Westville, in 1873, when the list of victims numbered 73. But the number of lives lost in the Springhill disaster, if correctly reported, equals those which resulted from both the others, and marks it as by far the most terrible in the history of Nova Scotia coal mining. The blow must have fallen with appalling and paralyzing force upon the town. In a moment its active mining population has been literally decimated. Every tenth man is gone. More than fifty wives are made widows, and more than one hundred and fifty children are left fatherless. It would be easy to fill columns with the harrowing details, but to what purpose? The duty of the sympathizing public is now to those who are left bereaved and unprotected. An appeal has gone forth for aid. We hope and believe it will meet with a wide and generous response. It will afford an opportunity for those who have been providentially spared the experience of so terrible a visitation to express in a practical way their gratitude to God and their sympathy with those who have been bereaved and afflicted in so terrible a manner.

SIGNOR CRISPI's successor, as PRIME MINISTER OF ITALY, is the Marquis di Rudini. How long he may be able to maintain that position we shall not venture to predict, but the situation seems to be at best a precarious one. The position which Italy has taken of recent years among European powers has excited admiration, but it is well known that the price she has been paying for her glory is heavy, if not utterly ruinous. To rank as a first class power and to be a member of the Triple Alliance are ideas which, no doubt, appeal strongly to the national feeling in the breasts of Italian citizens. But these positions mean the maintenance of a large standing army and naval forces, together with an aggressive foreign policy. These in turn involve a degree of taxation which even to the wealthiest nations is burdensome and, to a country so financially exhausted as Italy, cannot but be oppressive in the extreme. Most of our banks, we are told, are on the verge of bankruptcy; the large monied concerns are going to the full extent of their capital and their credit; in the

country districts the unemployed form a large and increasing class, while poverty and distress abound. Under the circumstances, therefore, it can excite no wonder that the people of Italy should think the time had come to call a halt in the matter of taxation, or that the public sentiment should feel itself outraged when the late prime minister failed to respect his pledges, given at the time of the last elections, that the taxes should not be increased. The Marquis di Rudini has undertaken to pursue an economical course, while at the same time he will preserve the Triple Alliance intact. This, of course, is what the people of Italy desire, but, under the circumstances, it will hardly surprise any one if it shall turn out that the prime minister is attempting the impossible. Light taxes and heavy armaments do not flourish together.

LATE ADVICES FROM ST. PETERSBURG state that such scenes as are now being enacted in that part of Russia have not been witnessed in Europe since the days of the Inquisition. A vigorous crusade is being carried on against heretics, and both Jews and Roman Catholics are suffering persecution. The latter are spared actual punishment in their persons and estates, though their churches, with few exceptions, have been closed. Against the Jews severer measures are employed and their expulsion from Novgorod involves the ruin of a number of eminent Hebrew families that had lived for centuries in that ancient capital.

Notes by the Way.

Westmorland Co. is under high pressure to-day. A local objection is being held. If in religious services or in church work of any kind, such wild enthusiasm were manifested, the cry of fanaticism would be raised; and justly so. For while the cause of truth and righteousness may well demand more of earnest intelligent endeavor than an election, in which no principle is at stake can, yet even religion asks not that its servants shall forsake the dictates of common sense, as success in modern political campaigns demands of its employes. There certainly is a harmony between the legislation of our day and this unreasonable and unjust fanaticism of our election campaigns that is far from prophetic of good to our country. As it is, money and rum are chiefly relied upon for success, and success in this connection means a debauched constituency, and as a consequence an assembly of debauchers as legislators. As a foul fountain cannot send forth pure water, so it is impossible for a parliament made in this way to enact wholesome laws. The good of the commonwealth demands that in the exercise of the franchise there be a speedy and radical reform. Then the demoralization seems to be so general in all parts of the body politic that it is not an easy task to point out just where is the best place to begin the reform. It may be that the elevation of the piety of the churches will do much in this direction. The fact that many who call themselves after Christ's name have a hand in corrupting the franchise may well lead to this conclusion. At the close of this contest in Westmorland, all seem quieted down. Neither party knew just exactly what to shout, as each had lost and won a candidate.

An inspiration helpful to Christian work and enjoyment was gathered at social services being held in the Baptist church, at Moncton. For six weeks special services have been held under the leadership of Pastor Hinson. With his large and efficient corps of workers, he has the work well in hand. The one purpose—the salvation of the unsaved—commands the entire thought. A quiet work of grace is prevailing. There are indications of over anxiety. With the pastor the candle is burning at both ends. A Sabbath was pleasantly spent with the Baptist church at Shediac. To small but appreciative audiences it was a great privilege to preach the gospel in the morning and evening of the 15th inst. This was the first sermon this church has been favored with since October last. Prayer and Sunday school services are regularly sustained, and spiritual growth are the results. The faithful ones are ready to receive and properly use the truth. This promising town, and these our brethren and sisters, are reasonably demanding a regular pastoral supply. A few weeks' mission, and this succeeded by a long omission, tends much to discourage and scatter the congregation. They are now looking, with pleasure, for a visit from Rev. Isa. Wallace. As there is here an open door for evangelistic services, gospel triumphs may well be expected; but a settled pastor is the great need that must be supplied. If some of our churches that are all but over-preached would allow their pastors to go out and supply less favored congregations the advantages would be mutual. Moncton, Feb. 13. J. H. S.

From England.

The Religious Disabilities Removals Bill, introduced into the House of Commons last week by Mr. Gladstone for the purpose of opening the offices of Lord Chancellor of England and Lord Lieutenant of Ireland to Roman Catholics, was rejected by a majority of thirty three. They have been very divided opinions among Nonconformists as to the rightness or otherwise of the Bill. Dr. Parker has been speaking out and putting the case clearly, although there do not seem to be many who see with him. He says, and most truly, that not only is the papacy a religious organization, but a state policy, and that for the latter reason and not the former he opposed the Bill. The Pope claims supreme power, both temporal and spiritual, the right to say who shall sit on the throne and who shall not, and as every Roman Catholic, if true to his profession, ought to use his influence in the interest of the Pope, and the higher his official position the greater his influence, no Roman Catholic ought to be allowed to occupy the offices above referred to. A true Catholic—a Catholic first and an Englishman afterward; and as Mr. Gladstone in one of his works on Romanism says, "If any conflict should arise between the Queen and the Pope, the Catholic would obey the Pope and let the Queen shift for herself."

To my mind instead of "The Religious Disabilities Removals Bill" it should rather be called "The Papal Political Power Bill." The *Univers* (a Roman Catholic newspaper) in anticipating the Bill being opposed says: "It will be necessary for us to close our ranks and work strenuously to carry the Bill in the teeth of every opposition." It has been opposed and happily thrown out, and it will be necessary for all who are loyal to their Queen and desire the best interests of their country to strenuously oppose every endeavor, whether made by Protestants or Papists, to give such power to Popery as the passing of such a bill would confer.

The Baptists of our island have been stirred up through a reported decrease in our numbers during the past year. Some of our leading men are giving their opinions in the *Baptist*, as to the reasons, which are very varied. The prevailing opinion seems to be that there is not sufficient emphasis put upon the doctrine of believers' baptism, which view I consider not to be far from the true one. It is certain that the doctrine is held very lightly by many of our largest so-called Baptist churches, which admit to membership with or without baptism according to the desire of the applicant. I hope the discussion of the question will lead to more stringency in admission to our churches, and that some day, the sooner the better, it will be thoroughly well understood by all who would join a Baptist church that the condition is, "Repent and be baptized, every one of you."

General Booth has obtained the hundred thousand pounds which he asked the public for to carry out his "social scheme," and two thousand five hundred and fifty-nine pounds over. He has therefore commenced work by opening a home for liberated convicts. The General appears to rise above all prejudice and meets the unfavorable criticisms most successfully, and the tide of popular sympathy which at one time threatened to turn, continues to rise. He must take care lest he overwork himself and get laid up.

Mr. Bradlaugh has passed away, as you have no doubt learned before this. He was a very successful member of parliament and was making his influence felt more and more. Rev. Hugh Price Hughes, speaking at Barnsley last Monday said, "That every Christian ought to contemplate the history of that champion of the democracy, and the reasons why he became an atheist. His clergyman snubbed him when he had religious difficulties, and the result was that he became an atheist. Had sympathy been shown him he might have become a pillar in the church." He was a man of indomitable courage and perseverance. In an article on him the *Figaro* says: "He died of struggle for life. During thirty years, in order to live honestly and take nothing from the working men who formed his constituency, he toiled 18 hours a day. He was a martyr to work, and it is impossible not to feel the deepest respect for him." What a blessing to his generation would he have been had his talents and energy been employed in the cause of the Redeemer.

Mr. Spurgeon, whose talents and energy have been so employed, preached at the Tabernacle on Sunday, after three months' absence in the South of France. The *Daily News* says, "He looked remarkably well and strong," and that "it was soon made apparent that his voice

had not suffered by his illness, for not only were the tones as clear and musical as ever, but the sermon was delivered without any apparent effort." In the course of his sermon he said that "he denounced those ministers who gave themselves to little entertainments, and became competitors with the managers of theatres. It was a degradation so hateful that he would rather see a minister a chimney-sweep, in which calling he might do some good, than that he should become the world's fiddler." In speaking of the way some people pray, he said their prayers were like the grocer's bill, "Ditto, ditto, ditto," or "as per usual." I am afraid that is often the case. Oftentimes one knows what is coming before it comes. The question, however, might not be out of place if applied to one's self: "Does not ditto, ditto, ditto," too often describe my own prayers?" J. Brown.

Wincanton, G. B., Feb. 9.

W. B. M. U.

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

Extracts from two of Mrs. Churchill's Home Letters.

"Nov. 20.—Mr. Churchill has not yet returned from his tour, preaching in the different villages. He has found a few high-caste men and women believing in God, and he is working among them. The opposition from their people is so severe, they are obliged to meet the missionary secretly. The women are of a caste who cannot leave their homes or allow a man to see them—not even their relations. To reach these shut-in women I must go to their homes and teach them. I was very anxious to have gone, and planned to meet Mr. C. at these villages, but on account of illness I was obliged to remain at home. My Bible woman went instead, and has visited these women to a considerable extent, but so great was the opposition to the gospel by their relatives, they—who previously confessed their belief in Christ hid it this time from my Bible woman. Poor things, how miserable their lives! Just enough has been admitted into their hearts to show the dense darkness, and while they are longing for more they are afraid to acknowledge it on account of the ill treatment they will receive. It is a comfort to know our God knows them perfectly, and if their desires after Him are sincere, He will satisfy them. They greatly need teaching, but their people are not willing for them to receive it. How easy to confess Christ in a Christian compared with what it is in this terribly dark, cruel, heathen land.

"Since recovering from my illness the Lord has given me work to do at home. He has given me fine opportunities of working for Him to-day. Since we had Telugu worship this morning, first an Eurasian youth came, who visited me yesterday for the first time, saying he wanted me to save his soul. I asked him in and then we talked, read God's Word and prayed. To-day when he came I gave him the third chapter of John to read, and after he read it, we had prayer again. As he had nothing to eat I sent him into the garden to work, telling him I would teach him daily and he could work for his food until Mr. Churchill's return. Then came three Yellama men. One spoke in English, the others not understanding. I immediately surmised he was the young man who came here alone two years ago, saying he wanted to learn to pray to our God. Baraman was here at that time and read many passages from the Bible, then the three of them knelt down and Baraman and I prayed. He seemed much impressed after some further talk. I gave him a portion of scripture and he went away. Since then, I have thought much about him, yet he never returned, nor did any of our people meet him in the town, though he lives only a quarter of a mile from the mission house. I believe he was one of the young men who came to-day, for he listened so attentively as I told them the way and urged them to walk in it. He has learned to speak a little English in the meantime, and the thought came to me that he had learned it, so that he could come to the house with others and not seem peculiar, but could talk to us and his people not know what he was saying. But we soon dispensed with the English, for I wanted all three to know what I was saying. After these were gone, I went into my room, and saw Zage Kuser in the yard. This is the young man for whom we labored before we went home, and for whom the Archibalds tried so hard to do something while we were home. I had not seen him for a long time. I called him to the verandah and had a good serious talk with him, which I prayed the Holy Spirit to impress on his heart. There another

man who was here formerly had the benefit of a few words. He confessed that he was believing in Christ, and at last said he wished to be baptized, and would come to the next conference and ask for baptism. While this conversation was going on, a man from Old Bobbili came, leading a blind man, a relative of his. They came up on the verandah and sat down and listened, and when I was done with the others, I turned to them and asked if it was all dark, if no light at all came to his eyes. He said, "All is darkness." Then I said to them, that is just how it is in both of your hearts, no light, all complete darkness, and will be thus till you learn of God. He is all light and He will come into your hearts and make it all light there if you will only let Him. They listened well, especially when I told the blind man where he might have his sight, where none are blind. I gave the man with sight a tract and told him to read it to the other, and asked the Lord that they might both obtain their sight. I felt a little unhappy this morning that I had not been allowed to go out to those villages, but concluded it must be the Lord's will, and asked Him to give me some special work right here, and I believe He heard me.

"Mr. Churchill sent in a letter this afternoon saying they were tenting beside those villages, and he believed a great work of grace is going on among the people. Oh, that some of them may soon come and confess the Lord in baptism! He says Siana says she never saw such women; they look like Christians, and one of them prayed with her yesterday. Oh, that many may come!

"The people in our town recently had a great scare from a tiger prowling round. We have not known of its coming nearer the house than two miles. At different villages it has killed three cows, and on Sunday killed a woman from Bobbili, who had gone with other women to the hill for wood to sell. Three were relatives, and near each other; one, the grandmother, was stooping for sticks, when the tiger sprang on her, caught her by the back of the neck and threw her backward quite a distance; she screamed, 'I am killed.' He again pounced upon her, tore open her chest and drank her blood and made off. The other women then came to her, stripped off her jewels and clothes and returned to Bobbili. In the afternoon a gang of the Rajah's men went out and found only one leg from the knee down remaining. The tiger had returned after the women left, and eaten all that.

"Dec. 4.—I had a new experience yesterday afternoon, and but for the Lord's care I might not have been here to write this morning. I went first to my school; from there, accompanied by my Bible woman, we visited several women. We had a profitable lesson. The Lord gave me earnest words to speak, for which I trust He had prepared their hearts to receive. After calling on others and finding them from home, I said to Nella, 'I don't think there is any more work for us to-day.' At that instant I thought of a Telugu woman I used to visit; of late she has always been from home, so I sent one of the coolies to see if she were home, and ask if we might visit her. He returned, saying, 'Come.' We went down and followed him through tortuous, ill-smelling, dirty streets till we came to her house. She welcomed us and gave us a chair. We sat and read, and talked with her until sundown. She said she believed and had believed ever since I first visited her years ago with 'Willie,' but with further conversation I found she did not know the meaning of the word *believe*. I brought Nella with me to the corner, then bade her good night, started again, and had just come into the main street when a bull—one that has been given one of their god's names, 'Symbadee-upponda,' and in whom many of these people are placing their sins to be forgiven—came up in front of the bull and stopped the coolies, then scurried behind it, put his head under and I expected to be overturned in the street. People all around, but they offered no assistance. Heathen like, I screamed for help, for I dare not get down lest the would attack me and there were high walls on either side of the road, so whether should I lie with an *engaged* bull after me? Seeing my great distress the coolie, who had been pushing behind, but ran when the creature approached, returned with a long pole and drove him away ahead of the family. There he stood as guard with his head down as if ready for combat if we started again. I felt the situation rather ridiculous—the missionary's wife at bay before one of the heathen gods in the shape of an *uninvited* bull.

"As the way was open behind I told the coolies to turn the carriage, and we took another street. The people soon saw this beast a god, and let him do whatever he pleased; many of them feeding him and praying to him when he comes into their street. I have written a letter to the sub-magistrate detailing my encounter and requesting him to have the substance removed from the town."